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## THE ADVENT HERALD

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For the Herald.

LINES,

WRITTEN ON THE FIRST PAGE OF AN ALBUM.

Inscribed upon these pages there will be  
Many a wish of happiness to thee,  
Many a pious, grave and playful thought  
With which the minds of different ones are fraught.  
But human friendship, you will surely find,  
Is not enough to satisfy the mind:  
Wishes of friends, how'er so well expressed,  
Can never give the troubled conscience rest.

There is a Friend who sits enthroned above,  
Give Him your heart, and resting in his love,  
Bliss will be yours, and then whate'er betide  
Will be as winds to waft you to His side.  
When this fair volume moulders to decay—  
For like all earthly things 'twill pass away—  
O may thy name, with those of others here,  
Within the book of life in heaven appear.

Stanstead, C. E.

## The Open Bible.

BY REV. JOHN GUMMING, D. D.

ACTS XVII.

Mark the result of this. What made them, in the third place, truly noble, was not only the impartial hearing they gave the apostles, not only their daily searching the Scriptures whether these things were so, but the result they arrived at—"Therefore many of them believed." Now, what does this prove to us?—That the reading of God's word is able to make us wise unto salvation; and that inquiry into what the preacher states in the light of what God has inspired, instead of ending in scepticism as some tell us, or in heresy as others tell us, ends in conviction of mind and conversion unto God. We do not deny the use of preaching; on the contrary, it is most precious, most instructive. But we protest against a preaching that takes place of the Bible, supersedes the Bible, or contradicts the Bible, or that does not base its whole weight and force upon, "Thus saith the Lord." True preaching is not the Bible contradicted nor the Bible superseded, but the Bible unfolded, explained, brought home to every man's bosom and business as a source of edification, instruction, or comfort.—And we see, from this fact of their searching and inquiring, and conviction and conversion, that the exercise of private judgment is a Christian duty. Ignorance is not the mother of devotion; taking what the priest or the preacher says is not the way to be made wise unto life. If you will be apostolical in all things, do not forget to be apostolical in this, by searching the Scriptures and seeing, as they did, in the apostles' days, whether these things were so or not; and the re-

sult of faithful, impartial, prayerful inquiry, depend upon it, will not be scepticism, nor yet superstition, but living and real religion. No honest inquirer, no impartial searcher of God's word, ever landed in scepticism or superstition, but the very reverse. "They searched the Scriptures, whether those things were so; therefore"—on that very account, and because they did so—"many of them believed."

Let us notice here another fact very interesting. The Scriptures that they searched, I need scarcely tell you, were the Old Testament Scriptures alone.

At the day when Paul preached, probably, not a book of the New Testament was written; therefore the only written Scriptures then in existence was the Old Testament. Well, if that be so, what does it show? That Christ is so clearly revealed in the Old Testament, that when he was preached by an apostle, the outline given by the prophet brought into comparison with the exhibition set forth by an apostle, led these Bereans to see that this was the Christ, the Messiah promised to the fathers. There is but one Saviour in the Old and New Testament; there is but one religion from the beginning. The Old Testament shows it dimly; the New Testament reveals it in all its brilliancy.

But you will notice another interesting thought here; and it is, that not only were these noble persons, some of them Greeks, and some of them Jews; but some of them were "honorable women"—ladies of rank and station in that day.

Now, what did they do? These honorable women searched the Scriptures, whether these things were so. Now it happens, that in a very celebrated bull issued by a Pope, called Clement XIII. in the year 1711, it is stated that the reading of the Scriptures by women, is a heresy to be reprobated and condemned by all Catholics;

so it is stated. But you see, in the days of the apostles, that honorable women, as well as others, not only had the Scriptures, not only read the Scriptures, but searched the Scriptures; and had what Clement would have called, in that day, the audacity to compare them with the preaching of an apostle; and not one of these honorable women would have believed Paul till he had proved what he said by appealing to the law and to the testimony. But the result—so little dangerous was this book to a woman, so little did it lead her to scepticism or to infidelity—was, that these honorable women, not a few of them believed, and believing, were saved and rejoiced.

Let us thank God that we have this blessed book, that it still survives. System after system of error, evil after evil, have beaten against it; but this celestial fortress still stands; this light-house founded on the rock, still shines upon the sea, and guides the voyager to a haven of everlasting rest, and peace, and repose. This book has been exposed to many a peril, it has been environed by many a foe; but it has withstood every shock; it seems entrenched in the omnipotence and sentinelled by the omniscience of God. It is in our hands this day in all the integrity of its first inspiration; not a clause is wanting, not a verse expunged, not a corruption in it. We have it in space so small, in a shape so accessible, at a price so trifling, that the very poorest may have it. We ought to be indeed thankful for this.

Three centuries ago, Rogers, the celebrated

martyr, was burned in Smithfield for asserting and maintaining that the people had a right to have God's word, and it was their duty and their privilege to read it. What a change has passed in these three hundred years! What a privilege is ours this day, that we can each, under his vine and his own figtree, worship God; and each man in his own tongue wherein he was born, read the marvellous thoughts, and will, and word of the Almighty. Let us also, in the next place, prayerfully study this book. Let us never forget, that whilst it is the plainest book, whilst it is the most easy to be understood, whilst it is so plain

that in all essential things the wayfaring man cannot err therein; yet to be to us a savour of life, it needs the Holy Spirit that inspired the Scriptures in the outer page to impart the Scriptures to our inner heart, that we may believe and live. It needed not only God's Holy Spirit to inspire Paul to write it, but it needs as fully the same Holy Spirit to inspire our hearts, savingly to believe it. It is as great a sin to think you can understand the Scriptures savingly without the Spirit teaching you, as it is to think that you can get to heaven without Christ's mediation.—A true Christian seeks to get to heaven by Christ alone; a true believer seeks to understand the Bible by the Holy Spirit alone. And, thank God, "If ye being evil know how to give good gifts unto your children, how much more will your Father in heaven give his Holy Spirit unto them that ask him."

**Early New England Adventism;**  
*Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.*

Entered according to Act of Congress, in the year 1858, by Daniel T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

**NO. XIV.—NICHOLAS NOYES, SAMUEL MATHER.**  
N. Noyes was minister at Salem, 1702-3. His complete biography is not now before me, but an intimate friendship existing between him and Dr. Cotton Mather, the latter has preserved Noyes' memoir of his brother (James Noyes) in Magnolia, B. 3rd, Chap. 25, and afterwards became our author's instructor into the doctrine of Millenarianism. Noyes graduated at Harvard College in 1667. He preached an Election Sermon May 25th, 1698, entitled, "New England's duty and interest to be an habitation of Justice, &c.", with something relating to the Restorations, Reformations, and Benedictions promised to the church and world in the latter days." 16mo. pp. 98.—Boston: 1698. It was prefaced by John Higginson, also minister at Salem, who spoke approvingly of it, and who alludes to the interest attached to the prophecies.

Selecting Jer. 31:23 for his text, he thinks the prophet treats prophetically of the restoration of the Jews, the coming and kingdom of the Messiah, the full manifestation of the new covenant in the in-gathering and enlarging of the Christian church, &c. "Jerusalem," he says, "shall regain its ancient purity, and be as renowned for

holiness as ever it was." p. 2. By this he means the literal city on mount Zion, arguing as his "Third Doctrine," thus:

"Although places that have been habitations of righteousness and mountains of holiness should become very degenerate, and for their sin be made very desolate, yet there is ground of hope that God will again Restore, Reform and bless them" &c. p. 26.

Again he writes, "All prophecies and absolute promises shall come to pass in that time, order, and manner that God hath ordained.—Though we know not the time just when, yet there are signals given whereby the church of God may know that their redemption draws nigh."

So we know that some notable Restorations and Reformations are nigh." p. 65.

Such coming good times were to be prayed for and would arrive at the expiration of Anti-christ's reign, which he understood to be 1260 literal years, thus with Parker and others sustaining the year-day theory. The Turk he supposed was "at his last prayers;"—the judgment on the man of sin (2 Thess. 2:8), was hastening. "And considering what is said of the Kings of the East, Rev. 16:12, and of the Western Kings 17:16, we ought to expect and pray for the coming of the time when (Rev. 11:15) the kingdoms of this world become our Lord's, at which time all that is yet to be fulfilled of the glorious things spoken of the city of God will be accomplished." p. 68.

And though he at this time believed that "in the latter days the sun of righteousness would go round the world," and refers to 2 Peter 3:13 as "literally expressing temporal felicity," &c., there is reason to think he subsequently changed his opinion on many things pertaining to the Messiah's Kingdom. For that strong champion of pre-millennialism, Dr. Cotton Mather, opened his batteries upon him with tongue and pen, and he became an earnest pupil in the Doctor's school. The full result we know not; but if calm, invincible, logical argument could win him, it was assuredly not wanting in a letter, now before me in MS. dated 1703, and never printed, entitled,

"An Essay concerning the happy state expected for the church upon earth," in which our New England apostle endeavors to demonstrate to "one of the charmingest friends I have in the world," that "the second coming of the Lord Jesus Christ will be at the beginning of that happy state." The Letter originated by a previous conversation, in which Noyes had professed himself "yet unresolved about" the personal reign; and is styled by Mather (it has 90 crowded quarto-pages), "the longest letter but one that I ever wrote in my life," and its author weekly says in the closing, "If upon the perusal my endeared friend find the truth on my side, such a sincere lover of truth is he that he will yield himself a glad captive to it, though its chariot should be drawn by the pen of one every way his inferior."

I may by some means yet ascertain whether Noyes embraced the primitive church view of the kingdom, and meanwhile pass to notice—

Samuel Mather, who having his birth in England, 1626, was brought to N. E. in 1635, and graduating at Cambridge 1643, preached at Rowley, Boston and elsewhere till 1650, when he re-

turned to his native country, spending most of his days at Dublin, where he died in 1671.

He was a minister of considerable ability and excellent parts; was the author of an ingenious volume on the Types of the Old Testament, in which there is nothing on prophecy worth extracting; but in relation to his prophetical studies and views Dr. Cotton Mather furnishes us with the following, which I give entire:

"But Mr. Mather did not so converse with one more obscure part of the Sacred Scriptures as to leave another uncultivated with his industrious, and inquisitive studies thereupon; the difficulties in the prophetical part of the New Testament, as well as in the figurative part of the Old, were happily assailed by his learned contemplations. When he had made a considerable progress herein, he wrote unto his youngest brother (Dr. Increase Mather) who was then a minister in New England, and since President of the College there;—'I must needs tell you how much I do rejoice that it hath pleased God to stir up your spirit to search into the prophetical parts of the Scripture, of which I have often thought and still do, that it is a great pity they are so little minded and seen into, by many, both ministers and others, who do deprive themselves of much satisfaction which they might receive thereby. It is not good to despise any part of the counsel of God revealed in his word; there are unknown treasures and pleasures there stored up more precious than gold and silver; and shall we not in the strength of his Spirit search for them?'

"And as the brother to whom he thus wrote gave in sundry treatises, and in divers languages unto the church of God several happy fruits of his enquiries into the inspired prophecies, which blessed are they that read and hear; so our Mather himself arrived unto such attainments herein, that he had no cause to make the confession (tho' such was his modesty that he was ready enough to do it) of some eminent persons, nullus sum in prophetice. When it is said blessed are they that keep the things written in this prophecy, a mathematician will tell us that what we render keep, is rather to be rendered observe, or watch, or mind; for *tereo* is used by the Greeks as a term of art, expressing the astronomical observation of Eclipses, planetary aspects, and other celestial phenomena. Mr. Mather accordingly counted it his blessedness, to take an observation of what fulfillment the divine books of prophecy already had received, and thence make computation of the times that were yet before us, and of the things to be done in those times. But of all his apocalyptic explications or expectations, I shall here take the liberty to insert no more than this one, which may deserve perhaps a little thinking on, that

"Whenever God sets up in any of the ten Kingdoms which made the ten horns of the Papal Empire, such an establishment sovereign and independent, wherein antichrist shall have neither an *Exousia*, nor a *Dunamis*, i. e. neither power of laws, nor force of arms to defend him and his corruptions; doubtless then the witnesses of our Lord are no more trodden down to prophecy in sackcloth any longer. Then therefore expires the 1260 years, and since that such a Kingdom—as will then arrive—may well be called the Lord's, then will the seventh trumpet begin to sound. Which that it is near, even at the door, I may say through grace I doubt not." Vide the *Magnalia*, B. IV., chap. 2.

I do not know that S. Mather published any works on prophecy or the Apocalypse, and conjecture that Dr. M. selected this extract from some unprinted sermons, or MSS. Nor can it be stated that our witness was a pre-millennialist, though we think it fairly inferable from his approval of the prophetical writings, as also the personal influence of his brother, Increase Mather, D. D.

### A Prayer.

COMPOSED ENTIRELY OF THE WORDS OF THE HOLY BIBLE.

O Lord, my God, thou art very great! Thou art clothed with honor and majesty!

Thou coverest thyself with light, as with a garment!

Thou stretchest out the heavens like a curtain!

Thou layest the beams of thy chambers in the waters!

Thou makest the clouds thy chariot, and walkest upon the wings of the wind!

Thy way is in the whirlwind and the storm; and the clouds are the dust of thy feet.

Of old hast thou laid the foundation of the earth, and the heavens are the works of thy hands.

They shall perish but thou shalt endure! as a vesture shalt thou change them, and they shall be changed, but Thou art the same, and thy years shall have no end! From everlasting to everlasting thou art God!

Let us exalt the Lord our God, and worship at his footstool; for he is holy! Let us serve the Lord gladness, for his mercy is everlasting, and his truth endureth to all generations. The Lord is slow to anger and great in power, and will not acquit the wicked.

Bless the Lord, O my soul, and forget not all his benefits, who redeemereth thy life from destruction, and crowneth thee with loving kindness and tender mercies. He hath not dealt with us according to our sins, and rewarded us according to our iniquities. As the heaven is high above the earth, so great is his mercy towards them that fear him, to such as keep his covenant, and to those that remember his commandments to do them.

I acknowledge my sins unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Have mercy upon me, O God, according to thy loving kindness; for I acknowledge my transgressions and my sins are ever before me. Against thee only have I sinned, and done this evil in thy sight. Blot out all my iniquities, create in me a clean heart, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation and uphold me with thy free Spirit.

The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise. Open thou my lips and my tongue shall sing aloud of thy righteousness. Who can understand his errors? Cleanse thou me from secret faults. Keep thy servant back from presumptuous sins, and let them not have dominion over me. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

Thou art my hiding place! Thou shalt preserve me from trouble! Thou shalt compass me about with songs of deliverance. Evening and morning, and at noon, will I pray and thou shalt hear my voice. My heart is fixed, O my God! my heart is fixed! I will sing and give praise, for thou, O God, hast heard my vows, thou hast given me the heritage of those that fear thy name. Bless the Lord, O my soul, and all that is within me, bless his holy name.

To God, only wise, be glory through Jesus Christ forever. Amen.

### Wisdom of the Cross.

Calvary is a place where all the terrors of Divine Majesty concentrate themselves; the cross a scaffold, and a place of the horrifying revelation of that wrath, which burns down to the lowest hell. Certainly so it is. That bloody scene has, however, another side. Viewed from the latter, Calvary appears as a hill, from whence cometh our help, and as the mountain of our peace; the cross as the standard of our liberty, and the true tree of life. The greatest conceivable problem is solved in the cross of Christ, and a contradiction reconciled, than which there could not have been invented one more striking. He that dwells in heaven is faithful, just and holy, and a consuming fire; and yet He must pronounce the wicked pious, and treat transgressors as righteous. Is He able to do this? Not without denying Himself, and being at variance with Himself. We cannot judge otherwise but in this manner; we must regard it as impossible, and the understanding of the most enlightened seer would have been unable to discover in what man-

ner this impossibility could ever have become possible. Nevertheless, blessed be the highly exalted and only wise God! the greatest of all enigmas is solved, and the way to render possible that which is impossible discovered. Hear what Paul says, with an emphatic repetition—"To declare, I say, at this time, His righteousness, that He might be just, and the justifier of him that believeth in Jesus."

Have you understood it? The bloody execution is the basis on which God, without infringing upon His holiness, truth and justice, can now readily justify the ungodly, absolve the accused and beautify those who are worthy of death.

### All-Sufficient Grace.

"God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good word and work."—2 Cor. 9:8.

"All-sufficiency in all things!" Believer, surely thou art "thoroughly furnished!" Grace is no scanty thing, doled out in pittance. It is a glorious treasury, which the key of prayer can always unlock, but never empty. A fountain, "full, flowing, ever flowing, overflowing." Mark these three ALL'S in this precious promise. It is a three-fold link in a golden chain, let down from a throne of grace by a God of grace. "All grace!"—"all-sufficiency!" in "all things!" and these to "abound."

Oh! precious thought! My want cannot impoverish that inexhaustible treasury of grace! Myriads are hourly hanging on it, and drawing from it, and yet there is no diminution: "Out of that fulness all we too may receive, and grace for grace!"

My soul, dost not thou love to dwell on that all-abounding grace? Thine own insufficiency in every thing, met with an "all-sufficiency in all things!" Grace in all circumstances and situations, in all vicissitudes and changes, in all the varied phases of the Christian's being. Grace in sunshine and storm—in health and in sickness—in life and in death. Grace for the old believer and the young believer, the tried believer, and the weak believer, and the tempted believer. Grace for duty, and grace in duty—grace to carry the joyous cup with a steady hand—grace to drink the bitter cup with an unmurmuring spirit—grace to have prosperity sanctified—grace to say, thorough tears, "Thy will be done!"

"Remember this word unto thy servant, upon which thou hast caused me to hope."

### True Fame.

History tells us of an Egyptian king, who hoped to immortalize himself by erecting a splendid Light House. To this end he ordered his name to be engraved on the structure by the architect. The architect obeyed orders; but while he put the inscription on a plaster resembling stone, inscribed his own name directly under it on the stone itself.—For several years the name of the King only was seen, but when in the course of time the perishable plaster crumbled away, it disappeared, and the architect's name became and continued conspicuous.

Many who seek for future renown and confidently anticipate it, will not have it, while others who are thought but little of by their contemporaries, will in future time loom up and receive honor. The powerful despot, the ambitious warrior, the acute but false philosopher, the able but partial historian, and the licentious poet, these may expect to be embalmed in the memory of coming generations, but they will be disappointed. As years roll on, and the world improves, through the influences of Christianity, those who have been the opponents of truth and virtue will sink into oblivion, or be mentioned only to be despised, while the truly good, emerging from present comparative obscurity, will be accounted as the great, and shine forth for the admiration of mankind. In this sense will be fulfilled that prediction of our Lord: "The last shall be first, and the first, last."

### Bearing the Cross.

Dwell much and often under the shadow of your Lord's cross, and it will lead you to think

lightly of your own! If he gave utterance to not one murmuring word, canst thou complain? "If we were deeper students of his bitter anguish, we should think less of the rippling of our waves amidst his horrible tempest." The saint's cross assumes many and divers shapes. Sometimes it is the bitter trial, the crushing pang of bereavement, desolate households, and aching hearts. Sometimes it is the crucifixion of sin, the determined battle with "lusts which war with the soul." Sometimes it is the resistance of evil maxims and practices of a dying world, vindicating the honor of Christ, in the midst, it may be of taunt and obloquy and shame. And as there are different crosses, so there are different ways of bearing them. To some God says, "Put your shoulder to the burthen, lift it up, and bear it on; work, and toil, and labor!" To others he says, "Be still, bear it, and suffer."

Believer! thy cross may be hard to endure; it may involve deep struggles, tears by day, watchings by night; bear it meekly, patiently, justifying God's wisdom in laying it on. Rejoice in the assurance that he gives not one atom more of earthly trial than he sees to be really needful; not one redundant thorn pierces your feet. In the very bearing of the cross for his sake there are mighty compensations. What new views of your Saviour's love! His truth, his promises, his sustaining grace, his sufferings, his glory! What new filial nearness; increased delight in prayer; an inner sunshine when it is darkest without! The waves cover you, but underneath them all are "the everlasting arms."

### Outdoor Safety.

The fear of the weather has sent multitudes to the grave, who otherwise might have lived in health many years longer. The fierce north wind and the furious snow-storms kill comparatively few, while hot winter rooms and crisping summer suns have countless hecatombs of human beings to arrest their power. Except in localities where malignant miasma prevail, and that only in warm weather, outdoor life is the happiest, from the tropics to the poles.

The general fact speaks for itself, that persons who are out of doors must take cold least. In some parts of our country nearly one half of the adult deaths are from the diseases of the air-passages. These ailments arise from taking cold in some way or another; and, sure, the reader will take some interest in a subject, from which, by at least one chance out of four, his own life may be lost.

All colds arise from one of two causes:

1. By getting cool too quick after exercise, either of the whole body or any part of it.
2. By being chilled, and remaining so for a long time, from want of exercise.

To avoid colds from the former, we have only to go to a fire the moment the exercise ceases in the winter. If in summer, repair at once to a closed room, and there remain with the same clothing on till you are cooled off.

To avoid colds from the latter cause—and engender the most speedily-fatal diseases, such as pleurisies, croup, and inflammation of the lungs, called pneumonia,—we have only to compel ourselves to walk with sufficient vigor to keep off a feeling of chilliness. Attention to a precept contained in less than a dozen words, would add twenty years to the average of civilized life.

Keep away chilliness by exercise; cool off slowly. Then you will never take cold in doors or out.—Hall's Journal of Health.

### The Change of the Vile Body.

*A Discourse on the Present Viliness of the Body, and its Future Glorious Change by Christ. By MATHEW BYLES, D.D., Pastor of a Church in Boston. Acts 17:18—"He preached unto them Jesus, and the Resurrection." The Second Edition. Boston, New-England: Reprinted by Thomas and John Fleet, at the Heart & Crown in Cornhill, 1771.*

To have the vile body fashioned like unto Christ's glorious body, implies in it, that it be made splendid and illustrious. The body of Christ is a shining body, and scatters light and glory round about it. Saul was struck blind, dazzled with the unsufferable blaze, that rushed

in a tempest upon his eyes, from the body of the Son of God. John beheld him, with his face shining like the sun in its meridian flame, and his body beaming in an answerable glory. The angels and the glorified saints behold him, as the great ornament and the light of heaven : "For the lamb is the light of it, and they need no sun, or moon, or candle."

If Christ's body be thus splendid, ours shall be so too ; for they shall be fashioned like unto his glorious body. They shall put on a shining form ; shoot like a flame from the grave, and glitter like a ray of light up the ether. Dan. 12:3 "They that be wise, shall shine as the brightness of the firmament, and they which turn many to righteousness, as the stars for ever and ever."

It implies that our bodies shall be immortal. Christ's body is immortal ; being raised from the dead, he dieth no more, Rev. 6:9. He pronounces with a voice of triumph, Rev. 1:18. "I am he that liveth and was dead ; and behold, I am alive forevermore, amen."

Is the body of Christ immortal ? our bodies shall be fashioned like unto his own immortal body. "This mortal shall put on immortality." We must all die ; we shall die but once. Being raised from the dead, death shall be swallowed up in victory ; and there shall be no more death.

It implies that our bodies shall be glorified with very mysterious and astonishing powers. The body of Christ could ascend and descend. It could stand aloft in the air, without any visible support ; so he looked down through the opened heavens, upon the expiring Stephen ; Act. 6:56. So he dazzled the eyes of Saul in the road to Damascus ; Act. 9:3. It could rise up gradually from the ground, and tower away through the upper skies, to the world above. So he ascended in the view of the men of Galilee, till a cloud sailed under his feet, and ravished him from their gazing eyes ; Act. 1:9. The body of Christ could shift its form as there was occasion, and vary its shape and dress, according to the disposition of his soul. To Mary Magdalene he assumed the form and habit of a gardener ; Joh. 22:15. While the same day, the two disciples going to Emmaus, mistook him for a Traveller, from his air and dress. For after that he appeared in another form unto two of them as they walked, and went into the country. In a word, the body of Christ could appear or vanish just as he pleased, and it should seem without resistance from grosser matter. Thus to his disciples met together with the door shut, on a sudden, he stood confessed in the midst of them, to their wonder and amazement. I can see nothing tending to heresy in this conjecture : Nor do I think we have any reason to read the passage, after the time of shutting the door. But it is indifferent to our present head, whether the body of our Lord penetrated through the pores of the wood, as light, which is a body, does through the much finer pores of glass ; or whether it had a power so marvellous, as to open and shut the door, at once so swift, and so soft, as to be entirely unperceived both by the sight and hearing. Either the one or the other, shows the wondrous powers of the raised body.

And are these the glories of Christ's body ? ours shall be fashioned like it. When we are raised from the dead, our bodies will be active as the flames, and vigorous as the sun-beams. They will be able to command their shape, or to shift their place as they please. To glide over oceans, rise through the clouds, dart like a stream of lightning from east to west, and range suddenly over the whole Creation.

It implies, that our bodies shall be renewed, holy bodies. Christ's body is holy, and always was so. He knew no sin ; and though he was made in the likeness of sinful flesh, yet without sin. He was holy, harmless, undefiled, separate from sinners. His body was sacred, and consecrate, and perfectly holy from its birth. So the angel blessed the womb of the pregnant Virgin, The holy thing which shall be born of thee, shall be called the Son of God.

Is the body of Christ holy ? ours shall be so too ; shall be fashioned like unto his own holy body. These senses shall be refined, these pas-

sions rectified, and these appetites adjusted to a perfect order and economy. O divine felicity, when this sinful flesh, shall be changed into a perfect holy temple ! Our sanctification displays itself upon spirit, soul and body. In this life, we are sanctified in part, in each of these. Our souls are wholly sanctified, upon the last happy gasp of death : Our bodies will be so too, at the final note of the great trumpet, that shall call them from the dusty bosom of the grave. Then shall they be raised holy bodies, fashioned like unto Christ's most glorious body.

Why should we proceed any further ? Shall our bodies be fashioned like to Christ's glorious body ? It is enough ! We can go no higher ; can wish no more ! We make a vain effort to describe the glory ; which the fancy cannot paint, nor the heart conceive. Our raised bodies will shine with a splendor, which, at present, we can have no equal Idea of. Beloved, now are we the Sons of God ; and it doth not appear what we shall be : But we know, that when he shall appear, we shall be like him, for we shall see him as he is. It does not yet appear what we shall be ; We can't imagine or conceive the brightness of our future glory. No matter ; It is enough for us, that we shall with these eyes behold the beauteous and majestic face of Jesus, and see him as he is. If we may with open face behold the glory of the Lord, we shall irresistibly catch the beams, and be changed into the same Image from glory to glory. The vision will be a transforming vision. We shall be like him, for we shall see him as he is. Be like him ; how ? who can say how ? It is above our mortal language to declare how. It does not appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. O happy vision ! O blissful change ! O mysterious glory !

The fourth proposition of the text, is, It is our Lord Jesus Christ who shall change our vile body, and fashion it like his glorious body. This is the work of the great God our Saviour. He can do it, and he will do it. Here is the power ; here is the goodness of God. He is able and he will keep, and raise, and glorify, even the dust committed to Him. From the hints of the context I might fetch arguments enough to enlarge here.—But I see the time expires, and I desist.

I come to make a short improvement of the noble doctrines.

How unhappy are wicked men ! He shall change our vile body that it may be fashioned like his. Ours ; none but ours. The unbel ever and impenitent has no interest at all in this blessed hope : none but the sincere Christian can apply it to himself. It is true the wicked must be raised from the dead, as well as the holy. But Oh ! how wide the difference between the one and the other, at the great decisive day ! The wicked shall be raised to shame and everlasting contempt. No glory shall shine about them, no Image of Christ shall appear upon them. They shall be changed, 'tis true, but O the dreadful change ! Their feeble bodies must be changed into bodies strong to bear the wrath of an Almighty God. Their dying and dead bodies shall be changed into bodies that must live forever in unsufferable anguish ! That must measure eternal ages with groans and out-cries, and execrations and despair. Their corrupt and filthy bodies shall be changed into ten thousand times more hideous and loathsome figures : Fit to be inhabitants of hell, and companions for devils. Their healthy and pleasurable bodies shall be changed, be seized and racked with unknown variety of pains and torments ; shall feed the flame of the horrible furnace ; kindled with the wrath of God that burneth as an oven, and endureth for ever. And Oh ! who can dwell with devouring fire ? who can endure everlasting burnings ? The darkness of the grave shall be changed for the outer darkness, where there shall be weeping and gnashing of teeth. Instead of being fashioned like unto Christ's glorious body ; they shall be blackened with the finished image of the devil, and be consigned over to everlasting fire, prepared for the devil and his angels.

O the fearful change, which the resurrection will make upon the bodies of the wicked !

Let us learn to set a double value upon our bodies. Though we may not idolize them, as

the crime generally is, we ought to honor them, with a proper care. What honors are they coming to in a future state ! They shall be raised, and changed, and fashioned like to Christ's glorious body.

Learn the honors of our Lord Jesus Christ. 'Tis he who shall raise these vile bodies, and fashion them like his glorious body. Herein is the dear Saviour mighty as a God ; herein he is good as a God too. Not only can he, but he will do this for us. O what love should beat in the hearts of these bodies, to him who shall change them, and be the strength of these very hearts, and their portion for ever. What thanks shall we pay this adored Jesus ! What grateful returns shall we make him ! Let every breath arise tuneful in his honors, who shall quickly inspire these nostrils with breath that will never scatter or gasp away. Let every pulse in our blood, beat time to the music of his praise, who will anon give the pulses to leap through this living frame, unfainting and immortal. Let every member of these vile bodies, grow honorable, by employment in his service, who shall change our vile bodies, and fashion them like his own. Our eyes, be ye exhausted in viewing the works of God, in reading his word, and be lifted up to heaven in his praise ! These eyes which shall see God ! Our ears, employ all your curious organs in hearing his dear voice ; these ears which shall quickly be changed ; which shall hear the voice of the Son of God, in the graves where they lie, and be transported with endless hallelujahs. Shall not these tongues of ours be redeemed from the silent grave, and utter the anthems of heaven ? Awake up then, our tongue, our glory ; and bless and praise the Lord. These lips shall forget the pale of death, and be changed, and bloom afresh : what can we do less than praise thee aloud with joyful lips, who shall renew their faded beauty.

O let the body which shall be changed by Christ, be employed in the service of Christ. How was Christ's body employed upon earth ? Let our bodies be employed like his now, which shall be fashioned like his hereafter.

And to conclude. Rejoice, O believer, Thy dead men shall live, together with my dead body shall they arise ; awake and sing ye that dwell in the dust : for thy dew is as the dew of herbs, and the earth shall cast out her dead. Shall our body be raised from the grave, let us not be afraid to put off this body ; let us meet death with triumph ! death, which shall only change this vile body for a glorious one. What glories are to come even upon this vile body of ours. Our souls, the noblest parts, they are safe. Nay, but our body too, the vile body, shall be all glorious. Now, perhaps, these bodies are in pain ; but quickly they shall know no more pain. Now they are weary with labor ; quickly, they shall rest from their labor, and rise to constant exercise without weariness. Now they weep and sigh in many sorrows : quickly, all tears shall be wiped from our eyes, and sorrow and sighing shall flee away. Now they shall die, and go down to the graves which wait for us : But though we die, yet shall we live ; we shall be redeemed from the power of the grave, and arise to die no more. Therefore my heart is glad, and my glory rejoiceth ; my flesh also shall rest in hope. For thou wilt not leave my soul in the grave ; nor suffer thy holy one always to see corruption. Thou wilt shew me the path of life, in a resurrection from the dead : in thy presence is fulness of joy, and at thy right hand are pleasures for evermore. Amen.

### Constitution

OF THE AMERICAN MILLENNIAL ASSOCIATION.

To give energy and direction to that branch of Christian beneficence which, by extending a knowledge of the teachings of Inspiration, and more particularly those of the prophetic writings, seeks to acquaint the church and the world with the aspects of the times in which we live, and of the approaching future, this Association, in confident hope of divine assistance, for the more effectual accomplishment of our desired purposes, and for the government of this Society, does hereby ordain and establish the following Constitution.

### ARTICLE FIRST.

#### NAME AND LOCATION.

This Society shall be located in the city of Boston, and shall assume the name of "The American Millennial Association."

### ARTICLE SECOND.

#### MEMBERSHIP.

Sec. 1. Any professed follower of Christ, whose religious character is not called in question, and who can cordially subscribe to the "Important Truths," declared by the conference assembled at Albany, N. Y., May 29th, 1845, and published on pp. 301-304 of "Miller's Memoirs," Boston Edition 1853, or as reaffirmed at Providence in Nov. 1856 (a copy of which is herewith annexed) may be constituted a life member of this Association, by the payment of a sum not less than twenty-five dollars. And such only shall be entitled to vote in the meetings of the Association, or be eligible to office in it.

Sec. 2. Any professed Christian, of consistent walk and life, by the payment of any sum not less than two dollars annually may be constituted an associate member of this Association, and as such, shall be entitled to take part in all its deliberations.

### ARTICLE THIRD.

Sec. 1. The organization of this Association shall be effected by the election, by written ballot, of a President, 7 Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, an Auditor, and twelve directors, who together shall constitute the standing Committee, and said officers shall be chosen annually, at the annual meeting of the Association ; and shall have the general charge and superintendence of the affairs, interests, and property of the Association.

Sec. 2. Not more than one Vice-President, nor more than three Directors shall be chosen from any one state, or Province.

### ARTICLE FOURTH.

#### POWERS AND DUTIES OF OFFICERS.

Sec. 1. The officers of the Association shall perform such duties as are usually assigned to officers of their respective designations, together with such special duties as may be determined by the By Laws or votes of the association.

Sec. 2. The standing committee shall annually appoint from their own number, three sub-committees, of three persons each, that is to say, a committee on finance, a committee on Publication and a committee on Colportage, and the said committees shall have the charge, subject to the control of the committee at large, of the subjects indicated by their respective titles, reporting quarterly to the standing committee.

Sec. 3. It shall be the duty of the standing committee to take such effective measures for the promulgation of the scriptural evidences of the near coming of our Lord, both by the press and the living preacher, as the funds of the Association shall enable them to do. They may employ one or more agents, at stipulated salaries, to travel and present the wants of the Association and solicit donations. They shall exert themselves to interest individuals and churches to contribute to its means, and shall annually make a printed report of all the receipts and expenditures of the Association.

A primary object of the Society shall be the publication of a regular periodical, either Monthly or oftener, to be conducted by a qualified editor or editors, employed by and responsible to the committee, he or they not being of the committee on Publications.

In addition to a periodical, the issue of books and tracts calculated to instruct on the subject of prophecy, shall be aimed at, as means are provided. The support of Colporteurs in destitute fields of labor, shall also be a legitimate object of beneficence.

The committee also shall receive all applications for life membership and evidences of qualifications, and report the same to the Recording Secretary for preservation.

### ARTICLE FIFTH.

#### MEETINGS.

Sec. 1. The annual meeting of the Association for the election of officers, for the presentation of their annual report, and for any other business

# THE ADVENT HERALD.

that may legally come before it, shall be held each year, in one of the autumnal months, at such time and place as shall be provided for at the previous annual meeting.

Sec. 2. A Special Meeting of the Association may be held at any time that a quorum of the committee may appoint, who shall call such meeting, on the written request of any ten members.

Sec. 3. Notices of all special meetings of the Association shall be signed by the President and Recording Secretary and printed in the organ of the Association, and the notice of the annual meeting shall be inserted in it two months previous to the same.

Sec. 4. The standing committee shall meet quarterly or oftener at their office in Boston, as they shall from time to time appoint, each member being seasonably notified of the same by the corresponding Secretary, by a written notice sent to his address one week previous to the time of meeting.

#### ARTICLE SIXTH.

##### QUORUM.

Ten members shall constitute a quorum, at any regular meeting of the Association, and five members that of the standing committee.

#### ARTICLE SEVENTH.

##### VACANCIES.

Any vacancy occurring from any cause in any office of the society may be filled by vote of the standing committee, until the next meeting of the Association.

#### ARTICLE EIGHTH.

##### BY LAWS.

This Association may adopt any by laws, not repugnant to this constitution, by vote of two thirds of the members present at any legal meeting.

#### ARTICLE NINTH.

##### AMENDMENTS.

This constitution may be amended by vote of three fourths of the members present, at any legal meeting of the Association, provided that its proposed alteration shall have been permitted by a vote of the previous legal meeting.



## ADVENT HERALD.

BOSTON, JANUARY 8, 1859.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

#### THE NEW YEAR.

With the first issue of the Herald, for the year 1859, commences the twentieth year of its existence. It is also the seventeenth of the connection with it of its present editor.

In presenting our readers, therefore, with the compliments of the season, in making our best bow, extending to you our kindest regards, and wishing you each and all the choicest of heaven's blessings, not only in this world, but also in that to come, it is not as a stranger, but as one who has long filled his post, that we now address you.

As the same pen, which has for sixteen years and some months contributed to these columns, will still continue, for a while at least, God so ordering, to occupy the same, the future course of the Herald may be judged of mainly by the past, except as experience may have shown where errors should be avoided, and wiser measures adopted. It is not the place, therefore, here to apologize for want of acquaintance, or to make promises of great things in the future; for our present relation to the paper is not materially different from what it has been.

Our first articles were sent to this paper anonymously, in April 1842, which was shortly after we had learned of its existence, and had become a subscriber. Though meaning to have preserved our *incognito*, an inquiry in the city whence the articles came, discovered their origin, and much to our surprise, the succeeding Nos. of the paper came with the editorial cols. mainly filled with our own effusions, and to which had been affixed our initial, the discovery of which was to us a matter of conjecture.

Having providentially much leisure at that time, our odd moments were employed in continuing a supply of articles, which constituted the editorials of the paper till November following, when, after long and urgent entreaty, and many refusals, we consented to come here in person—the leadings of Providence, as we then judged, seeming to point in this direction; and we have continued till the present time, oft realizing our imperfections, and the arduousness of our post, but never hesitating to declare what we believed to be the teachings of God's word. And though others have been associated with us, the great burden of the editorials has devolved upon our pen—the exceptions being at intervals, and rare occurrences, save as they have been on the business of the paper, or office.

This explanation is needful, at the present time, for the reason that relations which have been nominal, have been supposed by some of our readers to have been the principal; and some have expressed their deep regret at the supposed loss of what they have not heretofore received. There have none written for the Herald who may not continue to write much as they have done; and hence those who have anticipated and deplored a change, in an arrangement that they have expressed themselves well satisfied with, need not fear in that respect.—it being our present purpose still to serve you in the capacity of the past, until God in his providence, by indications as marked as were those which induced us to come here, shall indicate that our presence is no longer needed: when we shall retire, with acquiescence in the divine will.

In the mean time, it will be our purpose to unfold to our readers what we read the Bible as teaching. "No man by taking thought can add one cubit to his stature," nor make one hair of his head white or black. How impotent, then, is it for man to attempt to change any of the teachings of God's word! Will putting darkness for light, or light for darkness, change any of the great facts which inspiration reveals? Will darkening counsel by words without knowledge, make any the less real any truth of Revelation? Shall we not have to meet the truth at last, in all its reality, and in all its sternness, however much any may wish it otherwise? And as it is the part of wisdom to find how things are, and then to shape our course in view of them, how can any one desire to nerve his soul against a fact, or blind his intellect against whatever God may have affirmed? Such being our reasoning, we can have no motive, to make God's word speak a language that is not its own. And as we have ever done in the past, it will be our purpose in the future, to weekly inquire at the mouth of the Sacred Oracles, What hath God spoken? and as we find the response coming from them, so shall we continue to utter, Thus hath God said!

In thus doing, there is claimed only an honest intention, without any pretense to perfection. We know the weakness of the human intellect, and even the deceitfulness of the human heart, and far be it from us to disparage the honesty of purpose and purity of intention, of those who arrive at conclusions differing from ours on any question at issue.

The past sixteen years have not been without their trials and perplexities; nor have they been without their pleasures. Trials we still anticipate, and pleasures too; for there can be in this world no more pleasant employment than that of unfolding the meaning of God's word.

In the year to come, we hope our columns will be of more varied interest than in the year past. We solicit short and pithy articles from all who can give us thoughts that breathe, and words that burn. We solicit articles that are short, and to the point; and if any article is of any length, let it be made into separate articles under appropriate headings.

By cutting from our list a large number of readers, who are one dollar or more in arrears, we shall commence the year with a much diminished list. We shall have, therefore, to rely on our patrons for more strenuous exertions, on their part, to aid in extending our circulation.

With kind regards for all past favors, and soliciting an indulgent eye towards all future errors, we launch our bark upon the stream of the opening year—soliciting the prayers of all, that God will grant us favorable gales and propitious breezes, that our course may be towards the port of peace and haven of eternal rest; and when the year of the Redeemed shall come, may it be found that the Herald has served no unimportant service in the proclamation of the gospel of the kingdom, and in unfolding the teachings of inspiration.

#### Salutatory.

The "American Millennial Association," to the readers of the Advent Herald.—GREETING.

Brethren and friends. In the ordering of an all-wise Providence, it has been deemed conducive to the best interests of the cause, for the promotion of which this paper was originated, that the publica-

tion of the Herald should hereafter be conducted under the patronage, countenance and direction of an Association, instead of, as heretofore, on individual responsibility.

This change is the result not only of careful consideration and a deliberately formed judgment, but of absolute necessity. The embarrassments of the Herald office had become such, and were continually increasing, that its continuance was evidently becoming a question of time. It might have struggled on for a while; but with an income yearly several hundred dollars less than its necessary expenses the final issue was only being delayed. The struggle might have been prolonged, but the result was certain.

Under such a condition of things, it became a subject of serious enquiry, how to avert the evil; for, not only was it wished to continue an instrumentality that has, as hundreds have voluntarily testified, been an efficient means of widely disseminating the evidences of a long neglected truth; but it was necessary to guard against any occurrence that might tend to embarrass, and hinder the cause.

The only remedy considered feasible, was the organization of an Association, in which—instead of the entire burden's falling on the shoulders of any one, to weigh him down with discouragement, anxiety, and perplexing cares—it should be distributed among many, and thus be more easily borne; and instead of its having to be sustained by the labors and toils of one, that there should be scores, who should individually feel that they have a work to do, and effort to make for the accomplishment of the desired result. It is a matter of delicacy for an individual to make known his personal wants, even when laboring to advance a good cause; but an Association need feel no delicacy of this kind. And no one can ask for help for himself, with the grace and confidence with which he can plead for a cause. It is presumed also, that the charities of the benevolent will be more readily directed to an organized body than to any individual agency. And where there is mutual counsel and effort, there ought to be greater efficiency and success, than where there are none to advise, and share the responsibility. However fallacious this reasoning may be proved by experience, the time had arrived when this measure was the only recourse; and if it shall not succeed, its designers may then felicitate themselves with the rectitude of their well meant endeavors, and with having only failed to avert what would otherwise have been inevitable.

The formation of an Association has been the subject of thought and conversation for years. It was felt that something of the kind would ultimately be needed to give permanency and efficiency to the cause. It was not, however, till the conference in the spring of 1856, when it was more seriously felt that the time for such an organization could not be much longer deferred. Nothing was done in that year; but at the conference of the spring following, in 1857, the late publisher brought the subject before the conference, and expressed the wish to be relieved of the burden of publication and to have a society originated, to which he might transfer all the interests of the Herald office. A committee was appointed to consider the subject, to devise a plan, and to report at a future time. In due time the report appeared; but the late commercial crisis was then at its height, and only a single response was made to the measure. The plan, also, did not seem the best adapted to the desired end; yet its failure was a matter of discouragement, and served to postpone further effort for its accomplishment.

Under these circumstances the conference assembled in May 1858, with little expectation of attempting anything farther in this direction. It was thought, however, that the conference needed a more efficient and permanent form of organization; and a committee was appointed, to mature a constitution for such object, and to report at an adjourned meeting, to be held at Worcester on the first Tuesday in November. This committee in perfecting their plan conceived that the officers of the conference might be constituted a publishing board, in case it should be wished for them to exercise, at any future time, such an agency.

It was seen however, that such a board could not legally hold and control property; and as the members of the conference would be annually changing, by the sending up of new delegates, &c., it could not, without some special enactment, be easily placed on a basis for efficient action. Therefore, while it might admirably serve the ecclesiastical wants of a denomination, it would not be adapted to the management of business interests.

This caused attention to be again turned to the formation of an association, as a matter absolutely needful for the conducting of a publishing interest. And this led to the drafting of the constitution of the "American Millennial Association," which was submitted to and approved by the Committee who in turn submitted it to the Conference, by which, also,

it was unanimously approved, and our present organization recommended.

The readers of the Herald are in possession of the history of the formation of this society; they must see its necessity, and its constitution will be found in another column. Under that instrument, the Association has been constituted and officered; and its doings will, from time, be reported to its patrons and friends. On the 14th of December, its Board of officers met at the Herald office, and made a generous and satisfactory purchase, of all the interests of the publication department. To do this, it became necessary to assume heavy liabilities, in order to relieve the late publisher of those which rested on him. They have agreed to pay for the establishment with all its appurtenances, not including any of the debts due the office, \$2175.

In payment, the Association have assumed the debts due to the subscribers of the Herald and Guide for money paid in advance to the Am't. of about \$1000; and for the balance they have given their notes, payable at different times, and amounting at maturity to \$1200. And it is to meet these notes, and to defray the current expenses of the Herald, that the Association needs immediate help. The income of the Herald itself, will come several hundred dollars short of meeting its expenses; but when to this is added, the large sum which has been paid in advance on the Herald, which has been used to meet the past indebtedness of the office, and which consequently cannot be made available to the Association, it will be seen that it must have the means to cover this, to meet its notes and to continue its weekly issues.

To raise this, the Association have empowered Eld. J. V. Himes to act as a collecting and traveling agent, and he is fully authorized to receive subscriptions, donations, &c., for the aid of the Association. He will also solicit subscribers for the Herald, and will preach the Gospel of the kingdom, as he shall journey to and fro in the performance of the king's business.

*In behalf of the official Board of the Association, which is constituted as follows:*

JOSIAH LITCH, of Penn., <i>President.</i>	D. I. Robinson of Mass.
I. H. Shipman, of N. H.	R. R. Knowles, of R. I.
R. D. Bosworth, of Vt.	
John Smith, of Ohio.	Stephen Foster, of C. E.
John Pearce, of C. W.	Sylvester Bliss, of Mass., <i>Treasurer.</i>
F. Gunner, of Mass., <i>Recording Secretary.</i>	O. R. Fassett, of Mass., <i>Corresponding Secretary.</i>
W. A. S. Smyth, of Mass., <i>Auditor.</i>	J. V. Himes, of Mass.
J. Pearson, Jr., of Mass.	G. W. Burnham, "
A. W. Brown, of R. I.	L. Osler, of R. I.
A. Pearce, of R. I.	A. Pearce, of R. I.
J. M. Orrock, of C. E.	J. M. Orrock, of C. E.
O. Dowd of Vt.	O. Dowd of Vt.
E. W. Case, of Vt.	H. Newton, of Vt.
A. Coburn, of N. H.	N. Brown, of N. H.,

**IMPORTANT CORRECTION.**—On p. 21 of the "Discussion," Dr. Litch is represented as saying, "Not his spirit, for that went to God" &c. If this was a *lapsus lingue*, it was the opposite of the thought that was intended to be uttered; and Dr. Litch wishes it corrected, so as to read, "It was his spirit that went to God, to be disposed of," &c. The error is so palpable that the intelligent reader has doubtless judged it to be a mistake; yet it is well to correct it, to avoid needless misapprehension.

Dear Bro.:—Please explain through the Herald, the last clause of the 4th verse of the 146th Psalm: also the last clause of the 12th verse, of the 2d chap. of Peter; and oblige yours for the truth,

R. A. CADY.

**ANS.**—The word *touchers* in Psa. 146:4, is in the original, *plans*, or *purposes*, which all fail because of man's inability to execute them when he is deceased.

The word rendered "utterly perish," in 2 Pet. 2:11, is *Kataphiro*, which elsewhere occurs only in 2 Tim. 3:8, and is there rendered *corrupt*. Those referred to, become hopelessly depraved, so that they perish for ever—being debarred from the kingdom, having forfeited all claim to Jehovah's favor.

**DR. BYLES.**—A lady correspondent, referring to Dr. Byles, writes as follows:

"How much of Dr. Mather Byles' biography Bro. Taylor may be able to furnish you with I know not, but as his grand daughter (now with the church above) was one of my most intimate and dearest friends, I can give you a small piece of information on a point, you say you are not posted up in, as to what church Dr. Byles was pastor of. He was a clergyman of the church of England in Boston, and made his escape from tar and feather at the com-

mencement of the American war to St. John's, New Brunswick, (British Province,) where he lived to a good old age, and died and was buried in the same place, 1790, one year more or less. He had a great fund of wit and humor which would even dart sometimes from his pulpit; beloved and admired by all; the whole city mourned for him as for a father."

## ITEMS AND NEWS.

A man named Hiram Tripp was murdered by his son, at Litchfield, Conn. The father scolded the son for slamming the door, whereupon an altercation ensued, when the son drew a dirk and stabbed his father, who survived but a few hours. The son is about thirty years of age, and is said to be somewhat insane.

Erwin, aged four years, son of Joshua Davis of Buckland, was drowned on Saturday, 11th ult., at Buckland. He was coasting on a sled down a hill when his sled ran into the raceway at Davis' mill, with the boy upon it.

The Rev. Dr. McCrie, in his antiquarian explorations of London, has discovered the Minutes of the Westminster Assembly, in manuscript, extending over the whole period of its sittings. They were found in the Episcopal Library of Sion College.

The Chicago Tribune urges upon Western Legislatures to provide for collecting statistical information relative to the annual grain crops. In Ohio, the township assessors are required, when listing property for taxation in the spring, to ascertain from each farmer the number of bushels of wheat and corn he had raised the preceding year, and the number of acres of ground devoted to their culture. If the system could be extended over the West it would render a great service to merchants and farmers.

Henry Messenger, of North Becket, Mass., was riding in a sleigh with his wife and infant child when the sleigh was upset, and the child received such injuries that it died in a few hours.

Albert Myers was hung at Columbus, Ohio, on the 17th ult. for the murder of Bartlett Neville. Both had been convicts in the Penitentiary. Myers exhibited the most hardened indifference to his fate, scoffing and swearing at the clergyman who endeavored to prepare his mind for death, and when upon the scaffold he hurled apples and oranges at the crowd, and swore at them, and indulged in various blasphemous expressions. After prayer by a minister he seemed somewhat affected, but repulsed the minister when he spoke to him. His conduct excited general horror.

A bank porter in Chicago, last week, while going to the express office with \$1400, was suddenly knocked down by a slung shot and the package of money taken from him. He rose soon and gave chase. The robber made for the river, crossed it on the ice, and escaped.

Two children, a boy four years and a girl eight years of age, were burnt to death in the house of their father, Mr. Dutton, at Rook Island, Ill., on the 14th ult., and an infant was so badly burned that it can scarcely recover. The children were left in the house by their mother, and set fire to some shavings, when the house took fire and was destroyed.

Letters from Stromnizi of Macedonia in Greece state that on the 19th of September last, about 11 o'clock in the morning, while the heavens were clear and beautiful, there appeared very suddenly on the top of the mountain Selentios, commonly called Elenitsa, a great cloud pouring forth with great rapidity fire, smoke and thunder. This singular phenomenon has caused a great deal of anxiety and fear. The inhabitants of that place were very much afraid and the idea came forcibly to their minds that the judgment day was about to overtake them. It is reported that from this electrical body were thrown two stones, of three pounds of weight each, to the village called Monospiton, a distance of twelve miles from the above named mountain. The outside of the stones appeared to be very dark and the inside spotted with different metallic colors.

A farmer on the Wabash has made four hundred gallons of molasses from the sugar cane grown on a single acre of ground the past season. The molasses selling readily at fifty cents per gallon gives him two hundred dollars as the return of his crop on a single acre.

William R. Reyes, who has just returned to St. Augustin from a surveying expedition of several months, reports that the number of warriors of the Seminole tribe still remaining in Florida is between fifty and seventy. They and their families reside in the Cypress Swamp, and are well provided with whisky, provisions, &c. They express a desire for peace with the whites, but are resolved not to leave the country.

Horace Bingham, a notoriously hard drinker, while recently engaged in a carousal with equally intemperate associates in Chicopee, startled them

with the announcement that he should drink no more liquor. Supposing him to be in jest, they wanted him to give them a temperance address the next Sunday. He did so—converted some of them—and is going on talking and converting in good earnest. He is an intelligent man, and formerly a Methodist preacher.

A little daughter of Samuel Keith of New Canaan Ct. five years of age, slipped into a deep well on the 23d ult., where the water was from six to eight feet deep. She was not missed for about thirty minutes, when a cry of "mother," was heard by a woman living in the house, and upon going to the well, the little sufferer was discovered standing with her head about six or eight inches above the water. She was immediately rescued, but when taken out she fell to the ground from exhaustion.

The funeral of a little orphan girl in the care of the Sisters of Charity at Wheeling Va., was delayed for a day in consequence of the weather. In the meantime, while one of the Sisters was arranging something about the coffin, the little girl raised up and asked for a drink of water. It is supposed that she was in a trance, and it was nothing but the heavy rain averted from her the horrible fate of being buried alive.

Francis Heck had lain in jail at Cincinnati three months, awaiting trial for passing a counterfeit bank note, and when he was arraigned the note was pronounced genuine. For this gross injustice at the hands of the State, he has no remedy.

It is stated that within the last three years the number of unknown persons who have died in New York has averaged three hundred per annum. This seems almost incredible. How many tales of sorrow and suffering are connected with these mysterious records.

A young man has been victimizing the clergymen of Rochester, N. Y., by representing himself as a converted Romanist from Montreal, desirous of preparing himself at Beloit College for the Protestant ministry. After bleeding them freely, he decamped.

The wealth of the two great centres, Boston and New York, amounts to eight hundred millions of dollars—New York having \$525,000,000: Boston \$275,000,000, or a little more than one-half that of New York. The property of Boston is one hundred millions more than that of the city of Philadelphia, and nearly three times that of Baltimore. It is said that Boston has more property, per capita than any other city in the world.

Mr. C. H. Collagan, a portrait painter of West Newton, writes to the Boston Courier, giving an account of portraits of deceased individuals which he drew for Mr. J. V. Mansfield, a professor of spiritualism, who sold them to the relatives of the deceased as being the work of spirits! The pictures were drawn from daguerreotypes or verbal descriptions elicited from the parties ordering them. The number thus palmed off upon credulous people seems to have been quite large. The share of Mr. Collagan in the disgraceful business indicates very lax ideas of morality on his part, while the conduct of Mr. Mansfield, if the statements of Mr. Collagan are to be relied upon, deserves the widest condemnation.

## Foreign News.

New York, Dec. 23. The Paris correspondent of the Commercial Advertiser says the Journal des Debats affirms positively that King Victor Emmanuel did declare to his army that it must hold itself ready to march into Lombardy in the spring. The discontent in Lombardy is profound, and a medal is in secret circulation bearing the inscription, "Emmanuel, King of Italy."

The same correspondent says Capt. Renaud, of the barque Maurice, who saved the passengers of the burning steamship Austria, has been decorated by Louis Napoleon with the title of Chevalier of the Legion of honor, while to his officers were presented gold medals.

A letter from Zanzibar, published in the Augsburg Allgemeine Zeitung, reports the explorers Benton and Speak to have reached the great inland African Lake, and to have found four white tribes in its vicinity, viz. the Amara, the Conso, the Amaroke, and the Bendike. The two first named stand on a level with the Abyssinians in respect to civilization.

**Russia.** While the great measure of liberation is going on, the Emperor has, in spite of all opposition, emancipated all the peasants on the appanages, or lands of the Imperial family, comprising several hundred thousand souls.

The St. Petersburg correspondent of Le Nord states that a philanthropic movement has commenced in that capital, and a society has been formed for the establishment of Sunday schools on the plan of those in England.

**Italy.** The news from Italy, although very probably exaggerated in many particulars, is beyond doubt, taken as a whole, of an alarming nature.

The Turin Journals, with the Opinione at their head, speak of a struggle as a thing which cannot be long delayed. A Milanese correspondent of the Piccolo Corriere d' Italia goes so far as to assert that collisions between the people and the Austrian army have already taken place, although without any serious results. Brescia, Como, Pavia, and Cremona are described to be in a state of effervescence. Notwithstanding all the efforts of the Austrian police, portraits of Victor Emmanuel are profusely distributed in Lombardy. Many arrests have been made in Milan and Pavia. In the latter town the garrison has been reinforced, domiciliary visits have been made, and concealed arms have been discovered. A letter states that hasty orders have been given for making new fortifications at Venice.

**CANDIA.** The news from Candia is of the worst description. The island is converted into one arsenal. The whole population is arming, and the chiefs of the insurrection are sending their families to Greece, and the Turks are shutting themselves up in their fortresses and in the towns. It is reported in Candia that Mayoenni was on his way to Athens, whence he intended to go to Paris to solicit the protection of the French Emperor in transforming Crete into an independent principality.

**SPAIN.** The independent press of Madrid expresses unanimously the opinion that the honor of Spain has been too much injured to admit of the government still employing pacific negotiations either with Mexico or Morocco.

It appears from letters from Spain that the expedition to Mexico will be on a larger scale than was supposed.

**THE EYE.**—The preacher who does not look his people in the face, loses much of his power. There is an eloquence and force in the eye, as well as in the tongue. What would be thought of a person who, in social intercourse, never looked at those with whom he is conversing?

The hearer, also, who does not look his preacher in the face, indicates inattention, and want of interest in the subject. What would be thought of a person in common conversation who did not give attention to the one speaking to him? And what must a minister think of hearers who give no evidence that they are listening to his words?

**GREAT READER OF THE BIBLE.**—At the late anniversary of the Vermont Sabbath School Society a very wonderful example of Bible reading was mentioned. There is a man in that state, now ninety years old who in fifty years read the Bible through 66 times. After that, in nine years and three months, he read the whole Bible through eighty-six times, making the whole number of times which he has read the whole Scriptures one hundred and fifty-two. And he says he finds something new every time he reads the blessed book.

**THE LUMP OF SALT.**—A lump of salt is dissolved in a basin of water; the salt is gone, but its savor has reached the remotest atom in the basin. Our own life is like that lump of salt: gradually it is melting away, in a brief season it will be gone; but its savor will reach the remotest hour in the eternity to come.

**It is the nature of every thing that is great and useful, both in the animate and inanimate world, to be wild and irregular; and we must be contented to take them with their alloys which belong to them or live without them. Genius breaks from the fetters of criticism, but its wanderings are sanctioned by its majesty and wisdom, when it advances in its path. Subject it to the critic, and you tame it into dulness. Mighty rivers break down their banks in the winter, sweeping away to death the flocks which are fattened on the soil that they fertilize in the summer. The few may be saved by embankments from drowning, but the flock must perish for hunger. Tempests occasionally shake our dwellings, and dissipate our commerce: but they scourge before them the lazy elements, which without them would stagnate into pestilence.—Erskine.**

**THE FAMILY ALTAR.**—It is said that in Greenland when a stranger knocks at the door, he asks, "Is God in this house?" If those within answer "Yes" he enters. . . . One of the greatest evidences that God is in a house, is the existence of the Family Altar. A prayerless family is a godless family. Many of our readers have heard of the traveller who overtaken by the darkness of the night, called at a suspicious looking house for lodging, but on retiring to his room was so alarmed lest his host should rob or murder him during the night, that he could not sleep. But after a while he heard the voice of prayer, in which the stranger beneath the roof was remembered, and fervently commended to God. This calmed his fears and he slept soundly.

**AYER'S AMERICAN ALMANAC** for 1858 is now ready for delivery gratis by all druggists, who are happy to supply all that call for them. Every family should have and keep this book. It is worth having. Comprising much general information of great value; it gives the best instruction for the cure of prevalent complaints, that we can get anywhere. Its anecdotes alone are worth a bushel of wheat, and its medical advice is sometimes worth to the sick, the wheat's weight in gold. Many of the medical almanacs are trash, but this is solid metal. Its calculations are made purposely for this latitude and are therefore correct. Call and get an Ayer's Almanac, and when got, keep it.

**SCRIPTURE TROPS.**—Corrected.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

"**F.**"—AS EDITORIALLY CORRECTED.

**FAN,** n. Lit An instrument for winnowing grain: "The oxen likewise and the young asses that ear [i. e. plow or till] the ground shall eat clean provender, which hath been winnowed with the *fan*," Isa. 30:24.

—A Metaphor, expressive of the instrumentality by which God will separate the wicked from the righteous: "And I will fan them with a *fan* in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways," Jer. 15:7.—a passage parallel with Amos 9:9, 10: "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth; all the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us."

"Whose *fan* is in his hand, and he will thoroughly purge the floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." Matt. 3:12.

—A Substitution when the act of fanning is put for that of separation: "And I will fan them with a *fan* in the gates of the land," Jer. 15:7. "I will send fanners that shall fan her," Ib. 51:2.

**FAR,** adv. Lit. Distance in space: "From a very far country thy servants are come," Josh. 0:9. "He was now not far from the house," Luke 7:6.

—A Simile, when such distance is used by a comparison to illustrate any condition or result. "As far as the east is from the west, so far hath he removed our transgressions from us," Psa. 103:12.

—A Metaphor expressive of distance in time, the absence of any thing immaterial, or difference in degree: "His children are far from safety," Job 5:4. "Who can find a virtuous woman? for her price is far above rubies," Prov. 31:10.

—A Substitution, for enmity or alienation. "For they that are far from thee shall perish," Psa. 73:27. "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ," Eph. 2:13.

**FAST,** n. Lit. Abstinence from food: "The people of Nineveh proclaimed a fast," Jonah 3:5.

—A Metonymy, for the time of fasting, "The fast was already past," Acts 27:9.

**FAT,** n. Lit. The oily portions of animals, their lard or tallow, which, accumulating in various parts of their bodies, shows them to be in good condition: "He covereth his face with fatness, and maketh collops of fat on his flanks," Job 10:27. "There came up seven kine, fat fleshed," Gen. 41:2.

—A Simile, when a comparison to it illustrates, by its use, or quality, the value or destructibility of any thing: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams," 1 Sam. 16:22. "The enemies of the Lord shall be as the fat of lambs: they shall consume,—into smoke shall they consume away," Psa. 37:20.

—adj. A Metaphor, expressive of fertility: "And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance," Neh. 9:25. "Out of the fat pastures of Israel," Ezek. 45:15.

—A Substitution, where a good physical condition is put for outward prosperity. "He that putteth his trust in the Lord shall be made fat," Prov. 28:25. "They that be fat upon the earth shall eat and worship," Psa. 22:29. The fatness of any particular organ of the body, may be put for the corresponding condition of the intellect or affections, which were supposed by the ancients to be affected by such condition. "Make the heart of this people fat, their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed," Isa. 7:10. One's own fat, may be put for his self-sufficiency: "My deadly enemies... are enclosed in their own fat: with their mouth they speak proudly," Psa. 17:9, 10.

## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not disengaged from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Justification: or the Joys of Pardon Sins.

BY O. R. FASSETT.

"Blessed is he whose transgression is forgiven, whose sin is covered." Psa. 32:1.

Justification and pardon elevate man to a state of blessedness this world cannot give. All the pleasures and riches and honors earth can afford, can never bestow the peace, joy and happiness which the soul experiences that is brought into reconciliation with God, and knows the joys of pardoned sins.

It is like standing on Tabor's summit, where our Lord was transfigured before his disciples, and they were so enraptured with the vision as to desire to build three tabernacles, that they might there abide; or like Moses on Pisgah's height, overlooking the promised land. The soul in the enjoyment of the blessing can sing—

My willing soul would stay

In such a frame as this;

And sit and sing herself away

To everlasting bliss.

To enter into the spirit of the text, we want the experience of which the text speaks. We want to know by a happy consciousness the blessedness of the man, "whose transgression is forgiven, whose sin is covered." We want more than a mere theoretical religion: we want the practical power of godliness on the heart.

I design to show,

1. That the experience of which the text speaks, is not common to man.

2. That earth cannot give it.

3. That it may be obtained.

And in a future discourse,

4. How it may be obtained.

5. The blessings secured to such.

I. The experience of which the text speaks, is not common to man.

Mankind are not generally and universally happy. Need I prove this fact? We have only to look upon the world at large, and take a retrospective view of the whole history of our fallen race, to convince us of this solemn fact. Peace, happiness and contentment are not the common heritage of man. The whole history of our race is made up of unhappiness, unsatisfaction, discontent, disappointment and sorrow, ending in the sadder disappointment of death! This is the case with mankind in their best estate, and when surrounded with earth's richest enjoyments. The reason of this is, man comes into the world with a corrupt and sinful nature, hereditarily tainted with evil; and with the first exhibitions of intelligence there is seen inbred sin, which grows with one's growth, and strengthens with one's strength, unless it be checked by the Spirit's influences and the renewal and change of the heart under divine grace. Where sin is, there is the consciousness of guilt, and the consciousness of guilt destroys one's peace and happiness. Hence the world is filled with evil, evil tempers and dispositions, unruly passions and disturbed consciences, all attesting the truth of our statement. It cannot be said of the world at large, Blessed are they; for their sins are forgiven, their iniquities are covered.

II. Earth cannot give the blessedness which the justified soul experiences.

Mankind have sought for enjoyment from every source they could hope to obtain it. They have visited and sipped of the sweets of every flower of earth. They have sought it in the pleasures of sense; in honors and emoluments; in riches and treasures; in home and its comforts and joys: but all in vain, when they have relied on earth alone to impart the happiness they sought. Earth affords sweets, and pleasures, and abundant good; but he alone truly enjoys them, who receives them as the bounteous gifts of the kind Benefactor, and uses them as not abusing them, and as designed by the Giver of every good and perfect gift.

We have abundance of experiences to the end that those who have sought for happiness in earth alone never found it. First among the list of those who have aspired to attain it stands Solomon. He had granted him wisdom, skill and inventive genius and every facility, above that of any other man who has ever lived to try the joys of earth. Listen to his testimony:

"And I gave my heart to know wisdom, and to

know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow. I said in my heart, Go to now; I will prove thee with mirth; therefore enjoy pleasure: and behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom, and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and planted trees in them of all kind of fruits (paradeses). I made me pools of water, to water therewith the wood that bringeth forth trees. I got me servants and maidens, and had servants born in my house. Also I had great possessions of great and small cattle, above all that were in Jerusalem before me. I gathered me also silver and gold, and the peculiar treasures of kings and of the provinces. I gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained in me. And whatsoever mine eyes desired I kept not from them—I withheld not my heart from any joy; for my heart rejoiced in all my labor. Then I looked on all the works of mine hands; and behold, all was vanity and vexation of spirit.—Therefore I hated life, because the work that is wrought under the sun is grievous to me: for all is vanity and vexation of spirit."

Hear his conclusion—"Better is a handful with quietness, than both the hands full with travail and vexation of spirit." This would be the testimony of every votary of pleasure. And there are no more unhappy beings on earth, than those who thus in infidelity give themselves up to earthly gratifications. This was at the time of Solomon's grievous departure from his God.

Lord Chesterfield, a British nobleman, rich in estates, titles, and honors, and who made pleasure his chief pursuit, compares life to a dull, tasteless, insipid journey: and at the close of his life declared, with Solomon, "All the world is vanity and vexation of spirit. . . . I have been as wicked and as vain as Solomon, but not as wise."

Goethe, the distinguished German philosopher and poet, who lived to the advanced age of 84 yrs., could say, "I have scarcely tasted twenty-four hours of solid comfort in the whole course of my life."

Napoleon Bonaparte also declared, "I have been as fortunate as ever man on earth; but have not enjoyed one hour of real happiness in all my life." Voltaire pronounced the world to be full of wretches, and he the most wretched of all.

Hume, in his treatise on human nature, uses the following language: "I am affrighted and confounded with the forlorn solitude in which I am placed by my philosophy. When I look abroad, I foresee, on every side, dispute, contradiction, and distraction. When I turn my eyes inward, I find nothing but doubt and ignorance. Where am I, or, What? From what causes do I derive my existence, and to what condition shall I return? I am confounded with these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness."

Lord Byron, too, wrote his own experience in his own beautiful, yet unhappy verses:

Ay, but to die and go, alas!  
Where all have gone, and all must go;  
To be the nothing that I was,  
Ere born to life and living woe!

Nay, for myself, so dark my fate  
Through every turn of life hath been,  
Man and the world so much I hate  
I care not when I quit the scene!

This is the comfort, infidelity affords.

If any would suppose riches and wealth in abundance would give peace, quiet and happiness, hear the testimony of the late Stephen Girard, of Philadelphia. When surrounded with immense wealth, and supposed to be taking great delight in its accumulation, he thus writes to a friend: "As to myself, I live like a galley slave, constantly occupied, and often passing the night without sleeping. I am wrapped up in a labyrinth of affairs, and worn out with cares. I do not value fortune. The love of labor is my highest emotion. When I rise in the morning, my only effort is to labor so hard during the day, that when night comes I may be able to sleep soundly."

Need I multiply proofs and living testimonies, to show that earth, and earthly joys and preferments, cannot give such blessedness as the justified and pardoned soul experiences even in this life?

To be continued.

## The Likeness of Moses to Christ.

"The Lord thy God shall raise up unto thee a prophet from the midst of thee, of thy brethren like

unto me."—Deut. 18:15; Acts 3:22; 7:35.

"We have found him of whom Moses in the Law and the prophets did write, Jesus of Nazareth the son of Joseph."

There are some remarkable prophecies which must call forth from the attentive examiner, the conviction that a divine knowledge of the future, coming only from the wisdom of God, is the source from whence they are derived.

The likeness of Christ to Moses in the fulfilment of prophecy is one of these, and a recent examination of this subject in a Sabbath School produced the compilation which follows:—

There are many, perhaps most of the remarkable points in the life of Moses, or features of his character, which have their counterpart in others who have lived since his time; but when we see so many of a similar nature combined in the life and character of Our Saviour, and that there is no other but Him who in any degree answers the fulfilment of this prophecy, we can only say with Philip, "We have found Him of whom Moses did write."

1. Both were exposed to death in infancy.

2. Both escaped by the providential interference of the Divine power.

3. Both fled from their country to escape the vengeance of Kings.

4. Both returned again, after the death of the kings who sought their lives.

5. Moses refused to be called the son of Pharaoh's daughter, thus refusing a crown: Christ refused to be made a king.

6. Moses was learned in all the wisdom of the Egyptians, and according to Josephus in early life. Christ astonished the Jewish doctors when twelve years of age.

7. Moses contended with the Magicians and their enchantments: Christ against devils, and cast them out.

8. The Magicians acknowledged the power of Moses to be of God: the evil spirits confessed that Christ's power was of God.

9. Both taught a true religion in contra-distinction from the superstition of the times.

10. Moses delivered the Hebrew nation from Egyptian servitude: Christ those who follow him from the servitude of sin.

11. Moses led the people of God to a holy land, an earthly Canaan: Christ his people to a heavenly Canaan.

12. Moses walked through the midst of the sea with his people: Christ on the sea with Peter.

13. Moses by a word showed his power over the sea in sending it back: Christ rebuked the winds and the sea.

14. Moses supplied the people with bread miraculously in the wilderness: so did Christ.

15. Both fasted forty days.

16. Moses' face shone in the mount, when talking with God: Christ's in the transfiguration.

17. Both wrought many miracles.

18. Moses healed Miriam of the leprosy: Christ healed many lepers.

19. Moses appointed seventy elders: Christ seventy disciples.

20. Moses sent out twelve spies: Christ twelve apostles.

21. Moses changed Oshea's name to Joshua;—Christ Simon's to Peter.

22. Moses brought darkness over all the land of Egypt: Christ's death brought darkness over all the land of Canaan.

23. This darkness in Egypt was a forerunner of the destruction of the first-born of Egypt: In Canaan it was the forerunner of the destruction of the Jews.

24. Moses foretold the destruction of the Hebrews for their disobedience: so did Christ that of the Jews.

25. Both conveyed a portion of their power and spirit to those whom they appointed under them.

26. Moses made intercession for the sins of the people to save them: so did Christ.

27. Moses ratified his covenant which he received from God with the people, by sprinkling blood upon them: Christ with his own blood.

28. Moses instituted the Passover with a slain lamb: Christ was the Passover and the lamb.

29. The people murmured against Moses and Christ.

30. Moses was ill-used by his own friends; and some of Christ's friends did not believe on him.

31. Both lived among a wicked and perverse generation.

32. The Hebrews were destroyed for their rejection of Moses and his law, in the wilderness: the Jews for their rejection of Christ.

33. Moses lifted up the serpent in the wilderness to save the people who were bitten by the fiery serpents: Christ was lifted up on the cross to save those who were bitten by the serpent of sin.

34. The Hebrews could not enter Canaan till after the death of Moses: Christ has opened heaven to us by his death.

35. We have no record that either of them were ever sick.

36. They both died in the full vigor of life.

37. Moses died upon Mount Nebo. Christ upon Mount Calvary.

38. None knew where Moses' body was buried. Christ's disciples could not find the body of their Master.

39. Moses was the meekest of men. Nu. 12:3. Christ too was known for his meekness.

40. Both prophesied as prophets.

41. Moses was a priest: Christ the high priest of his people.

42. Moses had all the power of a king: Christ is king immortal and invisible.

43. Both Moses and Christ were prophets, priests and kings.

44. Both were lawgivers.

45. Both talked face to face with God.

46. God talked directly to both of them.

47. Moses promised another prophet like himself; Christ another Comforter like himself.

48. Moses' prophecy was fulfilled in the birth of Jesus: Christ's at the day of Pentecost.

49. Moses appeared again upon earth with Elias after his death, in the transfiguration. Christ appeared again after his death to his apostles.

"This Moses whom they refused; (saying who made thee a ruler and a judge?) the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." Acts 7:35. Christ is accepted as a deliverer by many who have refused him, as one sent of God.

"Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and all did eat of the same spiritual meat, and did all drink of the same spiritual drink; for they drank of that same spiritual rock that followed them, and that Rock is Christ."

The redeemed upon the sea of glass sing "the song of Moses the servant of God and the song of the Lamb." Rev. 15:3.

"Wherefore, holy brethren, partakers of the heavenly calling: consider the apostle and high priest of our profession who was faithful to him that appointed him as also Moses was faithful in his house."

Is this similitude in so many things between Moses and Christ only the effect of chance? Let us search the whole record of universal history, and see if we can find a man, so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot find such a one, then "we have found him of whom Moses in the law, . . . did write, Jesus of Nazareth the son of Joseph."

D. F. C.

## The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Pease of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Pease's Rejoinder.]

## No. 4. — CONCLUDED.

The wicked will be gathered before the Son of man for judgment, when he cometh in the clouds of heaven, with power and glory, to sit upon his great white throne. But according to the Scriptures there will be no wicked nations living upon the earth at that time. Isa. 60:12, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Acts 3:21, "And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Matt. 13:41-43.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

It must therefore be the wicked in their resurrection state, with their incorruptible bodies, that will form the company upon the left hand of the Son of man in that day. How we can have wicked nations on the earth, when the Lord Jesus Christ shall come from heaven to judge the quick and the dead, I cannot conceive, in view of the last cited Scriptures.

After all these nations that will not serve the Lord shall perish from the earth, and be utterly wasted, and every soul that will not hear that prophet shall be destroyed from among the people, and the reaping angels sent forth by the Son of God have gathered out of this world, all these things that offend, and them which do wickedly, we can have

wicked nations living, and remaining still, is more than the negative will ever be able to prove from the records of divine truth. The apostle Paul, 2 Thess. 1:7-10, affirms that it is when the Lord Jesus Christ shall come to be glorified in his saints, that he will take vengeance on them that know not God, and obey not his gospel, who shall then at that time be punished with everlasting destruction from the presence of the Lord and the glory of his power—not some few that may then be living on the earth, according to the views of the negative,—but all the wicked will then be thus punished; not in their graves for a thousand years of unconsciousness, but with everlasting destruction from the presence of God and the glory of his power.

"Who shall judge the quick and the dead at his appearing and kingdom?" 2 Tim. 4:1. "who shall give account to him that is ready to judge the quick and the dead." 1 Pet. 4:5. This last passage of scripture, and the context, show that it is the wicked, that give an account to the Judge of quick and dead at his appearing. By giving an account, we understand that they will be called to answer to the Judge for all their wickedness,—and how can they do this, unless they shall be made alive at his appearing and kingdom?

Rev. 1:7 proves the resurrection of all at this time or previously. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." According to this last cited text from Rev. it is not the living nations only, nor the living nations and the righteous dead, that will see the Saviour when he cometh, but all the kindreds of earth—those that have long since died will awake and see him, even the wicked dead,—the murderers of the Lord Jesus Christ—"they that pierced him, deeply wailing, shall the true Messiah see." Hence we see that the negative must be greatly deceived in supposing that it is the living nations only that will be gathered before the Son of man when he cometh in the clouds of heaven.

We now come to notice your remarks in reply to our views of the resurrection brought to view in Rev. 20:4-6, which we applied to the apostles and martyrs.

In reply you say—"But in denying a resurrection at this time to others than the martyrs; the affirmative to be strictly logical, should also deny that the remaining righteous, will be "blest and holy," or that they will then experience the second death; for the benediction specifies those who have part in the first resurrection, and exempts none others from the lake of fire."

To this we reply,—As the martyrs will be blest and holy in the resurrection, and free from the power and dominion of the second death,—It is a "logical inference" that all the righteous dead, being of like character, will be blest and holy in the resurrection, and free from the power and dominion of the second death also.

Every valid argument must conform to the following logical axiom, viz. "Whatever is universally affirmed or denied of any class of things, may be affirmed or denied in like manner of any thing comprehended in that class; or in other words, whatever is affirmed or denied of a distributed term, may be affirmed or denied of any thing contained in it."

All the righteous dead will be blest and holy in the resurrection, and free from the power and dominion of the second death. They shall be as the angels of God—like unto the angels. They shall be raised in glory—they shall awake in his likeness, and come forth unto everlasting life. Such are the affirmations of the scriptures concerning them as a class. The martyrs are a portion of this class,—therefore the apostle affirms of them that they will be blest and holy in the resurrection, and free from the power and dominion of the second death. Therefore, to be consistent, and logical, we must infer the same of the remaining portion of the righteous dead when they rise. How the negative, so profound in logic, should here make such a mistake is truly wonderful. He seems to suppose that because the benediction of blest and holy is pronounced upon the martyrs, who are but a small part of the righteous dead, exempting them from the power of the second death, and the lake of fire,—that the remaining portion of the righteous dead will not be blest and holy when they rise; nor be exempt from the power of the second death, and the lake of fire, unless they rise at the same time.

Such are the conclusions drawn by the negative. But ours are directly the opposite. The reader may apply the rules of logic to our reasoning, and decide which is correct.

Again the negative says—"The text of Rev. 20:4, however, explicitly designates as the subjects of this resurrection, the souls also, of them which had not worshipped the beast neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years. As there can be only two classes

—those who have worshipped the beast and received his mark, and those who have not; as all the former are affirmed to be subjects of God's wrath, and as all the latter are affirmed to be raised, there is no class of righteous persons at this epoch to be left unresurrected."

Again,—the negative is erroneous in the foregoing classification of the human race. In supposing that all the non-worshippers of the beast, and his image will be the subjects of the first resurrection, and that they will be blest and holy, and forever freed from the power and dominion of the second death and the lake of fire.

We would like to test the correctness of this classification by the principles of logic, and see if the negative will be willing to abide by its conclusions. All those who have not worshipped the beast, neither his image, neither have received his mark in their foreheads, or in their hands, shall have a part in the first resurrection, and be blest and holy, and forever freed from the power of the second death and the lake of fire.

Cain,—and that sinful race, drowned in the flood—the filthy Sodomites—Judas Iscariot—Simon Magus—and all the wicked who have lived and died before the rise of this beast,—worshipped him not, neither his image, neither received his mark upon their foreheads, or in their hands. Therefore Cain, and that sinful race denounced in the flood, the filthy Sodomites, Judas Iscariot, Simon Magus, and all the wicked who have lived and died before the rise of this beast, shall have a part in the first resurrection, and be blest and holy, and forever freed from the power of the second death and the lake of fire. This beast, according to historians, did not come into existence to be worshipped until sometime in the sixth and seventh century. Therefore, as all who lived before this time could not have worshipped him, neither his image, nor received his mark upon their foreheads or in their hands, must according to the classification of the negative, have part in the first resurrection.

The greatest portion of the wicked at the present day, that die in their sins, do not worship the beast, neither his image, neither do they receive his mark upon their foreheads, and in their hands. Therefore, the greatest portion of the wicked at the present day, that die in their sins, will have a part in the first resurrection.

Such are the logical conclusions drawn from the premises of the negative. If he is correct in his classification on Rev. 20:4, these conclusions follow.

"The martyrs, however, as a class, (says the negative) are not here named as such; it is only the portion of them that have been "beheaded" to which the line of argument adopted by the affirmative, to be consistent, can include."

It is true that the latter part of the 4th verse of Rev. 20, speaks only of such as were beheaded for the witness of Jesus, and for the word of God. But the first part speaks of others sitting upon thrones. But we will admit the correction of the negative, for the sake of the argument,—that the martyrs are not here named as a class, only that portion of them that were beheaded for the word of God and the witness of Jesus, and which had not worshipped the beast, neither his image, neither received his mark upon their foreheads, nor in their hands.

The negative seems to charge us of being illogical and inconsistent for including all the martyrs in the 4th verse of Rev. 20, saying "it is only the portion of them that have been beheaded that are named."

If we cannot logically and consistently apply it only to such as were beheaded,—then it must be illogical and inconsistent to apply it to any others. If so,

the negative must be very inconsistent and illogical in applying this resurrection to all the righteous. If such only are named, as were beheaded, the logical inference is, that such only will have a part in the first resurrection.

But it would not be a logical inference, that none subsequently raised, will be blest and holy, because this blessedness is pronounced upon the subjects of the first resurrection.

But the question, as to who will have a part in the first resurrection, is clearly settled, not by the logical inference alone, but by the 5th verse. "But the rest of the dead lived not again until the thousand years are finished."

Now if this does not limit the first resurrection to those named in the 4th verse, who sat upon thrones, and the souls of them that were beheaded for the witness of Jesus and for the word of God—who steadfastly refused the worship of the beast, and his image, and received not his mark upon their foreheads or in their hands, there can be no limitation to this portion of scripture.

Again, according to this portion of scripture, all such as have once worshipped the beast, or his image, or received his mark upon their foreheads, or in their hands, will have no part in the first resurrection. Many who were once zealous in their devotions to the beast, and his image, and proudly bore his mark upon their foreheads and on their hands, have re-

nounced his worship and repented of their sins, and found favor with God, and have triumphantly passed away from earth to heaven. But such can have no part in the first resurrection, on account of their connection with the beast and his worship. But all such will be raised up at the last day in the general resurrection with the rest of the righteous dead.

Yours truly, EBENEZER PEASLEE.  
Newton, N. H., Dec. 10, 1858.

Spring Brook, Wis., Dec. 21, 1858.

Dear Brother:—Thinking it may not be amiss to let the readers of the Herald know how the work of the Lord is prospering in this place, which is eight miles north of Manitowoc, of which I have been a resident since the first of last March, at which time there were but few that professed to love the Lord—not more than six or seven, and no meetings of any kind, save a Sabbath School. Our prayer-meetings commenced some time in June, and they have been well sustained to the present, though being few in number we continued to beseech the Lord to bless our neighbors and bring them into the fold of Christ, that they might rejoice with us in his love.

Soon the Lord began to hear our prayers in bringing sinners to Christ, and our neighbors began to rejoice with us in his pardoning love, and many have been brought into the saving knowledge of the truth in Christ, and now are rejoicing in his pardoning love.

And still his work is progressing, and our number now is near twenty, who profess to love Christ. We have times of rejoicing together, on the account of the outpouring of his Holy Spirit, feeling to praise our God, who maketh his people to rejoice in his love.

Yet notwithstanding the revival of his work in our midst, there is a number who reject the Savior and his holy word, whose minds have been stirred up to a certain degree, which has caused them to come out more boldly in opposition.

But so it is, and so it will be to the end of time: while some freely accept of the offers of salvation, others reject it, to their condemnation. This in every place, should prove to the contrary of a world's conversion. Yours as ever in the blessed hope,

BARTHOLOMEW SHEFFER.

## ADVERTISEMENTS.

### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whiten, No. 37 East Merrimack street, Lowell, Mass.

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable salve."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one dozen boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

May 29, '58

### Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

*Vegetable Antibilious Pills.*—These Pills, so far as they have been used, have won for themselves the highest commendation, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cents a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

*Pain Curer.*—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

*Restorative.*—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

*Dyspeptic Remedy.*—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

*Cure for Fits.*—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

*Agents.*—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

Every Lady should have one of

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, . . . BOSTON.  
495 BROADWAY, . . . NEW-YORK.  
130 CHESTNUT-ST., . . PHILADELPHIA.

Sept 18—1 ly pd

## Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S

## Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, or ERYSPIELAS, PIMPLES, PUSTULES, BLOTTCHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

## Ayer's Cathartic Pills,

FOR ALL THE PURPOSES OF A FAMILY PHYSIC, are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulence, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

PREPARED BY

DR. J. C. AYER & CO.

LOWELL, MASS.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Barr & Co., and by all Druggists and Dealers everywhere.

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 8, 1859.

## TO OUR YOUNG FRIENDS:

We anticipate a feeling of no little disappointment, among our young friends, at the non-appearance of the "Guide,"—the monthly visits of which, so many of them were wont to hail with delight. It would have given us great pleasure to have been able to continue its regular issues; but *necessity* is a stern master, and a deficiency of from \$50 to \$100 a-year, from its receipts, to meet its expenses, has compelled its discontinuance. Our young friends will therefore see that this change was not one of choice, but of compulsion. We all have to learn the lesson, that, "When we cannot do as we would, we must do as we can."

Failing to supply you with the Guide, we have not forgotten you, but do the next best thing which we can, and give you a department in the Herald, which will come to you weekly; and thus, by its frequency, it will compensate, in a measure, for the loss of the monthly. Under the head of Children's Department, you may therefore look for articles which are supposed to be better adapted to the wants of children and youth, and thus be of more interest to you than those in the other columns of the paper. We hope, however, that you will not limit your reading of the Herald to what you find in this Department, but will look at every article, or every page, reading all that you find of interest; and, shortly, we hope, you may find that the whole of the Herald is of as much interest, and so be sought for as eagerly, as the Guide has been.

**NEW THINGS.**—When Dr. Hutchinson of C. E., who thinks much of children, was here in September last, he intimated that he was preparing something on the new things which the Bible contains—the "new heart," the "new man," the "new heavens," and the "new earth," the "new song," the "new name," &c. &c. As such a theme could not but be acceptable to our young friends, many of whom we expect will become *new* readers of the Herald, we take the liberty to request, in their name, that he will prepare for this Department a series of short articles—devoting one to each of the several new things which he may choose to touch upon; and thus bring out of the Scriptures things *new* and old—true things being none the worse for being new things.

**TO CORRESPONDENTS.**—We hope this Department will not be neglected by those whose pens have contributed to the Guide. They will however be obliged to study brevity, which is the soul of wit.

## "Unser Vater."

The following incident, touchingly illustrating the influence of a pious mother, was related by the Rev. J. Miller, in an address before the Philadelphia Sabbath Association:

"A little German boy, soliciting a Testament, and being asked if he could read English, answered, 'Not much; but if you give me one, I learn.' The missionary replied, 'I will give you one, if you will learn the Lord's prayer so as to repeat it.' He said, 'Well, I tries.' He received the book, and began to study the verses marked. Soon a peculiar expression of interest passing over his countenance was seen, and he spoke out: 'Minister, minister, I know tem all in Dutch! My mutter learns me tem before she ties!' Being requested to say them, he hesitated at first, and then, in the most solemn and earnest manner, with hands clasped and eyes clos-

ed, he said, 'Unser Vater in dem himmel,' &c. The following is a literal translation of what he said of his mother to the missionary: 'She talked to me of God, and of heaven, and of angels. She learned me to pray a short prayer every night, and then she prayed a long one, herself; and the last thing she said to me before she died on the big, big sea, as we came from Germany, was, Lewis, my son, be a good boy; and, O, never forget to pray, so that you can meet me where I am going!'—They frequently met afterwards, and together conversed in the German language, of that dear mother. It was very grateful to the boy's feelings to do this. Her impress was fixed deeply upon his young heart; and it is devoutly hoped that her prayers will be answered, and that they will be permitted, finally, to meet on Mt. Zion, 'with songs and everlasting joy upon their heads.'

## The Circus.

A circus came to town, and everybody knows how the music and the grand tent and horses set all the boys agog. Quarters of dollars and shillings are in great demand, and many a choice bit of money have the circus-riders carried away which was meant for better purposes.

A little boy was seen looking round the premises with a great deal of curiosity.

"Halloa, Johuny," said a man who knew him, "going to the circus?"

"No, sir," answered Johnny, "father don't like 'em."

"O, well, I'll give you the money to go, Johnny," said the man.

"Father don't approve of them," answered Johnny.

"Well, go in for once, and I'll pay for you."

"No, sir," said Johnny, "my father would give me money if he thought 'twere best; besides I've got twenty-five cents in my strong box, twice enough to go."

"I'd go, Johnny, for once; it's wonderful the way the horses do," said the man. "Your father needn't know it."

"I shan't," said the boy.

"Now why?" asked the man.

"Cause," said Johnny, twirling his bare toes in the sand, "after I've been I couldn't look my father right in the eye, and I can now."

## The Tongue.

"The tongue of the wise is health."

"A wholesome tongue is a tree of life."

"The tongue deviseth mischiefs, like a sharp razor working deceitfully."

"The tongue can no man tame; it is an unruly evil, full of deadly poison."

"Death and life are in the power of the tongue, and they that love it shall eat of the fruit of it."

"The words of a talebearer are as wounds, they go down into the innermost parts of the belly."

Which tongue have you?

**EDUCATION, NOT RELIGION.**—Horace Mann, Pres. of Antioch college, in a lecture before the Mechanic Apprentices' Library Association of this city, last week, said, "No amount of talent and genius could palliate sin and iniquity. They only give them greater power. There was no such enemy to mankind as a wicked, profligate man equipped with learning. He guided to paths leading down to death."

## APPOINTMENTS.

## My Agency.

I will preach in North Attleboro', on the evenings of Jan. 11, 12 and 13; shall be at Providence, R. I., from Jan. 14 to the 20th—during which time I will visit Bristol, and some other places in the vicinity; at Hartford, Ct., and vicinity, from the 23d to the 30th.

Let all be prepared to aid. Every one can do something. If all do what they can, the Association will be sustained; but unless they do this, it will fail of success. I feel much encouraged in my department of labor, and trust that all will come up to the work; and that now.

Let none stop the Herald. Instead of so doing, solicit a new subscriber for it. And this every one can do, by a little effort.

Some will fail to get their Herald as usual this week; but if they see their neighbor's, this will inform them that their neighbor has PAID, and that they HAVE NOT. We shall expect to hear from such without delay.

It is my wish to hear from every one who is indebted to me for past volumes during the month of January. Within this time all can cancel their accounts. In any event I wish to hear from all, whether they pay now, or at a future time. After this month I may make other arrangements.

J. V. Himes.

Thomas Smith will preach at South Albion, Me., where Bro. J. Carr may appoint, the first Sabbath in January, 1859; the second Sabbath in Augusta, where the brethren may appoint; and the 3d Sabbath in Pittston (Beach hill) where the friends in that place may choose.

If the Lord permit, I will be in Stanbridge Ridge, C. E., on the 3d Sabbath in January. R. HUTCHINSON.

I have appointments as follows: — At Warner, in the Universalist meeting-house the 2d Sabbath in January; at Danbury, in the Townhall, the 3d; at Sutton the 4th; and at Canterbury, Hill's Corner, the 5th Sabbath.

T. M. PREBLE.

If the Lord will, I will preach at Meredith Neck the 4th Sabbath in January; at West Boscawen the 1st Sabbath in February.

S. S. MOONEY.

Providence permitting, I will preach in Meredith Centre Wednesday eve, the 12th of January, where Bro. Vezie may appoint; Thursday eve, 13th, at Meredith Village, where the brethren may appoint; Friday evening the 14th and over the Sabbath, where the brethren may appoint; Monday evening, 17th, in Holderness, where brother A. C. Knowlton may arrange.

B. P. MANNING.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

D. W. Sorberger—Sent you 12 music books to Fitch Bay, Stanstead, C. E., by Cheney's Ex., the 22d ult. The balance of your book account is \$1, due us.

J. Wilson—The \$5 sent by Mrs. Clark paid one dollar on her paper to 945—July 1st, and \$4 for two copies to 945—Jan. 1st, 1859—which is all the account we have with you.

R. D. Wynkoop \$2—Sent books the 24th. Have no celestial R. R.

W. C. Swartz, \$2—Sent tracts the 24th. Have none of Pym, or Return of the Jews.

L. S. Phares—Had no Sabbath, and so sent other tracts.

W. E. Hitchcock—You have pd. to the middle of Sept. next.

M. M. Brown—No trouble. Will adjust as you say.

C. Conat—The two dollars sent were not received. Had they come, they would have paid to No. 890—leaving \$1.26 due.

W. P. Woodworth, \$3.28—This pays to No. 971—or

Jany. 1, 1860.

S. Foster, \$25 on ac't.

L. Wheeler—There being \$4 your due, if you prefer it in tracts to the Herald, please say what tracts you prefer, and whether for the whole, or only a part of the amount.

Lucy Thayer—It was not received.

P. B. Morgan—Have credited the \$2 to you. It pays to 861—\$2.20 due.

N. Brown—Have cr. you \$3 on Her. to 997.

L. Schelling, \$5, to 971, and Andrew Grover \$2 to 971—entering him as a new subscriber at Kingston?

M. L. Brush—Have done as you say.

L. Wiswell—Sent books by Ex. the 31st ult.

J. L. Clapp, \$2—Sent you books and credited you 20 c. on Herald to No. 967. Have credited T. Dodge 12 cts. due to R. C. on G, which leaves \$1.88 due from him. R. C. has paid to 971.

R. Miller—Sent you tracts, which, with postage, is 50 cts—all the ac't we have with you, your Herald being pd. to 980.

W. H. Eastman, \$10 to balance J. V. H. ac't. Have credited the 24 cts. on Herald, with the other that had been paid on the G. to 951; J. L. T. owes 28 cts.

M. J. Stearns—Sent tracts the 27th.

A. Hurd—Was rec'd and pd to 950.

M. Watson, \$4—Sent the books you ordered, amounting with postage, to \$4.15—except Discussion, which we are out of.

W. H. Swartz, \$3—Sent Harps the 30th. See bill in bundle.

B. H. Osborn—Sent Inheritance the 31st ult. Will send Discussion when we get out a second edition—the first being gone.

Jeremiah Spear, \$2—Pays Discussion, as above, and H. to 945—leaving \$1.56 due to Jan. 1.

H. G. Fraas—Sent tracts the 1st.

E. Parker—Have chd. you \$6 for cr. on H. to No. 971 for you, S. Seabury and L. Atkins.

D. Chatterton—You were cr. on our books to 971.

## A. M. ASSOCIATION.

## TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, JAN. 4, '59.

Received, for Life Memberships, from—

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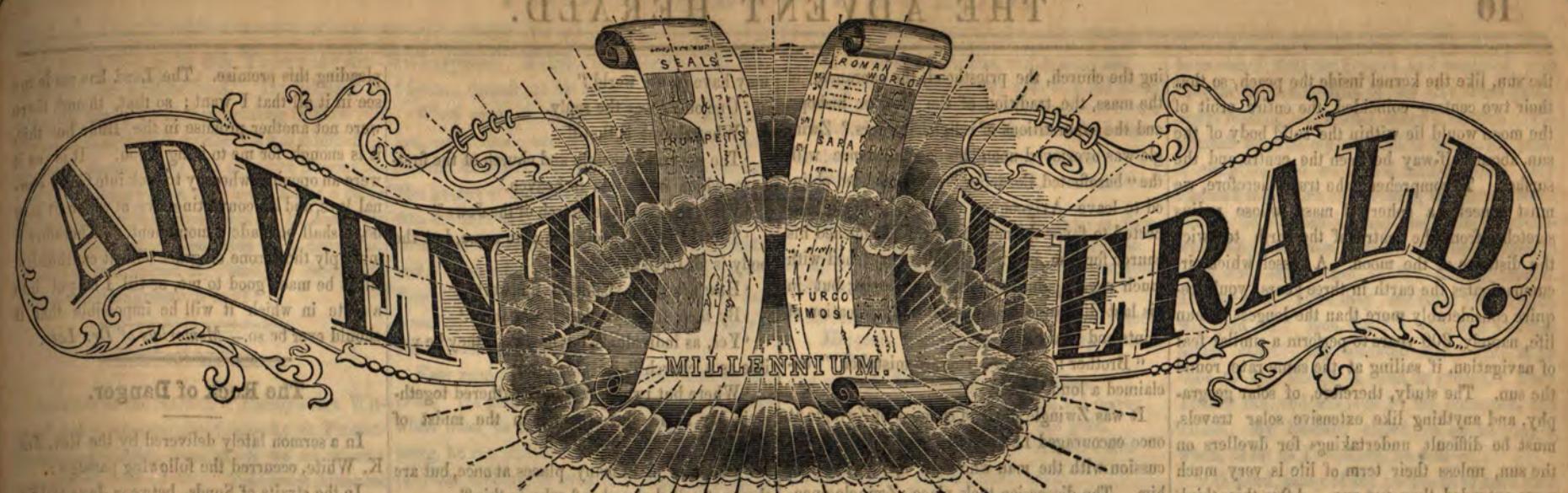
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Original.

**WHAT IS LIFE?**

What is life? a span, a bubble,  
Mixed with sorrow, care and trouble,  
And vexations which arise—

From blighted hope's darkened skies.

What is life? a vale of woe,  
Where sin doth reign, and folly flow;  
Where vice and art together roam,  
And misery gilds its loathsome home.

What is life? Naught but a dream,  
From whence insipid joy doth gleam,  
Fraught with grief and ills that blend,  
And disappointments which attend.

What is life? A tragic act,  
Whose scenes are glowing and compact,  
Whose play when o'er, is but a breath,  
That's hushed and silent ere by death.

What is life? A vale, a glen,  
A thorny pathway trod by men,  
Whose storms and trials all must brave,  
Then sleep, alas! within the grave.

What is life? A space that's given,  
For mortals to prepare for heaven;  
That we may gain the heavenly prize,—  
And to immortal gloryrise.

E. MANN.

Haverhill, Oct. 1858.

**The Judgment.**

BY REV. JOHN CUMMING, D. D.

ACTS XVII.

One sentiment in Paul's address is worthy of special illustration—"Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

I gave in my exposition a brief analysis of that most impressive, appropriate, and instructive address preached by Paul from Mars' hill, when the philosophers of the Academus and the Stoas constituted his learned, and, I might add, his captious auditory. He showed them, and told them in the clearest manner, amid all the proofs of the high degree of excellence they had attained in the arts, in painting, in poetry, in statuary,—and from the brow of that hill he could see, if he chose to look round, some of the noblest monuments of heathen architecture,—that these arts, and sciences, and literature, and poetry, and music, grew up in that city around an altar on which remained the humiliating inscription "to an unknown God." These might adorn or they might conceal the altar; they could not supply its want, or erase the inscription that truth and faithfulness were compelled to record upon it.

There was something, too, very august in the fact—humbling to heathen philosophy, but glorifying to the God of the Bible—that a barbarian as they would call him, from the banks of the Jordan, and taught by "one," as they said, "Jesus of Nazareth," should come to the banks of the Iliussus, and into the very heart of Athens; and should dare to utter these words to its most accomplished philosophers: "The God whom ye ignorantly worship, him I—a Jew—declare unto you." And yet when these words are read this day in the midst of our own experience, we feel that Paul expressed himself, if anything, too softly, not too severely, when he gave utterance to these words.

With all their light they were in darkness; with all their knowledge, they were ignorant; professing themselves to be wise, they were in the highest sense fools; and only an ambassador from Christ, carrying in his heart the love and light of the Cross, could convey, or was able to convey, to these men those great and blessed truths which are contained in the sermon that he preached when Mars' hill was his pulpit, and the masters of philosophy his auditory. He told them that his God, whom he preached, was not worshipped with men's hands, but with men's hearts. They thought that beautiful architecture, magnificent statues, gorgeous temples, edifices of the choicest Parian marble, were the expressions of true worship. They were not so; God is not worshipped with the hand, but with the heart, and with life; and one living heart beating in true love to God was, in the estimate of God, and angels, and a discerning universe, a nobler spectacle than the Parthenon itself, or the choicest monuments of heathen architectural skill.

And then, when he had explained to them all these things, and told them that their "times of ignorance,"—no word could have been said more gently, and yet no word can have cut to the heart—"God winked at." To the men who thought Paul ignorant, and themselves "wise men," "the lovers of wisdom,"—to them he said "The times of this ignorance, in which you philosophers have lived, God has winked at;" not winked at it in the sense that he would not look at it because he knew it was wrong; but has suffered, not visited, with penal retribution that they deserved. But now, he says, the light shines upon your threshold, the truth is now resounding in your temples. Your responsibility now is altogether altered; and, therefore, "God now commandeth all men everywhere to repent;" everywhere they are welcome, everywhere they are commanded to do so. And he asks you to notice what I tell you, that he has appointed a day in which he will judge the world in righteousness by that very man whose cross is foolishness to you, a stumbling-block to the Jews; whom he hath ordained; and he has given a prophecy, earnest, and pledge of this, in the fact that he hath raised him up from the dead, and constituted him the Son of Man the Judge of all flesh.

Now these words, with which the apostle concluded his address to the philosophers of Athens are a most clear and simple announcement of the certainty and solemnity of a judgment-day. I need not tell those who have read their Bibles, that the same great fact is frequently alluded to

in Scripture, but under varied imagery, and each time with imagery calculated to give a very impressive idea of the sublimity and solemnity of that dread ordeal.

For instance, we are told in the Gospel of St. Matthew 24:31, "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Then he tells us again, in 2 Thess. 1:7, "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."

In very sublime imagery the same event is depicted in the prophet Daniel, where he says in the 7th chapter at the 9th verse, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

You have the same event described in, if possible, yet grander imagery in the Book of Revelations, 20:11: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."

These are ancient, and if I may use the phrase as applied to the New Testament, modern portraits of the nature, the accompaniments, and the end of the judgment-day.

**The Relief.**

"Come unto me all ye that labor and are heavy laden, and I will give you rest?"

This gracious invitation comes from Jesus Christ, who is both able and willing to bestow what he promises. Sin is a burden, not to the careless, but to the awakened. They feel its condemning and its corrupting power. The burden is heavy and great; it is oppressive and galling; it is hateful and polluting; it is crushing and fatal. From it the sinner cannot deliver himself, and where shall he go for relief? Jesus invites, Come unto me: and he promises, I will give you rest. Here is relief; rest; peace; salvation.

And notice two things: 1. The way of relief; it is by coming to Christ. This is the only way. Jesus Christ has died for our sins, and believing in him, we

shall be forgiven. For to come to him is to believe him. This is the way.

2. The relief itself; it is rest; just what the weary and heavy laden need—rest! It includes forgiveness; a sense of pardon; acceptance as righteous; peace with God; peace of conscience and joy in the Holy Ghost; a title to everlasting life; preparation for it; and final entrance into it; it is in God on earth, and rest with God in heaven! Surely this is the rest, and this may be had by coming to Jesus Christ. Well may the burdened sinner sing:

"O, that my load of sin were gone!  
O, that I could at last submit!  
At Jesus' feet to lay me down,  
To lay my soul at Jesus' feet!"

*Banner and Advocate.*

**Praise your Wife.**

Praise your wife, man; for pity's sake give her a little encouragement; it won't hurt her.—She has made your home comfortable, your hearth bright and shining, your food agreeable; for pity's sake tell her you thank her, if nothing more. She don't expect it; it will make her eyes open wider than they have for these ten years; but it will do her good for all that, and you too.

There are many women to-day thirsting for the word of praise, the language of encouragement.

Through summer's heat and winter's toil they have drudged uncomplainingly, and so accustomed have their fathers, brothers, and husbands become to their monotonous labors, that they look for and upon them as they do the daily rising of the sun and its daily going down. Home-ly every-day life may be made beautiful by an appreciation of its very homeliness. You know that if you can take from your drawer a clean shirt whenever you want it, somebody's fingers have ached in the toil of making it so fresh and agreeable, so smooth and lustrous. Everything that pleases the eye and the sense has been produced by constant work, much thought, great care, and untiring efforts, bodily and mentally.

**Curious facts about the Sun.**

The size of these ever-changing spots is sometimes exceedingly great, covering a superficies, several times larger than the whole surface of the earth, were it spread out flat, instead of being spherical. The first result of this discovery was the proof that the sun, which had always been regarded motionless in the midst of the universe, had a rotary movement on its own axis.—By observing the time that each spot required to return to the same apparent position, it was found that the sun performed a complete revolution in about twenty-five days and a half. Thus the hour of a solar day—which day, however, can scarcely have an alternation of light and darkness, like ours—is equal to a whole terrestrial day and something more. The difference gives a slight idea of the relative magnitude of the two respective globes; time, or rather its means of measurement, bears here a certain proportion to space.

The size of the sun is oppressive to think of. If we suppose the earth placed in the middle of

the sun, like the kernel inside the peach, so that their two centres coincided, the entire orbit of the moon would lie within the solid body of the sun, about half-way between the centre and the surface. To comprehend the truth therefore, we must conceive a spherical mass, whose radius stretches from the centre of the earth to twice the distance of the moon. A vessel which circumnavigates the earth in three years, would require considerably more than the longest human life, namely, 300 years to perform a similar feat of navigation, if sailing at the same rate, round the sun. The study, therefore, of solar geography, and anything like extensive solar travels, must be difficult undertakings for dwellers on the sun, unless their term of life is very much more extended than our own. After this, think of the magnitude of that magnificent luminary, the Dog star, which is calculated to be eight times as large as the sun!

Weight, or the force of gravity, is 28 times as powerful at the surface of the sun as it is at the surface of the earth. A full-grown man, like one of ourselves, if he fell on the sun, from a height equal to his own stature, would be smashed as if he had thrown himself from an earthly steeple.—Elephants and rhinoceroses, weighing 28 times as much as they do in their terrestrial haunts, would be immovable fixtures; their muscles would not serve to stir them were ill-luck to convey them to a solar forest. A Daniel Lambert, sent to the sun for exhibition, would sink to the ground, and would be flattened and outspread by the force of his own weight, like a loose bag of quicksilver here. Supposing the existence of a solar population—a hypothesis which is generally accepted, and on rational grounds, at present—we must believe them to be little fragile creatures, with frames of the utmost lightness and suppleness. The only bodily condition in which they are placed is analogous to that with which popular imagination has endowed the sylphs of the air and the fairies of the wood; they must be made up of dew and vapor, held together by gossamer bones and cobweb muscles.

The spots on the sun also led to the discovery of its physical constitution. It was found by ingenious observations that those spots are nothing else than holes through which the body itself of the luminary is caught sight of.

The sun, therefore, is composed of two very different materials, namely, the internal mass, which is a solid body, non-luminous, and black; and a superficial envelop, which consists of a light stratum of inflamed substance, whence the star appears to derive its light and heat-giving power. An elastic fluid, elaborated on the dark surface of the sun, and floating upward through the luminous coat, would force it aside temporarily, like the drawing back of a curtain, and so produce the effect of spots. This notion gives two distinct atmospheres to envelop the interior globe of the sun. He rejoiceth as a giant to run his course—some where in the direction of the constellation Hercules—and bedecks himself with light as with a garment. The latest observations suggest the belief that the sun has no less than three distinct coats.

#### Errors of the Head.

It is difficult to determine, exactly, how much speculative error is compatible with a saving knowledge of truth. The different circumstances in which they are placed—their education, and a variety of other causes, often conspire to cloud the mind even of a good, and in other respects intelligent individual, to a degree which to others in different circumstances appears incredible.

An instance of this kind is exhibited in D'Aubigné's History of the Reformation, in the case of Lambert.

He was preacher to the convent-general at Avignon, in France, but, through some of Luther's writings, the light of evangelical truth found its way to his heart, and at the period of which we speak, he had been preaching the "true Christian doctrine," to use the words of Haller, who gave him letters of introduction to Zwingle. He preached in Latin to the clergy of Geneva, at Lausanne, and at Berne, "touch-

ing the church, the priesthood, the sacrament of the mass, the tradition of the Roman bishops, and the superstitions of religious orders." Zwingle was overjoyed upon his acquaintance with the "barefooted Cordelier," who had been obliged to leave Avignon on account of being suspected to favor the new heresy. He opened his church for him, in which Lambert preached with much vigor against the errors of Rome; but in his last discourse he defended the invocation of saints and Mary!

"Brother! brother! you are mistaken!" exclaimed a loud voice.

It was Zwingle's. The enemies of Zwingle at once encouraged Lambert to have a public discussion with the man who had spoken against him. The discussion took place. Zwingle opened the Old and New Testament in Greek and Latin. Commencing at ten o'clock in the morning, he discussed and expounded until two in the afternoon, when Lambert, clasping his hands together and raising them to heaven, exclaimed, "I thank thee, O God! that by this thy gifted minister, thou hast granted me so clear a discovery of the truth. Henceforth," he added and turning to the assembly, "in all my trials, I will invoke none but God alone, and throw aside my beads." The stone in the arch of superstition was removed, and crumbled into ruin, before the persuasive touch of the benevolent Zwingle, by presenting the clear truth of God's word to the mind of Lambert.—*Am. Presbyterian.*

#### The Man of One Book.

In 1816 the Rev. Thos. Bingham, of Whitchurch, England, published an interesting account of a poor cripple, William Churchman by name who, confined for life to his room, had never heard a sermon, or read any book but the Bible. Mr. Bingham paid him a visit in the hut where he was confined, and by a variety of questions drew from him his confession of faith. Mr. Bingham wishing to converse with Churchman with perfect familiarity, did not tell him that he was a minister, and after the interviews held with him, wrote down the replies, received to his questions. They are interesting as illustrations of the conclusions to which a sincere enquirer may be brought by the diligent study of the Scriptures as his only guide.

In response to an interrogation, William gave the following account of the way in which he was led to trust in Christ.

"William. I read the New Testament all through, and all seemed to condemn me. Now I can see in it exceeding great and precious promises; but I could not see them then; I could only attend to such awful words as these: 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? where the worm dieth not and the fire is not quenched.' Yet I began to read the Testament over again, and when I came the second time to the blessed first chapter of the first epistle of John, and read these precious words, 'the blood of Jesus Christ His son cleanseth us from all sin,' I felt that precious blood relieve my conscience, and I seemed to myself as if I were in a new world. I could now repent; I could love God; and if I had a thousand lives, I could have laid them all down for Christ."

"Mr. B. Do I understand you rightly; that it does not signify what sins you commit, or how you live, now Christ is become your Savior."

"William. (With indignant feeling.) God forbid! how shall we that are in sin, live any longer therein? For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live, should not any longer live unto themselves, but to him that died for them and rose again."

Mr. B. says—

"I was desirous of knowing whether he had, from searching the Scripture, obtained any distinct views of the nature of Christ's kingdom; and whether, as he conceived himself at a remote distance from any of Christ's disciples, he had turned his attention to the order and government of His church. To my inquiries I received with surprise, the answers which follow:

'How many churches do you apprehend God

may have in the world?'

'One only,' was the reply.

'What church is that?'

'The general assembly and church of the firstborn, which is written in heaven.'

'What then was the church of the Jews?'

'The shadow of good things to come, but the body is of Christ.'

'How are these visible to the world?'

'By their fruits ye shall know them.'

'Yes, as individuals, but how shall they be visible as a church?'

'Where but two or three are gathered together in My name there am I in the midst of them.'

'That may be in many places at once, but are they not called churches? why is this?'

'Because each is like a whole church, as Paul says, 'In whom ye also are builded together for an habitation of God through the Spirit.'

'How do any unite with such a church?'

'They first gave themselves to the Lord, and to us according to the will of God.'

'What officers are there in the Church of Christ?'

'Bishops and deacons.'

'What is the office of a Bishop?'

'To feed the flock of God, over which the Holy Ghost hath made him overseer.'

'What is the deacon's office?'

'To serve tables.'

'Were those officers appointed for enriching, or advancing the persons holding them?'

'Ourselves your servants for Jesus' sake. Not for filthy lucre's sake; not as lords over God's heritage, but as helpers of your joy.'

'Who are to act in choosing those officers?'

'Wherefore look out from among yourselves, seven men of good report, full of the Holy Ghost and of faith, whom we may appoint over this business.'

'But if wicked men creep into the church, how are they to be dealt with when they are discovered?'

'Put away from among yourselves that wicked person.'

'But if they repent afterwards?'

'What shall the receiving of them be, but life from the dead?'

'Does the power of kings and rulers relate to our bodies, or our consciences?'

'Render unto Caesar the things that are Caesar's but unto God the things that are God's.'

A writer in the Evangelical and Literary Magazine commenting on this case pertinently remarks:

"Perhaps in these views of William Churchman respecting the constitution of the church, we can find a reason for the opposition of many, both in this country and Europe, to the Bible Society. Nothing is more certain than that the Bible, 'without note or comment,' is unfriendly to high pretensions both in church and state. It refuses to give to Caesar the things that are God's, it everywhere recognizes the right of private judgment: it teaches us to own no lord of conscience but our own Creator."

#### My only Help.

This morning, I lay before the footstool of Divine sovereignty with less anguish. I was lead to plead—"O Lord, rebuke me not in thine anger neither chasten me in thy hot displeasure."

(Psalm 6:1). I prayed that the Lord would, by his Spirit, make me to see the justice of his wrath and hot displeasure against me as a sinner, in fulfillment of his promise (John 6:45); and this,

as the effect of his eternal, electing love, and of the covenant between the Father and the Son, and as the reward due to the Mediator; so that, I being made to pass sentence on myself, and to come to Christ (which the Lord Jesus has declared shall be the consequence of this Divine teaching), all might issue in the glory of God. My eternal salvation is bound up in this promise

—for it contains all that is needed to bring me to faith in Christ, which is connected with everlasting life. And therefore I must lie at the door of sovereign mercy, expecting and hoping for the fulfillment of this promise to me. I endeavored to go on studying—now and again

pleading this promise. The Lord has made me see in it all that I want; so that, though there were not another promise in the Bible but this, it is enough for me to hang upon. It is as it were an opening, whereby to look into God's eternal love, and his converting love, of which, it may be, I shall be made a monument. Therefore I must ply the throne of grace with it continually, till it be made good to me, or till I be put into a state in which it will be impossible that it should ever be so.—*Memorials of Dr. Love.*

#### The Rock of Danger.

In a sermon lately delivered by the Rev. Jos. K. White, occurred the following passage:

In the straits of Sunda, between Java and Sumatra, is a small rock called the Stroom Rock, the top of which is just washed and half covered by the waves, while all around the water is so deep that no anchor can touch the bottom. A ship was once passing through these straits, carried on by the tide, with scarce wind enough to fill her sails. The current bore her rapidly along towards this rock. The danger was seen and every effort was made to guard against it. The yards were braced, and the wind no longer filled the sails, and on the ship sped to what seemed her sure destruction. The loud commands of the officers, and the wailing responses of the sailors were hushed, and silently each watched the rapidly approaching danger. But when hope had almost turned to despair, a breath of wind filled the sails, the ship obeys the helm, the dark rock with the foaming sea around it is seen just over the ship's side, and then at the stern, and all hearts beat free again, for God has saved the vessel and her crew. In the voyage of life, in some straits through which we may have passed, has no Stroom Rock lain in our way?—no temptation to sin seemed ready to overwhelm us in destruction? Have we not tried to avoid it, and felt that our strength was weakness, and almost in the depth of despair have we not cried for a breath from heaven, and out from the unseen world has there not come, like the wind, an influence that has saved us?

#### The End of Thomas Paine.

A correspondent of the Christian Era, writing from Saratoga, N. Y., gives the following report of remarks made by the aged Dr. Maclay:

At the union prayer meeting held on Monday morning, in the body of the Presbyterian meeting house, Rev. Dr. Maclay gave a sketch of the last sickness of Thomas Paine. When he visited him in company with Dr. Sharp, his nurse begged them not to introduce directly the subject of religion, or he would become very violent. When Paine remarked, "I am very ill, we are all going one way." Dr. Sharp replied, "It would be well if we were all going the right way." Dr. Maclay then addressed him on the subject of religion, when instantly, his eyes sparkling with fire, he exclaimed: "Leave me! get out of the room!" And as the doctor quoted one or two passages of Scripture, Paine seemed like a bear bereft of her young! Whenever the subject of religion was introduced, his mind was instantly agitated. Dr. Manly, who visited him forty-eight hours before his death, heard him cry, "Lord help me!" "Jesus Christ help me!" To the inquiry, "Do you really believe that Christ is the Saviour?" after a short pause he replied, "I wish to believe nothing about it." His mind seemed as wretched as a man could possibly be out of the regions of the lost; and yet the pride of his heart would not allow him to confess his wretchedness. Dr. Maclay, alluding to Paine's previous life, remarked that he would get drunk before breakfast, and sleep it off, drink before dinner and do likewise, dine, and then get drunk again. On one occasion he was in such a condition that though a brick placed to his feet being by mistake too hot, ignited the bed clothes, he was too insensible to raise an alarm. The Dr. having depicted him as one of the filthiest of sinners, excited a smile by mentioning that Paine had a nose such as God never made. Brandy had made it red; and when the Dr. saw him his nose was blue, covered with large carbuncles standing up "every which way!"

As a man lives, so he dies. Paine was "driven away in his wretchedness." He belonged to a Quaker family; but they refusing to have him buried in their burial ground, he was interred on his own farm. Only six or seven persons attended his funeral, one of whom, taking a stone dashed it down with such force as to break his coffin, exclaiming, "You made me a drunkard, an infidel, and ruined my family!" Surely the way of the transgressor is hard!

### Protestantism.

A writer in the Halifax "Presbyterian Witness" makes some excellent remarks on Protestantism and polities, from which we make some extracts: \* \* \* \* Protestant Alliances and Popish opposition thereto are nothing new under the sun.

The celebrated Protest laid before the Diet of Spires on the 19th of April 1529, from which all evangelical Christians are called Protestants, was a bond of union between Christians holding different opinions on some points but agreeing in the main doctrines of Christianity. There were those who held the views of Luther as well as those who had embraced the doctrines of Zwingle the Swiss Reformer. According to D'Aubigne "The union of all Evangelical Christians is therefore a principle of Primitive Protestantism." The first Protestants were members of a Protestant Alliance. At the second Diet of Spires which met on the 21st Feb., 1529, the priests called for the execution of the Edict of Worms dated 8th May 1521, condemning Luther with his books and all his adherents to the flames. The Evangelical members of the Diet on the contrary demanded the maintenance of the Edict of the first Diet of Spires dated 17th August 1526 which "allowed every man to do as he thought fit," and introduce religious liberty, so that all were to act in conformity with the dictates of their consciences. The majority of the Diet, however, "equally rejecting the demands of the priests and of the evangelicals," passed a resolution on the 7th of April, 1529, interdicting religious innovations where the Edict of Worms had been carried out; and forbidding all new reforms and religious controversies where the people deviated from the said Edict, and where they could not conform to it without danger of revolt; at the same time, forbidding all opposition to the celebration of Mass, and enacting that no Roman Catholic should be permitted to embrace Lutheranism; in other words, matters were to remain as they were, but the Reformation could not be extended into those places where as yet it was unknown. "The Status quo and no proselytism—such were the essentials of this resolution." Against this Resolution the Evangelical Princes of Germany, the Elector of Saxony, the Landgrave of Hesse, the Margrave of Brandenburg, the Dukes of Lüneburg, and the Prince of Anhalt, entered the Protest above mentioned on the 19th April, 1529. To this Protest adhered also the Deputies of fourteen free and imperial cities. Hence the Reformers in all time coming were called Protestants.

In this Protest two main abuses in matters of faith are opposed, viz: the intrusion of the civil magistrate and the arbitrary authority of the Church. It sets the power of conscience above the magistrate and the authority of God's Word above the Church. "We are resolved," say the Protesters, "with the grace of God, to maintain the pure and exclusive preaching of His holy Word, such as it is contained in the biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life."

### The Christian Character.

The Christian character is a paradox. Its excellencies imply and seem to rise from their opposites. The believer's elevations are all based on some previous lowliness. Never does he become virtuous, unless he discerns himself as intrinsically wicked: nor is he estimable in the sight of God, unless vile in his own. Sorrows precede his joys; disquietude, his peace; misery,

his happiness. Distrust is necessary to his confidence; despair, to his hope.

When weak, the believer is strong; when naked, he is clad; and when stripped of all possessions, he is yet the heir of inestimable riches. The hatred of the world indicates to the Christian the love of God; and its contempt and scorn point him out as one who is intrinsically valuable, and is advancing to lasting honors and a crown. Forsaking earthly relations and friends, or deserted by the whole world, he has yet relatives and friends innumerable.

Fear renders a believer confident; and terror, calm. He gains his life by losing it; and even when dead he lives. While unable to do anything, he can still do all things; and while able to create nothing, or even to change the color of a hair, he can, by the word of prayer, move the Arm that moves the universe; and in certain circumstances, by a mere wish, he may transfer the mountain from its base into the sea.

A lamb, the believer may yet overcome a lion; and while a mere worm and no man, he can withstand the gates of hell. He can himself be crushed by a moth, and yet he can bruise the head of the serpent; and while a serpent, he can bid Satan to get behind him. Regarded as a fool, he is yet the light of the world, an instructor of sages and philosophers. In obscurity, he is nevertheless a city on a hill; and banished from the world, he still is the salt and leaven necessary for the preservation of society.

An enemy to sin, the believer is the friend of sinners; and their curses are answered by his blessings. He clings to a cross for safety, and trusts to One slain as a malefactor for an eternal life. For him God's reconciled face would turn hell into heaven; and heaven without God would lose its happiness.

In short the more the true believer is considered, he will be the wisdom and power of God, and yet to the Greeks foolishness—an enigma, a riddle, a paradox—a seeming earth-man, and yet a new creature; wholly in a moral and spiritual sense, different from the unconverted man; and the more the contrariness of his nature, renewed by the Holy Ghost, is understood and appreciated by himself, the greater evidence has he that his faith is the true faith, and that he is a son of God.

### The Dapple Mare.

*An ancient Legend, versified and diversified.*

BY JOHN G. SAXE.

"Once on a time," as ancient tales declare,  
There lived a farmer in a quiet dell

In Massachusetts; but exactly where,  
Or when, is really more than I can tell—  
Except that, quite above the public bounty,  
He lived within his means and Bristol county.

By patient labor and unceasing care,  
He earned, and so enjoyed, his daily bread;

Contented always with his frugal fare,  
Ambition to be rich ne'er vexed his head;

And thus, unknown to envy, want, or wealth,  
He flourished long in comfort, peace, and health.

The gentle partner of his humble lot,

The joy and jewel of his wedded life,

Discharged the duties of his peaceful cot,

Like a true woman and a faithful wife.

Her mind improved by thought and useful reading,  
Good manners and nine children showed her breeding.

Grown old at last, the farmer called his son,

The youngest (and the favorite, I suppose),

And said, "I long have thought, my darling John,

"Tis time to bring my labors to a close;

So now to toil I mean to bid adieu,

And indeed, my son, the homestead farm to you!"

The boy embraced the boon with vast delight,

And promised while their precious lives remained,

He'd till and tend the farm from morn till night,

And see his parents handsomely maintained;

God help him, he would never fail to love, nor

Do aught to grieve his generous old gov'nor.

The farmer said:—"Well, let us now proceed,

(You know there's always danger in delay,) And get Squire Robinson to write the deed;

Come—where's my staff?—we'll soon be

on the way."

But John replied, with tender, filial care,

You're old and weak—I'll catch the dapple mare.

The mare was saddled, and the man got on,

The boy on foot trudged cheerfully along;

The while, to cheer his sire, the dutious son,  
Beguiled the weary way with talk and song;  
Arrived at length, they found the Squire at home,  
And quickly told him wherefore they had come.

The deed was writ in proper form of law,  
With many an "aforesaid," "therefore,"  
"and the same,"

And made throughout, without mistake or flaw,  
To show that John had now a legal claim  
To all his father's land—conveyed, given, sold,  
Quit-claimed, et cetera—to have and hold.

Their business done, they left the lawyer's door,  
Happier, perhaps, than when they entered  
there; And started off as they had done before,

The son on foot, the father on the mare;  
But ere the twain a single mile had gone,  
A brilliant thought occurred to Master John.

Alas for truth! alas for filial duty!

Alas that Satan, in the shape of pride,  
(His most bewitching form, save that of beauty,) Whispered the lad, "My boy you ought to ride!"

"Get off!" exclaimed the younger, "tisn't fair  
That you should always ride the dapple mare!"

The son was lusty, and the sire was old,  
And so, with many an oath and many a frown,

The helpless farmer did as he was told;

The man got off the steed; the boy got on,  
And rode away as fast as he could trot,  
And left his sire to trudge it home on foot!

That night, while seated round the kitchen fire,  
The household sat cheerful as if no word  
Or deed provoked the injured father's ire,

Or aught to make him sad had e'er occurred,  
Thus spake he to his son:—"We quite forgot,  
I think, to include the little turnip lot.

I'm pretty sure, my son, it wouldn't hurt it,"

Calmly observed the meditative sire,  
"To take the deed, my lad, and just insert it."  
Here the old chap inserts it—in the fire!  
Then cries aloud, with most triumphant air,

"Who, now, my son, shall ride the dapple mare?"

### Pardoning Grace.

"Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18.

My soul, thy God summons thee to His audience chamber! Infinite purity seeks to reason with infinite vileness! Deity stoops to speak to dust! Dread not the meeting! It is the most gracious, as well as wondrous of all conferences. Jehovah himself breaks silence! He utters the best tidings a lost soul or a lost world can hear:

"God is in Christ reconciling the world unto himself, not imputing unto men their trespasses."

What! scarlet sins, and crimson sins, and these all to be forgiven and forgotten! The just God justifying the unjust!—the mightiest of all beings, the kindest of all! Oh, what is there in thee to merit such love as this? Thou mightest have known thy God only as the "consuming fire," and had nothing before thee save "a fearful looking for vengeance!"

This gracious conference bids thee dispel thy fears! It tells thee it is no longer a fearful, but a blessed thing to fall into His hands! Hast thou closed with these His overtures? Until thou art at peace with Him, happiness must be a stranger to thy bosom. Though thou hast all else beside, bereft of God thou must be bereft indeed.

Lord, I come! As thy pardoning grace is freely tendered, so shall I freely accept it. May it be mine, even now, to listen to the gladdening accents, "Son, Daughter, be of good cheer! thy sins, which are many, are all forgiven thee."

"Remember this word unto thy servant, upon which thou hast caused me to hope."

### A Hindoo Martyr.

Our readers cannot fail to peruse with interest the following narrative of Fatima, the wife of Walayat Ah, a faithful martyr for Christ last year in the city of Delhi, whose constancy in the hour of trial, and heroic death, it touchingly narrates.

Her narrative is given in her own words, as nearly as the translation will admit. It is a tale worthy of the best days of the Christian church.

"On Monday, the 11th of May, about nine o'clock in the morning, my husband was preparing to go out to preach, when a native preacher named Thakur, of the church mission, came in, and told us that all the gates of the city had

been closed, that the Sepoys had mutinied, and that the Mohammedans of the city were going about robbing and killing every Christian. He pressed hard on my husband to escape at once, if possible, else we should all be killed. My husband said, 'No, no, brother, the Lord's work cannot be stopped by any one.' In the meanwhile fifty horsemen were seen coming sword in hand and setting fire to the houses around. Thakur said, 'Here they are come! now what will you do? Run, run! I will, and you had better come.' My husband said, 'This is no time to flee, except to God in prayer.' Poor Thakur ran, and was seen by the horsemen, and killed. My husband called us all to prayer, when, as far as I recollect, he said—

"O Lord, many of thy people have been slain before this by the sword, and burned in the fire, for thy name's sake. Thou didst give them help to hold fast in the faith. Now, O Lord, we have fallen into the fiery trial. Lord may it please thee to help us to suffer with firmness. Let us not fall nor faint in heart under this sore temptation."

"Even to the death, oh! help us to confess, and not to deny thee, our dear Lord. Oh, help us to bear this cross, that we may, if we die, obtain a crown of glory."

"After we had prayers, my husband kissed us all, and said—

"See whatever comes you do not deny Christ; for if you confide in him, and confess him, you will be blessed, and have a crown of glory. True, our dear Saviour has told us to be wise as the serpent, as well as innocent as the dove; so if you can flee, do so; but come what will don't deny Christ."

"Now I began to weep bitterly, when he said, 'Wife, dear, I thought your faith was stronger in the Saviour than mine. Why are you so troubled? Remember God's word, and be comforted. Know that if you do, you die to go to Jesus. And if you are spared, Christ is your keeper. I feel confident that if any of our missionaries live, you will be taken care of; and should they all perish, yet Christ lives forever. If the children are killed before your face, oh! then take care that you do not deny Him who died for us. This is my last charge; and now God help you!"

"Some horsemen now came up, and the fakirs (devotees) who lived near us told them to kill my husband—that he was an infidel preacher—and that he had destroyed the faith of many by preaching about Jesus Christ. The troopers now asked him to repeat the Kulma (the Mohammedan creed,) but he would not. Two of them now fired at us, and one shot passed by my husband's ear, and went into the wall behind us. Now all the children fled through a back door towards the house of Mirza Haji, one of the Shazadas (princes,) who respected my husband, and who was fond of hearing of the love of God through Christ. He dressed like a fakir, and seemed partial to the gospel. He took in my seven children, who fled for refuge. One of the troopers now interposed, saying, 'don't kill them; Walayat Ali's father was a very pious Mussulman, who went on a pilgrimage to Mecca, and it is likely that this man is a Christian only for the sake of money, and he may again become a good Mussulman.' Another trooper now asked my husband, 'Who then are you, and what are you?' He answered, 'I was at one time blind, but now I see. God mercifully opened my eyes, and I have found a refuge in Christ. Yes, I am a Christian, and I am resolved to live and die a Christian.'

"Ah," said the trooper, 'you see that he is a Kafir (barbarian); kill him.' Again he was threatened, with loaded muskets pointed at his breast, and asked to repeat the Kulma, with a promise of our lives and protection. My husband said, 'I have repented once, and I have also believed in Christ, so I have no need of further repentance.'

"At this time two European gentlemen were seen running down the road leading to the river, when the troopers said, 'Let us run after these Feringhis first, then we can return and kill these infidels.' So they went.

"My husband now said to me, 'Flee, flee—now is the time—before they return. He told me to go to the fakir's tukin, while he would go to the Rev. Mr. Mackay's house to try to save

him. I went to the takin, but the fakirs would not allow me to go in, and would have had me killed, but for the interposition of Mirza Haji, the Shazada, who said to the troopers, 'This woman and her husband are my friends; if you kill them I will get you all blown up.' Through fear of this they let me go, when I began to cry about my children; but Mirza Haji said that he had them all safe. I now went after my husband towards Mr. Mackay's house in Dyriagunge. On the way I saw a crowd of the city Mohammedans, and my husband in the midst of them. They were dragging him about on the ground; beating him on the head and in the face with their shoes; some saying, 'Now preach Christ to me?' 'now where is the Christ in whom you boast?' and others asking him to forsake Christianity and repeat the Kulma. My husband said, 'No, I never will; my Saviour took up his cross and went to God; I take up my life as a cross, and I will follow him to heaven.'

"They now asked him mockingly if he were thirsty, saying, 'I suppose you would like some water?' He said, 'When my Saviour died, he got vinegar mingled with gall; I don't need your water. But if you mean to kill me, do so at once, and don't keep me in this pain. You are the true children of your prophet Mohammed. He went about converting with his sword, and he got thousands to submit from fear. But I won't. Your sword has no terror for me. Let it fall; and I fall a martyr for Christ.'

"Now a trooper came up and asked what all this was about. The Mussulmans said, 'Here we have a devil of a Christian, who will not recant, so do you kill him!' At this the Sepoy aimed a blow with his sword, which nearly cut off his head. His last words were, 'O Jesus, receive my soul!'

"I was close by under a tree, where I could see and hear all this."



## ADVENT HERALD.

BOSTON, JANUARY 15, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### Defective Criticism.

We cheerfully comply with the request of a correspondent, in another column, respecting the "statements," made in an extract from a work, we have never seen, and which if the extract is a fair specimen, cannot but mislead those who confide in it—the statements there made being defective in the following particulars:

1. "Aion," instead of occurring in the N. T. only "one hundred and four" times, may be there found, in its various terminations, one hundred and twenty-eight times, in one hundred and two different texts.

2. It is nowhere rendered "for ever," or "for ever and ever," but is simply "ever" in those phrases,—the "for," and "and," being the renderings of other words conjoined with it.

3. Instead of being rendered "ever" only "once" it is thus rendered, eighty-six times.

4. It is rendered "evermore," only twice—the word being doubled and conjoined with other words, to constitute what is thus rendered in the third instance of its occurrence.

5. In connection with a negative, it is rendered "never" seven times.

6. We find but two occurrences of the phrase, "before the world began," in each of which it is its adjective, "aionion," and that is rendered "world" in that phraseology—the rest of the phrase being represented by other terms.

7. It is not rendered "world without end," except as it is repeated, i. e. twice used, and conjoined with other words to represent that expression.

8. The translators have not given "thirteen different meanings" to the one form of the word, by the various forms of rendering in connection with which it occurs—the differing phraseology being often of similar significance, and being required, by

the differing relations in which it is used, its various terminations, and the terms with which it is connected.

9. It will not bear the rendering of "age," only in those instances where it is used as a noun; and though in others it may be rendered "the ages," it is then invariably in accordance with an idiomatic usage which is equivalent to our "ever."

10. The end of the aion is spoken of &c. but never except when it is used as a noun and expressly limited in its significance.

11. It would not follow that, "if aion of itself, used as an adverb carried the meaning of forever in one place," that in another place when used as a noun it might not be with a limited significance, according to its connection. But as it means only "ever" and has another term connected with it to constitute "for ever," its being used in connections thus significant is in perfect harmony with differing connections that teach a limited period.

12. Our translators did not "endeavor to disentangle themselves" from any "difficulty" by rendering aion "world," but thus correctly rendered it when its use and connection required it; but in so doing, they did not mean by it the "material world" but the dispensation of man's probation on the earth.

13. "Kosmos," does not represent the "material" of the earth, but this concave of the heavens above and the earth beneath,—"ge" being the word that is significant of the earth itself.

14. The writer quoted from has not discriminated between the word, when used as a noun, or as an adverb, which is a very serious omission; or between its use singly and its repetition, or its various terminations and connections; so that his criticism, is a broken reed to lean upon, and too easily shaken in the wind, to be of any value.

15. His remarks respecting the adjective have no weight,—in consideration of his mistaken understanding of its use as a noun—it being as applicable to the unending age, as it is to the one that will end—its limited or unlimited use being determined by its connection and its adverbial use being expressive of "ever."

16. Aion is not "always expressive of a limited period;" nor ever thus expressive, except as it is so made by a specific use. And its adjective can be proved to be expressive of the unending; for if it signifies a limited duration, its use as expressive of the duration of the righteous, would show their existence to be a limited one.

These points of discrepancy, will all be seen to be sustained, by a collation of all the passages in which the word occurs; which we have done for the purpose of arriving accurately at the results in the above and which can be given at any time, when such a presentation of all the various uses, significance, and connections of the words may be needed,—if desired, not for controversy, but for instruction.

### In That Day.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day," 2 Tim. 4:8.

How often this text is read, how often it is preached from, and how often it is quoted in exhortation and prayer, by those who have no kind of appreciation of the epoch indicated by "that day"! That it is not appreciated, is always shown when there is no reference to the antecedent which determines the day to which that refers—it being when "the Lord Jesus Christ" "shall judge the quick and the dead at His appearing and His kingdom," v. 1. Thus Christ is the "Judge," and the "day" is the epoch of his "appearing" when the living and the dead shall be all adjudicated before Him. And it is to that day to which Paul makes reference, when he anticipates the crown of righteousness which the Lord, the righteous Judge will give him at that day.

A want of appreciation of the significance of this text, is also evident, when the quotation of it stops, in the midst of the passage,—at "that day"—without any allusion to the clause following: "and not to me only, but unto all them also that love His appearing." Men will enlarge upon the crown, will anticipate the glorious future, and will contrast it with the warfare of the present life—all well in its way—and yet will omit most important

particulars embodied in the text, viz. the time when, and the specified condition on which, the crown is promised—the time being the *appearing* of Christ, and the condition being the *loving* of that appearing.

Such being the condition, the subject is always left incomplete when it is ignored or omitted; and when it is thus unnoticed, how forcible is the impression that the loving of Christ's appearing is not a prominent trait in the affections of the speaker. Without that love, how can be appropriate to himself the promise of the crown, which is promised only to all such as love his appearing? and with that love,

how can the indispensable condition be entirely overlooked?

The condition of the saint in death, is all very well. It is gain to die, says the same apostle: it is better to depart and be with Christ; yet it is the resurrection day, the time of the great Assize, the day of Coronation, when Christ shall appear, shall assume the kingdom, and shall crown all his ransomed ones, that is loved and looked for, more than all other epochs in the revealed future, by him who is thoroughly instructed in the word, and who is animated by a full appreciation of the hope of the gospel.

### Criticism on Philippians 3:11.

We think this verse refers only to the resurrection of the 'just.'

1. In order to attain to it, the apostle was enduring the intensest persecutions, putting forth the greatest exertions, and cherishing the brightest hopes. Were this then the general resurrection, which is here mentioned, or a new rising from the grave, Paul, in common with all the Pharisees, believed he would share it, let him exert and deny himself or not. But he here speaks of it as the goal of all his exertions, as something to be gained through the knowledge of the fellowship (joint participation) of Christ's sufferings, and conformity to his death. Hence it must have been a resurrection unto life and glory with Christ.

2. From the form of expression here used, in the Greek. It is plain the same apostle commonly uses *anastasis nekroon*, to express the resurrection of the dead—(see Acts 24:15; 1 Cor. 15:12-14 &c.) this term (articles supplied if necessary), having full force in itself to denote the resurrection of the dead. But in the present passage, instead of the first word we have, *Exanastasis*, viz.—resurrection *out of*, or *from among*. From which we conclude, that the proper rendering of this verse is—"If by any means (or any way) I might attain unto the resurrection from among the dead";—i. e. unto the first resurrection; leaving the rest of the dead still in their graves,—Rev. 20:5-7.

When the passage is thus rendered and understood, it gives us a reason for Paul's self-denial, endurance, zeal and hope, which we lose in the common English version. And moreover it is parallel to, and teaches the same truth as,—Acts 24:15; 1 Cor. 15:23-25; 1 Thess. 4:16; Rev. 20:5-7; and in these certainly we have motives sufficient amply to increase our patience and our exertions, for blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.

Cornwallis, N. S.

W. PATTERSON.

### Suggestive.

Bro. H. M. Stoufer of Shiremanstown Pa., in sending a new subscriber, and giving an encouraging hope for more, adds the following remarks; which are so pertinent to our present circumstances, that we submit them to our readers:

Many of the subscribers to the *Herald* have made you the subjects of their prayers. And now under the new arrangement, more than ever should the object of the American Millennial Association find room in the prayers of all the lovers of the speedy coming of Christ. They have a great interest in the advancement of the truth; though they may not have five talents to invest in the cause, yet they have at least one, and if they do not use it they will not be able to stand in the day of the Lord. If they cannot give sufficient to obtain a life membership, or even become an annual member of the Association, they can lend their humble prayers, and use their influence for the advancement of the cause. May God help all to do so according to their ability.

As we have commenced another year, and under the new arrangements, we should renew our covenant with God, and do more for his cause than we have ever done before. He has spared our lives and blessed us far above many of our fellow men. While thousands upon thousands in the past year have fallen victims to death; and their spirits have gone into the unseen region—to Hades; we are still here—the living monuments of God's amazing mercy, and the objects of his care and love. And as the years are passing away we are drawing near to the time, when the mystery of God's will shall be accomplished—when he shall gather together in one all things in Christ, both which are in heaven and on earth. Yes the coming of the Lord is drawing near. The church needs no more look at the promises connected with his coming as being afar off: No, they are at hand. The bridegroom will soon make his appearance. The slumbering virgins will soon be waked by the cry, Behold the bridegroom cometh.

The Messiah's Church in Pennsylvania is doing more toward the advancement of the truth since its organization last May, than it ever did in its divided state. And we know that if we put our trust in God he will help us. Since we have adopted the new name (Messiah's) and call the church by the Master's name, we are better able to defend his cause among us. Before, we were charged by other churches for holding erroneous doctrines, and claiming a name which many errorists claim (Adventists), from which it was almost impossible to extricate ourselves. But now having in connection with the name, certain principles of divine truth which are by us believed and maintained, we have nothing but Messiah and his cause to defend—the faith once delivered to the saints, which we purpose doing earnestly, so long as the Lord is our helper. Our prospects are good—our field of labor is enlarging. Pray for us.

"ALL READY."—The widow of a deceased subscriber to the *Herald*, Rev. J. B. Hunt, of North Easton Mass., writes:

"He has taken the *Herald* ten or eleven years, and has been interested in its perusal, and though a Methodist preacher, yet he believed in the second coming of Christ, and he loved to think of the Saviour coming to receive him. When death came after three days' sickness, when I told him that he could not live long, he said, 'I am all ready. I have been living for this,—to be ready at any moment.'"

"WHAT IS COMING?" "Looking after those things which are coming on the earth," Luke 21:26.

A German correspondent of the Boston Journal, thus writes under date of Nov. 27, 1858.

"What is coming? That is the great question of the day, which every body is asking, and which many political seers endeavor to answer, with more or less confidence in their own powers of second sight, and relative depreciation of others' gifts in the same line. Definite reliable answers are out of the question, as a matter of course; and of all the ingenious speculations of the day as to the probable turn which State affairs will take within the next few years, time alone can determine the right and the wrong, if they should be long enough remembered.

"What is coming to pass? No man can tell. There is no seer wise enough to read the signs of the times, and interpret them to us. But, in lieu of anything definite, there is a general feeling current in Europe, an almost prophetic foreboding, that the world is gradually drifting towards certain great events of disruption and change among the nations; events lying beyond our horizon, and dimly seen, in spectral and vague phantasmagoria, in the heavens. Whatever the grand events may be, this foreboding itself is gradually taking a decided direction, and assumes a war between England with France and Russia to be inevitable, and at no distant date. It will be impossible, says this general public opinion, truly or not, for the French government, instantly hostile to England, to maintain much longer the friendly relations which now exist between the two allies, and which proceed merely from policy."

**SHAKER APPLE SAUCE.**—A cause of Dyspepsia, is doubtless a want of vegetable acid in the stomach. For this, we are now using with good effect the Shaker Apple Sauce, the peculiar tartness of which is very grateful to the stomach, induces appetite, and supplies the necessity for vegetable acid which the stomach craves. It appears to be made of apples sliced and dried, and then cooked in cider, previously boiled away, when new, to about one fourth of its bulk. The old fashioned mode of making apple sauce in New England was to prepare cider in this way, and then to cook the pared and quartered apples in it when green; but the Shakers seem to have improved on this; and by drying the apples, and preparing the liquid when first made, they can combine the two at any period during the winter, and thus be able to keep the market supplied with a fresh article. The Shakers at Harvard village, a very industrious and quiet sort of people, manufacture large quantities of this article which they put up in tubs, and furnish, at a reasonable price, all the principal towns in N. England—receiving from it a large income.

**AN INFIDEL'S PROFESSION OF FAITH.**—According to the Boston Investigator, the "Infidels of the United States," have had a gathering in Philadelphia recently, Oct. 4th and 5th, 1858, where they organized an "Infidel Association," for "the purpose of overthrowing religion." At their meeting "Mr. Joseph Barker," gave expression to his faith as follows :

"He thought all religions were pernicious, although he believed the Unitarians placed faith below charity, therefore placing good to man before worship to God. He said he had no religion himself, not a particle. There was a time when he was full of religion, but now he believed in no God, no Devil, no heaven, no hell, no soul or spirit, no resurrection, no immortality or eternal life, and he rejoiced that he was free from all of them."

"I have not a particle in my head, or my heart, or any where else. I never wish to go to the orthodox heaven. I'd much rather go nowhere. Even the best doctrines of religion are immoral. The belief in immortality is immoral; so is the belief in Providence. It makes us careless and indifferent to earthly duties. The doctrine of prayer is immoral."

This is illustrative of the remark of David, "the fool hath said in his heart, There is no God."

**EXTRAORDINARY MURDER.**—A New Mexican correspondent of the New York Day Book gives an account of a recent murder in New Mexico, of a singular character. At a little interior town, a Roman Catholic priest murdered another, his rival, by putting poison in the sacramental cup, the victim falling down in a dying state at the foot of the altar, and breathing his last in the midst of his affrighted congregation. The letter concludes :

"It seems to me that this occurrence cuts a broad swath through the doctrine of transubstantiation, as maintained by the Catholic Church. It has always been a standing (and regarded as a knock-down) argument of the Protestants that if the bread and wine were really converted into the body and blood of the Saviour, they could not be adulterated or poisoned. But no priest has hitherto been found fool-hardy enough or sufficiently strong in the faith to try the experiment; in fact, such an experiment might well have been regarded as a blasphemy and a tempting of Deity, the merited reward of which might with propriety have been regarded as the visitation of death. But in this instance, as the case presents itself, Padre Abel was entirely innocent."

#### ITEMS AND NEWS.

A fire engine house in Worcester suddenly exploded a few days since—it being supposed that a leakage from the gas pipes had caused the cellar to be filled with gas, that then came in contact with a fire in the stove. A little girl, aged thirteen, was passing at the time on the opposite side of the way who says "I was looking right at the engine house, when it flew all to pieces, and went up in the air." She saw "the windows of Mr. Boyden's house all fall in, and thought there was an earthquake." She was covered with splinters, mortar and dust, and the falling bricks flew round her like hail. Within six feet of her was a doorstep of the building, weighing many hundred pounds. And yet, most strange to relate, she escaped without a scratch. He who notes the sparrow's fall threw the shield of his love over her and protected her.

The Fillibusters, who lately sailed on an expedition to Central America in the "Susan," were wrecked on the morning of the 16 ult., on a coral reef, about sixty miles from Belize, by which the vessel became a total loss, although the passengers were saved. Of these about 100, through the kindness of Gov. Seymour of Belize, were put on board the British war steamer Basilisk, which brought them into Mobile on Saturday morning last. The

foolish fellows raised the Nicaragua flag on landing and probably brazened out their unwilling return as well as they could.

The number of murders and suicides in New York during the past year, is perfectly appalling. The record at the coroner's office discloses strange details. The pistol, knife, poison, rope and river tells here, terrible tale of crime and despair. Inquests are mentioned that were held on forty-nine dead bodies of persons wilfully murdered between the 2d of January, and the 27th of December, 1858; and how many of the seventy-nine other persons who met with violent deaths owe their fate to their own will probably can never be accurately known. The river hides many a foul murder; and "found drowned" is a convenient verdict, when Coroner's juries are in haste to dispose of unknown men who are picked up.

Commander Maury, in one of his lectures on the "Highways and Byways of the Ocean," states that animal matter, at the bottom of the deep sea, owing to the superincumbent pressure, the exclusion of light and heat, and the saline properties of the water cannot decompose, but must remain precisely in the state in which it is deposited, for ages and ages.

There is a company of five Americans engaged in gold mining in Siam, about thirty-five miles from Bangkok. The mines are located in an elevated basin, oval in shape, thirty miles long by eighteen broad, surrounded by craggy walls of rock, with only seven gaps or means of entrance in the whole circumference. Nearly the whole basin is covered with forests. The gold is found in ravines. The mines are very rich, but jungle fevers, heavy rains, and other circumstances interfere with operations.

On Christmas night, Jack Mills, a free colored man, and his wife, residing near Halifax, N. C., while indulging in strong drink, had a quarrel, after which the man lay down and went to sleep. His wife then took an ax and deliberately chopped his head off. The deed was witnessed by a boy, who gave the alarm, and the woman was arrested.

A letter from the Military Institute near Frankfort, Ky., states that quite a row came off there about the 8th ult. It appears that two of the students were fighting a duel with pistols, and were parted by Col. Morgan, the General Superintendent of the institution. From this the dissatisfaction commenced. Twenty-seven students left immediately, and thirteen more were soon to follow.

A few years ago it was exceedingly rare for a whaling captain to be accompanied by his wife and children, but it is now very common. An examination of the list of whalers shows that no less than 42 are now in the Pacific. Just one-half that number are now in Honolulu.

In a cut on the Girard and Mobile Railroad Georgia, embedded in rock have been found the teeth of sharks, the shells of oysters, &c, and the scales of fishes, in a perfect state. The rocks seemed composed entirely of these organic remains.

Mr. E. Merriam says that during the past year, so far as he has been able to learn, fifty-three persons have been killed by lightning, and sixty-eight injured. There are also three accounts where it is reported "several persons were killed." Thunder and lightning storms occurred on sixty-one days in the three summer months.

The Salem Gazette says that America Burnham of Essex is supposed to have been lost in a "rock sloop," on his passage to some Southern port. The vessel has not been heard from since leaving Boston, three weeks since. Mr. Burnham was a singular man. Believing himself commissioned by the angels to overturn our government, he was on his way to Washington for that purpose.

In a London weekly we find, under the full heading, "Provincial Theatricals," the following unique morsel of intelligence.—Cat.

"Huddersfield Theatre-Royal.—The Rev. J. Hanson (Baptist) commenced his 'winter season' of Sunday afternoon lectures at this establishment, on the 10th inst., the subject being 'How d'y'e do?' and, although the weather was most unfavorable, the house was crowded in every part. To day (Sabbath) the subject is 'Breach of Promise.'

On the 24th ult., while Louis Bender, who resides at Fostira, Blair county, Pa. was at his work, and his wife was milking the cows, the house caught fire and a boy aged five, a girl, aged three and a baby only three months old, were all burned to death.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade.—It is not the revolution that destroys the machinery but the friction.

The Methodists have a rare preacher among them if we are to believe a correspondent of the Memphis Christian Advocate, who says of a Rev. F. E. Pitts, one of their pulpit orators: "I have repeatedly heard the most famed men of America, but there are times when the flames of his pathos licks the everlasting hills with a roar that moves your soul to the depths fathomed by few other men."

The Baltimore (Md.) Sun says, that during the present winter, several persons residing on the lower part of Chesapeake Bay have been successful in trapping wild geese, by means of nets which are placed on the feeding grounds, a few inches below the surface of the water, in which their feet become entangled. Quite a number have thus been caught and taken to that city, but they were mostly last season's birds.

Tasso replied to a proposition that he should take vengeance on a man who had injured him: "I do not wish to deprive him either of his goods, his honor, or his life. I only wish to deprive him of his ill-will."

A few days ago, two little girls, Lucy Long a white child, six years old, and Maria, a slave, ten years old, were playing together, at Hickman, Ky., when a brother of the white child whipped the negro, who in revenge, struck Lucy with a billet of wood. Of this blow Lucy subsequently died, and Maria, the little slave, has been convicted of involuntary manslaughter, but recommended to the clemency of the Governor.

**THE DEAD OF 1858.**—The necrology for 1858 is distinguished by many noted names. Among American Statesmen the most eminent deceased for the year was Thomas H. Benton. With him have departed Senator Evans, of South Carolina, Senator Henderson, of Texas; ex Senator Bagby, of Alabama; General James Gadsden, of South Carolina; John A. Quitman, of Miss.; Thos. L. Harris of Illinois; and ex President Anson Jones, of Texas. Among lawyers have died Benjamin F. Butler and Chief Justice Duer, of New York. Among authors William Henry Herbert, William Jay, and Madame Ida Pfeiffer. Among merchants, Anson G. Phelps and Benjamin Marshall, of New York, and James Adger, of Charleston. Among mechanics, Isaac Newton and John P. Allaire. Among scientific men Bonpland, the naturalist, and Robert Brown, the botanist. Among painters, Ary Scheffer. Among theatrical characters, the great Rachel, and Lablache the singer. Among soldiers, Field Marshal Radetzky of the Austrian army, and Major General Persifer F. Smith, U. S. A. Among naval commanders, Admiral Lord Lyons, of the British service, and two American commodores, Mathew C. Perry, and T. Ap. Catesby Jones. Among philosophers, Robert Owen. Among prominent characters at the European Courts, the Duchess of Orleans, Redschid Pacha, Grand Vizier of Turkey, and Baron Ward (the Yorkshire hostler,) Prime Minister of Parma. The Emperor of Japan also lately died. To these we may add the honored name of H. W. Ellsworth, the late Superintendent of the Patent Office, who died last week in Fairhaven, Conn. He was a man of fine talents, high integrity, and eminently useful.

**DEMORALIZATION OF THE AGE.**—The Philadelphia "National Argus," says:

"The world's history furnishes no parallel to the deterioration of private morals and public virtue within the last twenty-five years.

"Profligacy, dishonesty, swindling, deception and fraud, have become so common and so universal, that knavery, social and political, may now safely be recognized as one of the institutions of the United States. It is seen in every department of society; in politics, in trade, and we greatly fear, not unfrequently in religion. We know of no greater, more real, or more acceptable service, which we can render the people, those whose permanent interest we feel solemnly bound to protect, whose prosperity we

feel under obligations to secure, and whose rights we are imperatively required to defend, than by exposing the true state of things as they actually exist, the unblushing frauds and pitiful knaveries that are insinuating themselves into the very frame-work of human society, and spreading with such terrific velocity through so many departments of the government, national, state and municipal. For its age, no government, since the world begun, especially its legislative department, ever exhibited such a precocious capacity for vice and corruption, as has our own within the last ten years."

**EARS POLITE.**—The editor of the N. York Chronicle, lately was present at a wedding service in one of the "up town" churches, of which he says:

"When the officiating clergyman came to the place of joining hands, where we have been accustomed to hear something like this: 'You, Angelina, take this man, whom you hold by the hand,' &c. what was our surprise to hear, in dulcet utterances: 'You, Miss Brown, do receive this gentleman whom you hold by the hand,' &c.! We rubbed our eyes, but there we were: the altar and the robes, the bride and her train, the groom, the wedding favors, the audience—all regular. 'You, Mr. Jones, do receive this lady whom you hold by the hand,' &c!

We cannot help affirming this to be about the po-

itest officiating we ever witnessed! The force of urbanity could no farther go.

We read in the Bible considerable about 'man' and 'woman,' both in their separate and mutual relations. It occurs to us that a revision of the Scriptures, adapted to the present 'distress,' would be somewhat ludicrous. 'And he said, it is not good that the gentleman should be alone, I will prepare a lady for him. And of the osseous substance which the Lord had taken away from man, made he a lady and brought her unto the gentleman. And Mr. Adam said: This lady is now legally united to me in the bonds of matrimony. She shall be called Mrs. Adam,' &c.—*N. Y. Chronicle.*

**BENEFITS OF WALKING.**—Dr. Urwin, in his book on mental diseases, says—"Last week I conversed with a veteran in literature and years, whose powers of mind no one can question, however they may differ from him in speculative points. This gentleman has preserved the health of his body and the soundness of his mind through a long course of multifarious and often depressing circumstances, by a steady perseverance in the habit of walking every day. He has survived, for a long period, almost all the literary characters who were his contemporaries at the time when his own writings excited much public attention; and almost all of them have dropped into the grave, one after another, while he continued on in an uninterrupted course. But they were men of far less regular habits, and I am obliged to add, of much less equanimity of mind. Yet the preservation of his equanimity has, I verily believe, been insured by the unvaried practice to which I have referred, and which in others would prove equally available, if steadily and perseveringly pursued."

**NOBLE CONSISTENCY.**—When Algernon Sydney was told that he might save his life by telling a falsehood—by denying his handwriting—he said:

"When God has brought me into a dilemma in which I must assert a lie or lose my life, he gives me a clear indication of my duty, which is to prefer death to falsehood."

#### SCRIPTURE TROPS.—Corrected.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

#### "F."—AS EDITORIALLY CORRECTED.

**FEAR, n. Lit.** Apprehension of impending danger, or a dread of expected evil, "Fear came upon me, and trembling, which made all my bones to shake," Job 4:14. "For fear of him, the keepers did shake and become as dead men," Matt. 28:4.

**FILIAL FEAR,** is the opposite of this, and excites emotions of confidence and reverence: "The fear of the Lord is clean, enduring for ever," Psa. 19:19. "I will put my fear in their hearts, that they shall not depart from me," Jer. 32:40. In this use of it, it is also put, by

**A Metonymy,** for the cause, and also for the object of fear: "There were they in great fear where no fear was," Ps. 53:5. "I was a fear to mine acquaintances, they that did see me from without fled from me," Ps. 31:11.

**FEAST, n. Lit.** A sumptuary repast, or joyous entertainment of guests: "A feast is made for laughter, and wine maketh merry," Ecc. 10:19. "Thou shalt rejoice in thy feasts," Deut. 16:14. "Abraham made a great feast the same day Isaac was weaned," Gen. 21:8.

**A Metaphor,** expressive of enjoyment: "He that is of a merry heart hath a continual feast" Prov. 15:15.

**A Substitution,** when the making or partaking of a feast is put for the bestowal of, or the participancy in analogous blessings: "In this mountain [Mount Zion] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined," Isa. 25:6.

**FEATHERS, n. Lit.** The covering of birds: "Gavest thou the goodly wings unto the peacock? or wings and feathers unto the ostrich?" Job 39:13.

**A Simile,** when a comparison to them is illustrative of any analogous appearance: "Nebuchadnezzar was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws," Dan. 4:33.

**A Metaphor,** the covering with feathers being put for protection analogous to that which a fowl extends to its brood: God "shall cover thee with his feathers, and under his wings shalt thou trust," Psa. 91:4.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Justification: or the Joys of Pardoned Sins.

BY O. R. FASSETT.

"Blessed is he whose transgression is forgiven, whose sin is covered." Psa. 32:1.

## III. The experience the text declares may be obtained.

This experience is set forth in the language of the apostle thus: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost which is given unto us." Surely with such an experience it may be said by David: "Blessed are they whose sins are forgiven, whose iniquities are covered."

That this experience may be obtained is evident, 1st. From the Scriptures. The texts already quoted prove this. Jesus invites burdened, restless souls to him who anxiously inquire,—

O where shall rest be found,  
Rest for the weary soul?  
Twere vain the ocean's depths to sound  
Or pierce to either pole.

And who are convinced that

The world can never give  
The bliss for which we sigh.

He says to all such, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest to your souls; for my yoke is easy and my burden is light." This may be obtained by all, though all have sinned, and come short of the glory of God. Yet they may be justified freely by His grace thro' redemption in Christ Jesus. Do the Scriptures hold out false hopes?

2d. It is evident from the fact that Jesus died and rose again for man's justification. He "was delivered for our offences, and was raised again for our justification." Will his death and resurrection be unavailing to secure it to man?

3d. From the well-attested and concurrent testimony of thousands of witnesses of all ages and generations since the world began, who have given it as their individual experience.

"Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Enoch, before his translation, had this testimony, that he pleased God. Noah found grace in the eyes of the Lord, and God said to him, "Thee have I seen righteous before me in this generation." Abraham believed God and it was accounted to him for righteousness; and he was called the friend of God. Moses was a prophet of God, and conversed with him face to face. "David describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed is he whose transgression is forgiven, whose sin is covered." And this was his experience, for he says, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

Samuel, and all the prophets and holy men and women of ancient generations, many of whom had the experience in the midst of the severest ordeal of trial and persecution. They were tortured, not accepting deliverance; had trial of cruel mockings and scourgings, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts and in mountains, and in dens and caves of the earth; yet could rejoice in tribulation, and count it all as light afflictions that were but for a moment, and working for them a far more exceeding and eternal weight of glory.

Each of the apostles give their testimony: Peter

breaks out in the following language, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead; . . . whom, having not seen, ye love; on whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." John also, in the following language: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Paul, in view of death, and execution at the martyr's block, and while in prison awaiting the day, could thus triumphantly write, "I am now ready to be offered, and the time of my departure is at hand: I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

The early Christians, when accused of all manner of evil and enduring all manner of persecutions, had the same rich experience, as seen in their recorded history. And Christians of later date also. Tertullian, in his apology to the Roman emperor, illustrates the frame of mind those Christian martyrs were in who suffered in his day: "Thus then let the claws of wild beasts pierce us, or their feet trample on us, while our hands are stretched out to God; let crosses suspend us, let fires consume us, let swords pierce our breasts — a praying Christian is in a frame for enduring anything."

Such too was the experience and frame of mind of those fifty millions, who were slain for the word of God, during the dominion of the Popedom. In a letter written by Poggio of Florence to Leonard Arstin, in reference to Jerome, the companion and friend of John Huss, we may know the state of mind of this bold and faithful martyr of Jesus, and those of his generation. He writes, "Since my return to Constance my attention has been wholly engaged by Jerome, the Bohemian heretic, as he is called. The eloquence and learning which this person has employed in his own defence are so extraordinary that I cannot forbear giving you a short account of him. To confess the truth, I never knew the art of speaking carried so near to the model of ancient eloquence. It was indeed amazing to hear with what force of expression, with what fluency of language, and with what excellent reasoning he answered his adversaries; nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and constancy of his whole behavior. It grieved me to think so great a man was laboring under so atrocious an accusation; whether his accusation was just, God knows. For myself I inquired not into the merits of it, resting satisfied with the decision of my superiors; but I will give you a summary of his trial."

"Every one expected that he would now either retract his errors, or at least apologize for them; but nothing of the kind was heard from him. He declared plainly that he had nothing to retract. It was impossible to hear this pathetic speaker without emotion. Every ear was captivated and every heart touched. Refusing to retract as a heretic, he was led to the stake. With a cheerful countenance and more than stoical constancy, he met his fate, fearing neither death itself nor the horrible form in which it appeared. When he came to the place, he put off his upper garment, and made a short prayer at the stake, to which he was soon after bound, and closed as high as his breast with fagots. Observing the executioner about to set fire to the wood behind his back, he cried out, 'Bring hither thy torch! Perform thy office before my face. Had I feared death, I might have avoided it.' As the wood began to blaze, he sang a hymn, which the violence of the flame scarce interrupted. Thus died this prodigious man. The epithet is not extravagant. I was myself an eye-witness of his whole behavior. Whatever his life may have been, his death, without a doubt, is a noble lesson of philosophy."

What, let me inquire, but the religion of Jesus Christ could enable the millions of martyrs thus to meet death?

(Concluded in our next.)

## Bible vs. Tradition.

Dear Brother:—I have recently been reading a work entitled, "Bible vs. Tradition," &c., in which I find the following in relation to the Greek word aion:

"Aion occurs 104 times in the N. T. Some derive it from aei, always; and on, passing or being; an era always passing. It is translated for ever 28 times; ever, once; evermore, three times; for ever and ever, 22 times; thirteen of which occur in Revelation; with a negative, never, eight times; eternal, twice; course, once; ages, twice; world, 31 times; before the world began, three times; beginning of the world, twice; while the world standeth, twice; and world without end, once;—thirteen different meanings for a word which we believe

should always be translated 'age.' In every case where it occurs it will bear this translation; and the reason why it appears in so many places to express an unlimited duration, is simply because it refers to the aulom, or aion, or age, throughout which Jesus Christ shall reign; which age will have no end. The end of aion is often spoken of; and two distinct aions are often contrasted, the one to begin where the other ends. . . . If aion, of itself, carries the meaning of for ever, in one place, it can in no place have a meaning that contradicts it. Our translators have endeavored to disentangle themselves from this difficulty, by translating aion by world, which they have done no less than thirty-one times. But aion never means the material world. The proper Greek word for world is kosmos, which occurs 188 times in the N. T.; and in 187 places is correctly translated world; but in 1 Pet. 3:3, it is translated 'adorning.' " P. 267.

On p. 272 the writer says: "The adjective aionios cannot be made to express more than the noun aion, from which it is derived. Holy does not express more than holiness, nor does lovely than love. When we read that God is light, and God is love, it expresses the idea more emphatically than if we had read that God is luminous, or God was lovely. So if aion mean an age, aionios means pertaining to the age, or throughout the age, and does not express everlasting otherwise than as connected with an age, which we are taught in other and unambiguous language, will be everlasting. The phrase, 'shall inherit the kingdom of God,' expresses an everlasting inheritance, but not from the force of any of the terms employed, but because other words teach us that this kingdom will have no end. Aionios occurs 71 times in the N. T.; 44 of these refer to the life of the righteous, and as this life is never to end, so these places will bear the meaning of everlasting without any apparent straining of language; but enough of the others are left to show that aionios does not of itself imply everlasting."

Again, on p. 274, the writer says: "The result of our examination stands thus: The aion always expresses a limited period; and the adjective aionios cannot be proved, in any passage, to express an unlimited period, by itself; and according to the analogy of all languages, no adjective expresses more than the noun from which it is derived; and, therefore, analogy and facts show, that the adjective is limited within the range of the noun. And, further, as aionios has an undoubted limited meaning in the passages we have quoted, in the Septuagint, and in classic usage, so we conclude that it has a limited meaning in every passage where it occurs. While most critics concede that aion has a limited meaning, yet they suppose that the repetition of aion expresses eternity. We reply, that if the single term be limited, there is no amount of repetition can make it unlimited. The repetitions are merely Hebrew Greek idioms, used for emphasis."

Now, you will greatly oblige me, if you will inform me through the Herald, if the statements in the foregoing extracts contain the truth; and, if not, please point out wherein they are defective.

Yours truly, T. M. PREBLE,

East Weare, N. H., Dec. 14, 1858.

REMARK.—A compliance with the above request will be found in the Editorial columns under head of "Defective Criticism."

## The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peasee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peasee's Rejoinder.]

No. V.

Dear Sir:—Matt. 19:28 was not cited, and commented upon by the affirmative, to prove the previous resurrection of the apostles who followed the Lord Jesus Christ in the regeneration, and the establishment of his church and kingdom among men.

For which they received the promise of sitting upon twelve thrones, judging the twelve tribes of Israel under the reign of Christ, while he should sit in the throne of his glory.

To which you reply—"That this prophecy is to be fulfilled in the regeneration, which synchronises with the times of restitution Acts 3:21, till which the heavens must receive Christ. The regeneration therefore, is when Christ comes in his glory."

The negative must be wrong in referring the regeneration spoken of in this text by our Saviour to the restitution of all things Acts 3:21. Our Saviour in his answer to Peter's question, "what shall we have therefore?" says,—"Ye which have followed me in the regeneration"—(not ye which shall

follow me) "when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

How the twelve apostles are to follow Christ in the new creation I cannot conceive. This view makes the promise of Christ to them depend upon something that they must do hereafter in following him, and not for what they had already done in forsaking all things to become his disciples. And therefore was no answer to their question proffered by Peter. How the twelve apostles will follow Christ in the new creation of the literal heavens and earth, and the restitution of all things, more than others who will be accounted worthy to obtain that world and the resurrection of the dead, does not appear.

The promise of sitting upon thrones judging the twelve tribes of Israel, made to the apostles, and the hundred fold promised to those who had forsaken houses, brethren, sisters, father, or mother, wife, or children or lands, for his sake, was something which they were to receive before they entered into their eternal inheritance. They were to receive these things, and inherit everlasting life, verse 29.

If we refer the promise of sitting upon twelve thrones made to the apostles to the restitution of all things, we are equally bound to refer the promise of a hundred-fold made to those who had forsaken houses, brethren, and sisters, fathers and mothers, wife and children and lands, for his sake, to the restitution of all things, also. But if we apply the hundred-fold promised in verse 29 to something they should receive before they inherited everlasting life, then we should apply the promise of thrones verse 28 to something the apostles should receive this side of their eternal abode in heaven.

The regeneration here brought to view by our Saviour has reference to the apostles following him in the work of divine grace, in the renewal of their souls, and their co-operation with him in the establishment of the principles and doctrines of his gospel kingdom among men—for which they had forsaken all.

But says the negative—"It is to be when the Son of Man shall sit in the throne of his glory—and this is to be at his second coming, and these thrones will not be given them until that time."

It should be remembered by the negative that Christ now sits in the throne of his glory, at the right hand of the Father, and will there sit until his enemies have become his footstool,—until he comes and destroys the last enemy, by the resurrection of the dead. It would seem by the reasoning of our friend on the negative that Christ had not yet entered into his glory, and that he will not, until his second coming to our world. A greater mistake is hardly possible for an erring creature to make.

As Christ now sits in the throne of his glory at his Father's right hand, and will there be retained until the times of restitution of all things spoken of by the mouth of all the holy prophets since the world began,—and as this cannot be until all the dead are raised and made immortal, and as he then delivers up his kingdom to God the Father, it follows that the apostles must receive their thrones to sit upon, while he is retained in heaven at his Father's right hand. Therefore "the premises of the" negative "being unscriptural, his conclusions are unsustainable."

Yours truly, EBENEZER PEASEE,  
Newton, N. H., Dec. 17, 1858.

To be continued.

## An Explanation.

We have received a letter from "B. W. Rogers, Baptist minister, Boston, C. W.," wishing to correct a statement in a late letter of Bro. S. Chapman respecting the dismission of members from the Baptist church in that place; and he wishes us to copy from the printed report in the "Christian Messenger," the Baptist organ there, the charge against the brethren, and the action of the council, as follows:

## COPY OF CHARGE:

Charge preferred against Brn. Z. W. Camfield and Asahel Fairchild by the Baptist Church in Boston:

"For that they did agitate Millerite principles, [the doctrine of Christ's second Coming] to the annoyance of the church; and after being remonstrated with by the church, did continue to agitate Millerite principles, [i. e. did continue to teach that Christ will come again,] Schismatically."

## DECISION OF THE COUNCIL:

"Whereas this Council have heard the evidence which has been adduced by the Regular Baptist Church in Boston, in support of the charges preferred against Brn. Fairchild and Camfield before this Council, and having heard Brn. T. and C. fully and patiently in their own defence, the Council feel it to be their duty in the fear and sight of God to give the following deliverance:

"The Council are of the opinion that the Brn. in question—Fairchild and Campbell, have been guilty of gross inconsistency as members of the church, in

agitating publicly and privately, Millerite dogmas, [Doctrines respecting the coming and reign of Christ] so as to disturb the peace of the body and mar its harmony; so grieving the hearts of the brethren, and that even after being remonstrated with to desist from so doing; and are of the opinion that it is the duty of the church to withdraw the hand of fellowship from them—on the ground herein before stated as we cannot but reprobate the conduct of any member of any church who advocates any sentiment of his own in which his brethren do not concur, and which he knows they do not believe in a public manner, so as to mar the peace of the church and injure the interests of Zion, in the manner in which Brn. Caufield and Fairchild have done."

The above, we think is more a substantiating than a disproof of Br. C's statement—the words enclosed in brackets, being added by us, to explain what is meant by the terms used reproachfully.

#### Faith in the Covenant.

The soul, who in Jesus does hope for repose  
He will not, he cannot resign to his foes;  
That soul, though a legion endeavor to shake,  
Jesus will never, no, never forsake!

On His covenant promises made in times past,  
To give to His own, life immortal, at last,  
Hang my fondest hopes, and on this I rely  
To cast off life mortal, then never to die.

To see Israel's King in His beauty arrayed;  
To behold his approach, and not be afraid;  
To inherit the land he has promised to me,  
And with him for ever and ever to be!

R. R.

Waterloo, C. E. Dec. 27th 1858.

Dear Brother:—When I wrote last it was on the 9th Oct.—the day after my arrival home from Boston. Since then my health has greatly improved. I have been able to preach every Sabbath, and some during the week, beside attending and taking part in other meetings. My labors have been in Waterloo, Barnston, Dunham &c. Though there are faithful souls in Waterloo, yet the state of religion is at low tide. In Barnston, though much has been done through "the faith which we preach," yet I have feared I saw symptoms of decline. O may it not be the case. This is no time to grow weary, and turn aside to the vanities of this fading world.

In Dunham I fully preached the Advent Truth fifteen years ago, when everything seemed to melt before it. Since then there has ever been a faithful remnant. And recently there have been some cheering additions. Elder Reynolds of Champlain has labored usefully in this Township, and some have been led to seek and find the Lord. I have been here three weeks, and our meetings are seasons of refreshing. There is also a good state of things in Stanbridge and St. Armand. Souls are embracing Christ and his truth. Praise the Lord. He has still blessings for Canada East. O that we may be workers together with Him.

I ought to remark that among those converted in Dunham is a boy of 14 who was a French Catholic. He resides with Deacon Fuller. And while I was there the mother of the boy, with a girl, and two men, came with a carriage, to take him away by force. Brother and sister Fuller talked so mildly to them, and the boy showed himself so decidedly a Protestant, they went away leaving him in his happy home. His artless sayings reminded me of the Catholic young woman who was converted last winter in New York, and joined the "Advent Mission church." I remember when she was asked to relate her experience, she said with great simplicity and from a full heart, "I have found my way to God." Before that she had found her way to the Priest,—now she had found her way to God. I wonder how she and the other young converts are getting along in the good way. O may the lambs of the flock be fed and cared for.

"Satan his thousand arts essays;

His agents all their powers employ,  
To blast the blooming work of grace,

The heavenly offspring to destroy."

Another year is ending. I remember my vows at the beginning. And now the retrospect is far from being disagreeable. And tho' the year brought its trials, and some of a new kind to me, yet thro' grace I have been able to urge my way, and to do something in the great Master's cause. His love is all.

O God, to thee my sinking soul

In deep distress doth fly,  
Thy love can all my griefs control,

And all my wants supply.

How oft, when dark misfortune's band

Around their victim stood,

The seeming ill, at thy command,

Hath changed to real good.

The tempest that obscur'd the sky

Hath set my bosom free

From earthly care and sensual joy,

And turned my thought to thee.

Afflictions blast hath made me learn

To feel for other's woe;

And humbly seek, with deep concern,

My own defects to know.

Then rage, ye storms, ye billows roar,  
My heart defies your shock;  
Ye make me cling to God the more,—  
To God, my sheltering Rock.  
Yours in Jesus Christ,

R. HUTCHINSON.

Fairfield, Ct., Dec. 10, 1858.

Dear brother:—The church in Black Creek is still pursuing, united, strong in faith giving glory to God, lifting up their heads, knowing their redemption draweth nigh, holding with and loving the views advocated by the Herald, not turned unto fables, nor divided by the lo here; poor as to the things of this world, but rich in faith, expecting soon to inherit all things. We have not as yet united with any conference. Circumstances would not admit of it; but we hope we shall be remembered by those of like precious faith. I preach with them one-fourth of the time, and in a district adjoining a fourth, which accommodates the church with preaching half the time. They sustain prayer meetings twice a week.

O. R.

Ameliaburg, C. W., Dec. 3, 1858.

Dear brother:—God is with us. I have seen some good done lately. God has confirmed his own word in the illumination of the people and in converting from error to the truth. I have baptized 10 in addition to those I have before given an account of in the Herald. We have lately gained three additional preachers to Messiah's Church, and formed several circuits. Two evangelists are much needed in this Province. Having used means to bring this before the friends, our prayer is that God would impress his stewards to do their duty in saving souls and preaching the gospel of the kingdom to the neglected parts of this Province. Let all do what they can, and God will give his blessing. Let us one and all ask, Am I doing my duty in the advancement of this cause? I am striving by grace to do what I can.

DAN'L CAMPBELL.

Happy is the man whom God correcteth.

#### OBITUARY.

DIED, in Sutton, C. E., Nov. 30, 1858, ELLIJAH GRIGGS.

He had strong consolation in death, having been converted to the truth in '43. P. V. WEST.

DIED, near Stockton, Cal., three only daughters of Lord W. and Cornelia NORTHRUP, as follows:—Sept. 8th, VIRGINIA, aged 7 years; Sept. 21st, HENRIETTA, aged 10 years; and Sept. 23d, HARRIET, aged 14 years.

Their disease was putrid sore throat. Their native State was Connecticut. The disease they died of has raged to a considerable extent here, sweeping off whole families of children. There has been more sickness this year than ever was known in California before in one year. Two or three more of our family came very near dying. This from your brother in tribulation.

LORD W. NORTHRUP.

Stockton, Cal., Dec. 1, 1858.

DIED, in Barnston, C. E., Dec. 20th, 1858, SALLY LIBBY, in the 80th year of her age.

Sister L. moved from Epsom, N. H., to Canada, over half a century ago, and with her companion had to endure some of the hardships incident to life in a new region. She professed faith in Christ about twenty years ago and united with the Free-will Baptists, with whom she stood connected till her decease.

For several years past she cherished the hope of the speedy coming and kingdom of our divine Redeemer; and her last illness of about three weeks' duration, was borne with Christian fortitude and resignation. She suffered much, but was patient. Those acquainted with her daily life, and who were with her in her last hours, are satisfied that she evinced a calm reliance on the blood of atonement, and that the expression, "Jesus is lovely," which escaped her lips a little before her departure, was heartfelt and truthful. Scarcely six months had elapsed since the death of her husband, ere she was called to follow him to the chambers of the grave.

An attempt was made by the writer to improve the occasion of her funeral by a sermon founded on Rev. 14:13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

"Sister, rest from sin and sorrow,  
Death is o'er, and life is won;  
On thy slumber dawns no morrow,  
Rest: thine earthly race is run.

Fare thee well; though woe is blinding  
With the tones of earthly love,  
Triumph high, and joy unending,  
Wait thee in the realms above."

J. M. ORROCK.

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A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

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Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 15, 1859.

## The Double Prayer.

A mother bent above the couch—  
Where her tired children lay—  
Tired in the evening time  
Of the pleasure of the day.  
Already, on one rosy cheek,  
The hue of sleep was cast;  
The other heard his mother's step,  
And called her as she passed,  
To give him yet another kiss!  
The dearest and the last.  
"Good night, my darling one," she said,  
"But hast thou said thy prayer,  
That God, and his good angels,  
Should keep thee in their care?"  
The child arose, and kneeling  
Beside his little cot,  
Prayed as a child can only pray,  
Whom doubt assaileth not;  
Alas! that knowledge should but dim  
The lustre of our lot!

His young face looked up so pure and good,  
So full of hope and lightness,  
She sighed to think that earthly ill  
Must ever mar its brightness:  
But hush, the little prayer is said,  
And registered in heaven;  
The parting blessing of the night,  
With many a kiss is given;  
And closing were his heavy eyes,  
Where sleep so long had striven.

But the little brother turned and sighed,  
As though some restless dream  
Was casting its dark shadow  
Where sunshine else had been;  
And the child, though weary, rose again,  
And knelt upon the floor,  
To say that simple prayer again,  
That he had said before;  
A mortal could not wish it less,  
Nor angels have it more.  
And when the prayer was finished,  
He said, as to explain—  
"This, God, is for my brother,  
He won't forget again."  
And then the smile came stealing  
To the little sleeper's face,  
And both were soon unconsciously  
Entwined in one embrace!  
The bursting song of angels  
Re-echoed round that place.

## A Mouse in the Pantry.

"When I used to be out of temper, or naughty in any way, if grandfather was there, he would call to me, 'Mary! Mary! take care! there is a mouse in your pantry.' I often used to cease crying at this, and stand, wondering to myself what he meant. I often ran to the pantry, too, to see if there really was a mouse in the trap, but I never found one."

"One day I said; 'Grandfather, I don't know what you mean. I haven't any pantry, and there are no mice in mother's, because I have looked over so often.' He smiled, and said, 'Come, little woman, sit down here in the porch by me, and I'll tell you what I mean. Your heart, Mary, is the pantry; the little sins are the mice, that get in and nibble away all the good, and that makes you sometimes cross and peevish, and fretful, unwilling to do as your mother wishes; and if you do not strive against it, the mice will keep on nibbling till the good is all eaten away. Now I want to show you, my little girl, how to prevent this. To keep the mice out, you must set a trap for them—the trap of watchfulness—and have for a bait, good resolutions and firmness.'

"But, mother," said Nancy, now quite interested in the story, "wouldn't they nibble the resolution away after a while?"

"No, Nancy, not if the watch was kept strictly and the bait a good one. I did not exactly understand it when grandfather first told me, for I was such a very little girl; but I knew it was told for me in some way, and after a while I began to find out what he meant. He told me, too, that I might store my pantry with good things if I watched it well. Do you know what that means, Nancy?"

"To be full of good always," said Nancy, whose tears were dried now.

"Yes, to store it with good principles, good thoughts, and kind feelings. There, now, if you are to take home the lace, it is time to go."

## The Hinges.

"When I look at myself," said a converted South sea islander, "I find I have got hinges all over my body. I have hinges in my legs, my jaws, my feet, my hands. If I want to lay hold of anything

there are hinges in my hands, and even in my fingers, to do it with. If my heart thinks, and I want others to think with me, I use the hinges to my jaws, and they help me to talk. I could neither walk or sit down, if I had not hinges to my legs and feet. All this is very wonderful.—None of the strange things that men have brought from England in their big ships is to be compared to my body. He who made my body has made all the people who have made the strange things which they bring in ships; and he is the God whom I worship."

"But I should not know much about him, if men in their ships had not brought the Book they call the Bible. That tells me of God who made the skill and the heart of man likewise; and when I hear how the Bible tells of the old heart with its sins, and the new heart and the right spirit, which God alone can create and give, I feel that his work in my heart and his work in my body fit into each other exactly. I am sure then that the Bible, which tells me these things, was made by him who made the hinges to my body; and I believe the Bible to be the word of God."

## Interesting Incident.

"Bank Note Reporter, sir? Three more banks down!" said a bright little boy of less than half a score of years, as he entered a counting-house in Broad street, one morning, with a bundle of papers under his arm.

"Bank Note Reporter, sir?" said the little boy, inquiringly.

"No," replied one of the gentlemen, "we don't want any."

"But stop!" added he, "if you will sing us a song, we will buy one of your Reporters."

The boy agreed to the terms, and the gentlemen, with an air that showed that they were anticipating sport, placed the little fellow upon a high stool, which was standing near, and bade him proceed to sing. They then waited, evidently expecting to hear some jovial song, when, to their astonishment, he commenced singing that beautiful hymn,

"I think, when I read that sweet story of old,  
When Jesus was here among men,  
How he called little children as lambs to his fold,  
I should like to have been with them then."

The effect upon his listeners was at once perceptible, and before he had finished the four verses, they were both in tears. After he had finished, one of the gentlemen inquired,

"Where did you learn that hymn?"

"At Sabbath school," replied the boy.

"But what Sabbath school?" continued the gentleman.

"At Spring street Sabbath school," was the reply.

The gentlemen then purchased the Reporter, and presented him with a sum of money in addition, after which he was allowed to go on his way, but not until they had called him back to obtain his name and residence.

A Sabbath school teacher chanced to be present and witnessed the whole interview, and his heart rejoiced as he discovered that the bright-eyed little boy was a scholar in his own Sabbath school.

How often does the simple eloquence of childhood reach the heart, when the more elaborate efforts of years are unavailing.

—N. Y. Evang.

## Let Me Pray First.

A very intelligent little girl was passing quietly through the streets of a certain town a short time since, when she came to a spot where several idle boys were amusing themselves by the very dangerous practice of throwing stones. Not observing her, one of the boys, by accident, threw a stone towards her, and struck her a cruel blow in the eye.

She was carried home in great agony. The surgeon was sent for, and a very painful operation was declared necessary.

When the time came, and the surgeon had taken out his instruments, she lay in her father's arms, and he asked her if she was ready.

"No, father; not yet," she replied.

"What do you wish us to wait for, my child?"

"I want to kneel in your lap, and pray to Jesus first," she answered. And then kneeling, she prayed a few minutes, and

afterwards submitted to the operation with the patience of a woman.

How beautifully this girl appears, under these trying circumstances! Surely Jesus heard the prayer made in that hour; and he will love every child that calls upon his name. Let every boy and girl learn to pray; and let idle boys be careful how they throw stones.

## A Fruitful Quarter.

A boy worked hard all day for a quarter of a dollar. With the quarter he bought apples, and took them to town and sold them on the street for a dollar. With the dollar he bought a sheep. The sheep brought him a lamb, and her fleece brought him another dollar. With this dollar he bought another sheep. The next spring he had two sheep, two lambs, and a yearling sheep. The three fleeces he sold for three dollars, and bought three more sheep. He now had six, with a fair prospect. He worked, where he found opportunity, for hay, corn and oats, and pasturing for his sheep. He took the choicest care of them, and soon had a flock. Their wool enabled him to buy a pasture for them, and by the time he was twenty-one he had a fair start in life, and all from the quarter of a dollar he earned in one day.

## APPOINTMENTS.

## My Agency.

I will preach in North Attleboro', on the evenings of Jan. 11, 12 and 13; shall be at Providence, R. I., from Jan. 14th to the 20th—during which time I will visit Bristol, and some other places in the vicinity; at Hartford, Ct., and vicinity, from the 23d to the 30th.

Let all be prepared to aid. Every one can do something. If all do what they can, the Association will be sustained; but unless they do this, it will fail of success. I feel much encouraged in my department of labor, and trust that all will come up to the work; and that now.

Let none stop the Herald. Instead of so doing, solicit a new subscriber for it. And this every one can do, by a little effort.

It is my wish to hear from every one who is indebted to me for past volumes during the month of January. Within this time all can cancel their accounts. In any event I wish to hear from all, whether they pay now, or at a future time. After this month I may make other arrangements.

Thomas Smith will preach at South Albion, Me., where Bro. J. Carr may appoint, the first Sabbath in January, 1859; the second Sabbath in Augusta, where the brethren may appoint; and the 3d Sabbath in Pittston (Beach hill), where the friends in that place may choose.

If the Lord permit, I will be in Stanbridge Ridge, C. E., on the 3d Sabbath in January. R. HUTCHINSON.

I have appointments as follows: — At Warner, in the Universalist meeting-house the 2d Sabbath in January; at Danbury, in the Townhall, the 3d; at Sutton the 4th; and at Canterbury, Hill's Corner, the 5th Sabbath.

T. M. PREEBLE.

If the Lord will, I will preach at Meredith Neck the 4th Sabbath in January; at West Boscawen the 1st Sabbath in February.

S. S. MOONEY.

Provident permitting, I will preach in Meredith Centre Wednesday eve, the 12th of January, where Bro. Veazie may appoint; Thursday eve, 13th, at Meredith Village, where the brethren may appoint; Friday evening the 14th and over the Sabbath, where the brethren may appoint; Monday evening, 17th, in Holderness, where brother A. C. Knowlton may arrange. B. P. MANNING.

I. H. Shipman will preach at North Springfield, Vt. the last Sabbath in January.

If the way open, I will preach in Durham, C. E., first Sunday in February. Will those who see this, arrange, and inform me where? R. HUTCHINSON.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

S. C. Jackman—You have paid to the 1st of this month. R. Sturdevant—The \$2 was received, and you were credited to 906.

J. V. Pinto—You were credited to 971 on Jan. 1st 1860 but it was omitted in the Herald—please excuse.

D. W. Sornberger—As the papers are now to be sent within the States, you will have to pay the postage at Derby Line, and we have credited the whole amount you send, on the papers.

L. Morton—We credit you \$4 on account of J. V. H. to Jan. 1, '59, and \$1 on new account to 945.

## A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, JAN. 11, '59

Received, for Life Memberships, from—

H. B. Eaton, of Rockport, Me., in part.....\$8.00

Payne W. Higgins, of Wellfleet, Mass. (in part).....10.00

Elisha Rich, of Truro, Mass., in part.....5.00

Received, from Collections—

Advent church in Boston, Mass.....10.00

" " Abington, ".....3.83

" " Truro, ".....12.00

S. Bradford, Kingston, ".....2.50

## The Right Spirit.

Since our last, one sister has paid for the Herald

to be sent to six new families—thinking that a more ready and efficient way of getting it before her neighbors, than to solicit their subscription. We hope that at the end of their six months, they will find themselves so much interested, as to wish to continue it on their own account.

Another sister writes, "I tried to get one new subscriber, and obtained two." And she adds: "If each paying subscriber would get one more, it would help the Association much." Yes, that it would; and why will not all make the effort?

Several others have already sent in single subscribers, and some of them with the compliments of the season; for which they will accept our thanks. Bro. Pearce also adds five to the Providence list—bringing that up to 70 copies, and making it the banner town, so far as subscription to the Herald is concerned.

## To Correspondents.

A. K. Warner—That purpose put into execution, will be very pleasing to us.

Bro. Gates sends us five new subscribers from Pennsylvania; and Bro. Osborn three from Illinois. Several have sent in single names; and others have written, "I will try and send you in a few subscribers before long." All these indications are encouraging; and such encouragements are particularly needed at the present time.

THE DISCUSSION (Second Edition) is now ready.—The price of this edition has been put down to 25 cents retail; one-fourth off per dozen. Postage 3 cents. Every body should have a copy.

## RECEIPTS.

UP TO TUESDAY, JANUARY 11TH.

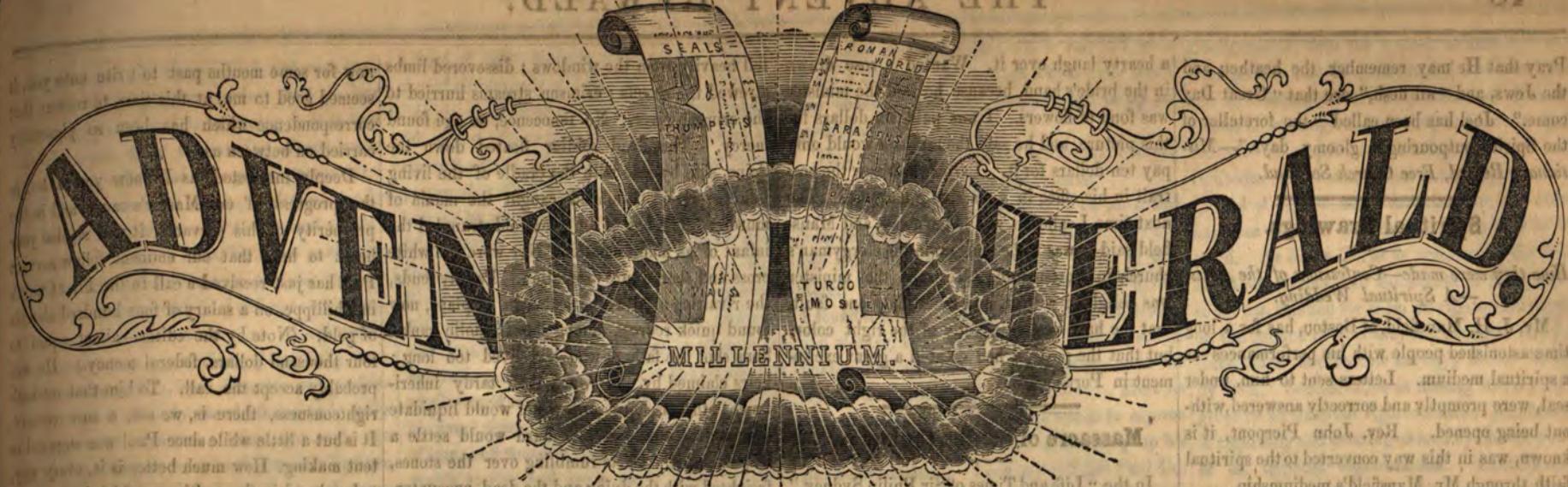
The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name! And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Elder H. Plummer 971, S Johnson (if N. S.) 945, B G Gardner 919, J F Alden 945, J Yocom 919, J Reed 945, L Eckle 945, Mrs Oliver 945, S Ellis 945, S Newcomb 919, W Plimley 919, J Austin 923, D Goodwin 929, S Heath 971, E Shepherd 939 and Discussion, J A Winchester 945, B F Lane 945, D Guild 945, W G A Guild 945, S M Case 945, H Palmer 907—53 cts due; W A Chase 919, Mrs II Moore 945, G Lawrence 948, D Bosworth 958, T H Pruslaw 921 and Discussion, J Carr 919, J V Poor 933—\$1 due; M George 919, H K Howland 445 and \$1 for trts, S A Blanchard 945, J Boyden 945, M S Wicker 945, J S Brandenburg 919, T Adamson 945, R T Price 976, M Gay 945, L Chamberlain 919, I Newcomb 50 cts on old ac't, & bal. to 932, Mrs Ede Lee 2d, 945, J E Hurd 945, Rev J Whittemore 971, R Orrock 84 cts on old ac't and balance to 923, J Jenne 919, H M Stouffer 971, Rev F Gunner 945, I Young 945, D Sanborn 945, A P Watley 945, W B Weeks 947, M Carter 945, L Conkey 956, Mrs E A Perkins (if a new sub.) 945, but if the wife of Ephraim, it would pay to 950, or if it is Mrs T. M. P. there is \$1 due on arrears? Mrs M T Lyford 919, I E Baldwin 958, E M Baldwin 945, R Tracy 841, A Collins 948, A Fuller 919, S A Gerdy 945, R Laird 945—each \$1.

E Hathaway 919, E Felt 956—58 cts on last year; J M Elwin 919, J Gilchrist 976, M Eisley 919, H Gibbs 979, & \$1 gift to Eld. H.; O Titus 919, S C Beckwith 971, M Hopkins 971, N Orent 971, S Pike 963, R G Hill 1023, & \$6 for six cts. to sundries; M Nason 974, H W Smith 971, E D Walker 971, J Whitmore 938 and Discussion; I Bell 919, J Vose 971 and \$2 for sundries; H S Burchard 925, J J Diessy 919, J & L Davis 971, H B Eaton 971, A Keyes 971, J Barnard 971, A K Warner 971, D G Rupp 971, D Rupp 971, and 50 cts to Mrs F to 971, J Hall 971, Jacob Bates 971, I Andrew Jr., 80 cts on old ac't, and bal. to 950; S Munn 971, J Dill 971, D G Stoner 971, E P Knight 971, I Howell 939, W Baker 950 and 2 Discussions; D Curtis 971, Mrs R Moore 919, C B Knight 950, B T Libbey 979, J Pettengill 922, Mrs B M Keniston 960 Mrs S C Senter 940, J Prince 971, O Bean 971, G R Turner 971, Mrs S Hayden 919, E Rich 971—each \$2.



WHOLE NO. 922.

BOSTON, SATURDAY, JANUARY 22, 1859.

VOLUME XX. NO. 3.

## THE ADVENT HERALD

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## TERMS.

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\$5, " will pay for six copies for six months.  
\$10, " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1.—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

## CONTENTMENT.

Contentment spoke—“ Go rule thy will,  
Bid thy wild passions all be still,  
Know God, and bring thy heart to know  
The joys which from religion flow:  
Then every grace shall prove its guest,  
And I'll be there to crown the rest.”

## Christ the Judge.

BY REV. JOHN CUMMING, D. D.

## ACTS XVII.

First of all, let us notice, that the Lord Jesus Christ is to be at that day the Judge of the living and the dead, the small and the great. “ The Father judgeth no man, but hath committed all judgment unto the Son.” And in the picture given in the Gospel of St. Matthew, it is Christ that sits upon the throne of his glory; and says to one class, “ Come unto me;” and to another class the opposite, “ depart.” There is something in this extremely interesting—that He, who died for us upon the cross, should sit our Judge upon the Throne.

He, too, is singularly fit for this: He knows what we are, not by the inspection of Omnipotence as God only; but by having entered into all our condition, having tasted our sorrows, having been penetrated with all our sufferings, and acquainted intimately with our griefs. Surely, it must appear something startling when the Man of Sorrows is seen to be the Judge of all flesh; when He that was rejected and despised of men shall summon all men obsequious to his bar. Once he stood at Pilate’s bar; then Pilate shall stand at his bar to render an account of the deeds done in the body, whether they be good or whether they be evil. If this be the fact, we need no other proof—if we needed any other—that Jesus Christ must be what in our hearts and consciences we believe and on the clearest grounds we can otherwise prove him to be—very God of very God. If God be not on the judgment-seat, I ask, where can God be? If there be a spot in the universe and in the lapse of ages that demands the presence of Deity, that place is surely the judgment-throne. If it needed a God to create the world, if it needs a God to govern the world no less need is there for a God to judge the world. Can a human being with any delegated powers see, and weigh, and estimate, with unswerving accuracy, the condition of all flesh, and judge absolutely and truly judgments that project into eternity itself? None but God can do so.

And if it should be said that God delegates to him extraordinary powers, I would answer, God cannot delegate Deity; he may delegate great power, but he cannot delegate Omnipotence, he cannot make a creature Creator; he cannot make the created God. And, therefore, if it needs Deity at that throne and at that ordeal, and if Christ be then and there Judge of all flesh, we do not need proof-texts, though these could be quoted by the dozen, to demonstrate that Jesus Christ is God in the highest sense of that word.

It is here stated by the apostle, that on that occasion “ he will judge the world in righteousness.” It will not, at that day, be the exercise of grace and mercy to the guilty, but the dispensation of justice and of judgment to all. Now, it is the indication to sinners to avail themselves of grace; then, however it will be, the adjudication of the destiny of all, according to what they are then and there found to be. The dispensation of grace, which is now, is creative of a character that is not; the dispensation of judgment, which will be then, is fixity of a character, then found. I say, at present grace creates a character that nature has not; but this judgment will fix a character that has passed through this present dispensation. At the judgment-day there is no water of ablution; there is no regenerative process; the judgment-day is simply for giving the fixture of eternity to character as then and there found. “ He that is unjust let him be unjust still; he that is unholy let him be unholy still; he that is holy let him be holy still; he that is just let him be just still.” The judgment-day is not an inquisitorial process, as if God needed to balance evidence in order to arrive at just results; but it is the manifestation of character just as that character was when its possessor died, and the righteous apportionment of its retribution to the satisfaction of heaven and earth, and of the wide universe itself; so that it will be proved at that day that God was just, and holy, and merciful, and good: and the destinies of all flesh will be fixed irreversibly for ever.

Then, says Paul, a pledge and an assurance of the certainty of this is, that “ God hath raised him from the dead.” In Scripture Christ is said to have risen by his own power; the Holy Ghost to have quickened his body; God the Father is said to have raised him from the dead; and He himself says, “ The hour is coming when all that are in their graves shall hear the voice of the Son of man, shall come forth; they that have done good to the resurrection of life, they that have done evil to the resurrection of condemnation.” It is therefore plain, that, as He is risen to be the Judge, we shall rise to receive righteous judgment at his lips.

And what a solemn gathering will that be, when the trumpet shall sound—that is, when the voice of Christ shall reverberate through the homes of the living, and every interstice and opening of heaven and earth shall hear and feel its vibrations! What a solemn hour will that be, when Babylon, and Egypt, and Nineveh, and Tyre, and Rome, and Jerusalem, and Athens, and London shall pour forth their myriads quickened with new life, the soul and body re-united; some pale, and foreboding a doom they themselves have provoked; myriads rejoicing, lifting up their heads in the sunshine, and anticipating a destiny that Christ has won for them at that day! Pa-

triarchs and prophets, and priests, and Levites, and apostles and evangelists, and reformers and martyrs, and small and great, and kings and subjects, shall all emerge each from his burial-place; not one shall refuse, not one may decline the invitation. Pharaoh shall come forth from his stony pyramid just as obediently as the meanest slave comes from beneath the canal that he spent his life in excavating.

All shall come forth, says the Savior; they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation. And one of not the least terrible spectacles, at that day, will be the presence of ruined angels. “ They,” says the apostle, “ are kept in chains until the last day.” At that day they will appear; and of all scenes in the universe a ruined angel must be the most terrible; the fall proportionate to the splendor from which he fell; one whose whole being has been evil, and whose only happiness has been the infliction of evil. And at that day, and at that judgment seat, and in the light that shines on, and is reflected from, that great White Throne, we shall see the solution of many difficulties. Things that were obscure shall be seen clear enough; problems that we could not solve shall be solved in the twinkling of an eye; many things that we could not see, or trace, or understand; dispensations complained of, losses here and exaltations there, that we could not understand, that made us stagger like the Psalmist of old, when he saw the wicked prospering on the earth, will all be explained.

Here we see a link or two, of the chain in the deep clear water; but we neither see the first link nor the last; then, every link of the chain from Paradise lost to Paradise regained, shall be luminous; and we shall see all from the beginning; the glass broken, and in the clearest light we shall see all, and that from the beginning to the end, God has been what his word declared him to be—a holy, a just, a merciful, a loving, and a gracious God; and even when we suspected him the most, he was least entitled to our suspicions; and when he was most clothed and covered with cloud, he was not angry with us, but charging that cloud with benedictions to go forth on its course, and burst on those who are their subjects.

## Books of the Bible.

## EZEKIEL; DANIEL; HOSEA; JOEL.

Ezekiel was a young priest when God called him to be a prophet. The desolation of Israel was begun and going on when he got his visions. He has been called the Prophet of glory, because his visions relate so much to the Lord’s presence signified by the glory between the Cherubim. His first chapter, about the Wheels and the Cherubim, and his nine last, about the Great Temple are very difficult to explain; but at the end of the one passage we get a glimpse of the “ Son of Man” (1. 26), and at the close of the other, we find the Lord so dwelling with His people that the city gets the name “ Jehovah Shammah,” the Lord is there (48:35). Ezekiel has many parables; one of those you should learn by heart is in ch. 16:22-24—the “ Goodly Cedar tree,” which is Christ. In one vision wherein, he saw a mark put upon all who were to escape destruc-

tion, he tells us that the “ young” and the “ little children” perished who had not the mark, as surely as the old and ancient men. Find out the chapter, and read the story; the mark was put on those who “ sighed and cried” for sin.

“ How the waters glide  
From the Temple’s side,”  
deepening as they flow on. Thus shall salvation spread over earth in the last days, Christ himself being the source; for He is true Temple and true Sacrifice, and every blessing to a sinful world has its rise in Him. Oh that even now Jew and Gentile knew this to be true! Shall we not tell it everywhere? Shall we not pray unceasingly, “ Thy kingdom come!”

Daniel is sometimes called “ the Prophet of the Kingdoms,” because he had so many prophetic visions about the kingdoms that were to arise on the earth up to the time when the “ Son of Man” shall give His saints the dominion under the whole heavens, (7:13-18); It is he who first tells about “ the little horn”—that is, the Pope. Find out the place. Do you know young friends that Daniel was very early converted, though living in a heathen palace? He was, like John, “ the beloved disciple,” in this; and like him lived to a great age, faithfully serving his God, and was called, “ a man greatly beloved,” had got such visions as only John ever got besides. They that seek the Lord early are specially blessed. Happy Daniel, to hear his God say the word (chap. 12.)

Who were the three young men who used to pray with young Daniel? How did they escape from the fiery furnace? Who was the king that acknowledged their God ever after? and tell us his history.

Hosea was another whom God visited early, and did not forsake in old age. He lived in the days of four kings in succession (see chap 1:1) so that he must have been about as young as Daniel and John when he began to be a prophet and as old (that is, about ninety,) when he died. The book is so full of reproof to people who have forgotten God, that we call him “ the Aged Re-prover of Backsliders.” It is he who speaks of some people’s “ goodness being like the morning cloud and early dew” (chap. 6:4.) Young reader, shall this be true of you? Where does he make mention of the Four Cities of the Plain, which God destroyed by fire and brimstone for their sin? And where does he teach returning sinners what to say to God?

Joel is remarkable for one thing specially—he was the very first of the Prophets who wrote down his prophecies. And this is the more interesting, because, in this first written book of prophecy, there occurs that remarkable prediction of the outpouring of the Holy Ghost, which began to be fulfilled at Pentecost. Will you get by heart the words of that prophecy, chap. 2:28-32? The first great shower fell on the day of Pentecost, when Peter preached (Acts 2); but there have been many other showers since then. From time to time God has been pouring out His Spirit; He is doing so now in America very abundantly; He will go on doing it until He has saved all the lost sheep that He is to save before “ the great and terrible day of the Lord.” Pray that the Spirit may not pass over the land, nor your minister and congregation, nor your class, nor the family to which you belong, nor yourself.

Pray that He may remember the heathen and the Jews, and "all flesh," ere that "Great Day come." Joel has been called "the foreteller of the Spirit's outpouring in gloomy days."—*Missionary Record, Free Church Scotland.*

### Spiritual Drawings.

*How they were made—Confessions of the Artist  
—A Spiritual Wedding.*

Mr. J. H. Mansfield, of Boston, has for a long time astonished people with his performances as a spiritual medium. Letters sent to him, under seal, were promptly and correctly answered, without being opened. Rev. John Pierpont, it is known, was in this way converted to the spiritual faith through Mr. Mansfield's mediumship.

More recently, Mr. Mansfield has achieved wide notoriety by professing to draw crayon sketches of deceased persons, and has palmed off numerous pictures as the work of invisible agencies.

It appears, however, that a real artist, with flesh and bones, has appeared, to contest the claims of the spirits to these portraits. C. H. Callaghan, of West Newton, avows himself the workman; and although the man who would become voluntary agent of a deliberate fraud has few claims upon public confidence, we presume he has the advantage of his invisible competitors and will be generally believed. He said Mr. Mansfield would not pay him for his work; and for this reason he determined to expose him.—We extract the following from his statement.

"I took the ambrotype (from Mansfield) to my home in West Newton, Mass., and drew a portrait about two-thirds the size of life, and delivered it to him in his office about two weeks afterwards. He was much pleased with it, and said it was perfect as a likeness, then questioned me as to whether I had shown it anywhere, to which I answered in the negative. He said that was all right, and that I must keep dark and tell no one that I had drawn a portrait for him. I made no reply, but smiled at his coolness. Nothing was said concerning the price, but he asked me to call again soon. I called in a few days, and he told me that the persons for whom the portrait was intended had seen it, and were very much surprised at what the spirits had produced, but that they had not yet concluded to take it, and he was afraid that they suspected robbery. He added that I must keep still, and he could dispose of it and pay me. This was news to me, but I said nothing. He said that provided I kept dark he could give me as many orders as I could fulfil; that the medium in Ohio could not do them as well as the one I had done, and that if I kept on drawing the spirits would come to me. I laughed at the idea, and told him that I probably saw all the spirits I should ever see.—

Mr. Mansfield afterwards exhibited to me a copy of the picture I had drawn, and the ambrotype from which I had drawn it, placed side by side in a double case, and said he intended to send them to France, to show the people how well the spirits had succeeded in drawing a likeness of one departed. Any person skilled in drawing might easily have detected the picture as having been copied from the one by its side, from its being in the same position with the same drapery and other accessories. Since that time I have drawn for Mr. Mansfield about thirty different pictures; upwards of one-fifth of which were from ambrotypes and daguerreotypes furnished me by him, the remainder being from descriptions, which he gave. According to Mr. Mansfield's statement, the most of these pictures were recognised and accepted as being likenesses of the persons they were drawn to represent.

One of the last pictures I drew for Mansfield was what purported to be the spirit-bride of a clergyman of Portsmouth, N. H. Mr. Mansfield stated that they had a great wedding and married the clergyman to the spirit. He told me the name of the clergyman but I have forgotten it. He said he was very wealthy, and instructed me to make her hair gold-color, and dress her in white muslin robes. He represented that it was not so material as to the style of face so long as it was very beautiful; and the name he gave to this spirit was Mary. He owned to the humbug of marrying the clergyman to the spirit, and we had

a hearty laugh over it. Wanted a rose drawn in the bride's hand, because he said the minister was fond of flowers. I was paid six dollars for this picture, and he said the minister would only pay ten dollars for it. I afterwards saw the portrait in his office in a massive gilt frame. The next time I called it was taken away, and Mansfield said it was to be hung up in the clergyman's church in Portsmouth. He said the minister was delighted with it, and found only one fault, that the hair was not exactly of the right color, but that the portrait had created a great excitement in Portsmouth."

### Massacre of St. Bartholomew.

In the "Life and Times of Sir Philip Sydney," we find the following graphic description of that carnival of blood—the massacre of St. Bartholomew :

The fatal hour approached. It was Sunday eve, and just six days after the royal marriage. The Catholic citizens, marked by a white scarf upon the left arm and a white cross upon the hat, were assembled at midnight at the Hotel de Ville. Twelve hundred arquebusiers were distributed along the Seine, through the streets and in the Huguenot quarter. The Duke of Guise, frenzied with the memory of his father's fate, with hatred for his natural enemies, the heretics, and with ambition as the great Catholic leader, commanded the deadly brigade.

The king retired to his room attended by several Protestant lords. He could not stifle a reluctant pang as he looked upon these brave and genial companions, and especially Rochefoucault, with whom he often laughed and jested until night waned into morning. He would have persuaded him to remain in the safety of the royal chamber. Rochefoucault, little dreaming the penalty of refusal, declined the invitation, and, with edifying piety, the King exclaimed as he departed, "I see God wills that he should perish!" In the chamber of Catherine de Medici, as the Queen of Navarre offered the good-night kiss to her sister, the Duchess of Lorraine, the latter burst into tears, and passionately exclaimed, "my sister do not go!" The Queen Mother frowned, and calling the Duchess aside, forbade her to detain her sister. "You will sacrifice her," cried the Duchess; "if anything is discovered they will take revenge on her." "Whatever happens," was the answer, "she must go, lest her stay excite suspicion." Thus were the sweet charities of love sacrificed on the altar of hate.

The fearful parts had all been assigned. The players waited, in mute suspense, the signal stroke of the great clock of St. Germain l'Auxerrois. The secret council were assembled for the last time; the plot was finished; and with suppressed tones and furtive glances, they too listened for the knell of death. The city lay hushed in that oppressive stillness which precedes a hurricane—the victims, in unsuspecting sleep, the executioners, on stealthy guard. Suddenly one deep vibration of the ponderous bell broke upon the silent air, followed by the sharp sound of a pistol. The lingering spark of humanity in the wretched king now flickered in expiring light.

"He starts like a guilty thing,  
Upon a fearful summons."

In trembling repentance, he sped a messenger to the Hotel de Guise, to recall the mandate. It was too late. Already the fiery Duke paced the court below Coligny's window, impatient for the tidings of his death. "It is God that calls us," said the good Admiral to his terrified attendants, as the clash of arms and the fierce shouts of men broke upon their slumbers; "I have long been ready to die; save yourselves, if possible."

The Comte de Rochefoucault was roused by a heavy knock upon his door; and six masked men entering, he fancied that the King, in frolic mood, was visiting him in disguise. His merry question was answered by a dagger buried in his heart.

And now through the quivering air rang the tumult of the hosts of hell—the discharge of fire arms, the clang of bells, the shouts of the pursuers, the shrieks of the flying, the piteous cries of the wounded and the dying. Mangled bodies

fell heavily from the windows; dismembered limbs strewed the streets; crimson streams hurried to the crimson river. No innocence, no age found mercy. The dead soldier floated down the Seine, side by side with the cradle of the living infant. Even childhood caught the mania of murder. The boy of ten years old strangled the infant of as many months. Nor were the white cross and scarf a sure protection. Family feuds, the rivalries of love, the jealousies of place, now found quick redress among the Catholic ranks. Sons shot the fathers who had lived too long; heirs claimed by the sword their tardy inheritance; the discharge of a pistol would liquidate a debt; the stroke of a poniard would settle a disputed suit. Carts rumbling over the stones, freighted with the dying and the dead, encountered carts laden with their pillaged spoils. From the windows of Louvre, Charles IX. continually howled, "Kill! kill! kill!" while Catherine and her maids of honor laughed with ribald jest over the corpses of the gallant men with whom they had danced and feasted a few hours before.

Woman's tenderness and man's humanity were alike palsied in these orgies of the fiends. Science furnished no shield; art, no exemption. Goujon, the "Corregio of sculpture," was slain with the chisel in his hand, and his eye intent on the half-carved statue. Ramus the learned philosopher who first dared to repudiate the doctrines of Aristotle, was found in his hidden retreat by his rival Charpentier. Ramus offered all his fortune as the price of his life. The ransom was accepted, but the bond was sealed with death. "Bleed! bleed!" shouted Tavannes; "bleeding is as good in August as in May!" Montgomery escaped in night apparel, through one of the city gates, and rode without pause one hundred miles, until he reached his own chateau. Several illustrious lives were saved by a similar flight, and hundreds of illustrious Huguenots found refuge in the hospitable homes of England.

Seven days the unheeded sun glared on the carnival of terror, and seven nights the stars looked down upon the ghastly dead. The royal orders had extended through France, and with few exceptions they were obeyed. Not less than fifty thousand souls in the provinces, and ten thousands in the city of Paris, bore to distant spheres their fearful witness of the tragedy of St. Bartholomew. The tidings flew to every palace, remote and near, and while Protestant Europe was paralyzed with horror, Spain expressed her exultation; the plaudits of the Pope were sent with jubilant haste to the French king, and paintings, poems, and medals, in commemoration of the pious deed were added to the treasures of the Vatican. Maximilian II., though the father-in-law of Charles, openly declared his indignation; and the Court of England treated Fenelon the French ambassador, with marked resentment.

Though long a favorite with the ladies and courtiers, they received him in deep mourning, with countenances of reproachful gloom, and deigned neither look nor word as he passed through the rooms leading to the presence-chamber. Thousands of brave Englishmen burned with impatience to hasten to the relief of the intrepid Huguenots, who had now ensconced themselves in the stronghold of Schelle. But the wary Elizabeth, true to her usual impulsive policy, and conscious of her perilous position, as a solitary Protestant sovereign against the perfidious trio of Rome, France, and Spain, quieted her conscience by a few grave animadversions upon the perjury of Charles, and calmed her subjects by the promise of secret aid to their despairing brethren.

### The Apocryphal Epistle of Luke to Barnabas.

The following epistle, never before published in this country, will speak for itself. We scruple not to say that, to our view, it bears but the faintest possible, if any, trace of having been written in the apostolic age, and certainly it breathes very little of the spirit of the early ministers of the gospel. Still we admit that its authenticity is a fair subject of discussion. It bears no date, but it appears to have been written at Rome, and by one who was a physician and a minister of Christ:

"Having had no leisure, beloved Barnabas,

now for some months past to write unto you, it seemed good to me, at this time, to resume that correspondence which has been so pleasantly carried on between us.

Deeply interested, as I know you to be, in the progress of our Master's cause, and in the prosperity of his servants, it will rejoice your heart to hear that our eminent fellow servant Paul has just received a call to the First Church in Philippe, on a salary of four hundred shekels of gold. (Note by the editor—about equal to four thousand dollars, federal money.) He will probably accept the call. To him that worketh righteousness, there is, we see, a sure reward. It is but a little while since Paul was engaged in tent making. How much better is it, every way, to be placed in the position to which he is called.

Timothy, also, is doing well. Beginning his work in a small and obscure village in the rural districts about Lystra, he has pushed his way onward until, as I hear, the 2d Church in Alexandria are about giving him a call on a salary of three hundred shekels of gold besides a pledge to add fifty at the expiration of the first year—provided the pew rents shall warrant such an addition. Titus, too, is doing nobly in Crete. For splendor of imagery, for profundity of thought, (almost obscurity as some few think,) and at times a certain soaring aloft above all his congregation, no man in the Island can rise above him. All that he needs, is, now and then to preach a discourse that shall seem to be calculated to receive the approbation of a few evangelical Christians in his congregation, and bear down with more vigor upon sin. But there are few that stand above him, even as he is.

Perhaps you have not heard of the important step just taken by the brethren of this region, to carry the gospel, without opposition, as we believe, throughout the earth.

Our plan of action, in a word, is this. We propose to send our ministers, as fast as our means will allow, who shall preach mercy, peace and good will among men, offering forgiveness to all, and at proper times, of course, preach upon the sinfulness of sin—waging warfare with particular sins, or with sin by name, but leaving that to such men as may seem to have a fancy for that kind of work. Isn't it time for us to adopt some such course? It is these unmistakable allusions to particular sins, that have always aroused opposition against the cause. If John the Baptist had been a little more prudent, his head might have been on his shoulders to-day. I cannot but think, sometimes, was it really necessary that the Saviour should come to such a sad end in his course—but that I have not sufficiently thought out as yet. If we can only avoid all opposing influences, the gospel will then have free course.

The committee of the Church on Tiber street, have requested me to ask you whether you would consent to accept a call from them to their vacant pulpit. They have an elegant church, and as large as any in Rome—not quite paid for—and they want a man of very commanding talents, slightly eccentric, but serious and orthodox in the main—a man whose preaching shall be a trifle above their comprehension, elevating in its influence, and adapted to make an impression on the upper classes of the city. Will you give them any encouragement? They are quite desirous that you should come. The salary, of course, would be moderate—indeed, in their present depressed condition they hardly feel like pledging themselves for any definite sum. But they want a man who is willing to spend and be spent for their enterprise.

The city is generally healthy, with the exception of a few cases of fever and ague and one of anticipated bronchitis, which I have now on hand. This from your faithful LUKE."

We give the letter as it is. Our own candid opinion about it is, that it savors much more of the nineteenth century than it does of the first, though some may be disposed to controvert our opinion. With such we have no controversy—New Haven Courier.

### Acquaintance with God.

Certainly the greatest, noblest pleasure of intelligent creatures must result from their ac-

quaintance with the blessed God, and with their own rational and precious souls. And oh, how divinely pleasant and entertaining is it to look into our souls, when we can find all our power and passions united and engaged in pursuit after God, our whole soul longing and passionately breathing after a conformity to him, and the full enjoyment of him! Verily, no hours pass away with so much divine pleasure, as those that are spent in communing with God and our own hearts. How sweet is a spirit of devotion, of seriousness and solemnity; a spirit of gospel simplicity, love and tenderness! Oh, how desirable and profitable is a spirit of holy watchfulness and godly jealousy over ourselves; when our souls are afraid of nothing so much as that we shall grieve and offend the blessed God, whom at such times we apprehend, or at least hope, to be a father and friend; whom we then love and long to please, rather than to be happy ourselves; or at least we delight to derive our happiness from pleasing and glorifying him. Surely this is a pious temper, worthy of the highest ambition and closest pursuit of intelligent creatures. Oh, how vastly superior is the pleasure, peace and satisfaction derived from these divine frames, to that which we sometimes seek in things impudent and trifling!

### "Quench not the Spirit."

Twilight has overtaken a traveler in the midst of an arctic forest. Deeper and deeper grow the shadows in its solitude, but he heeds them not. 'Tis true they whisper of a night whose morn shall witness the awaking of the dead, but their warnings are not needed. Full well has he already pondered the fearful lesson they would teach him. Death is before him. He feels that it cannot be otherwise. It is many miles to the nearest shelter, and his weary limbs can carry him but little further. Night, too, has shut from sight the only way-marks by which his path could possibly be traced. If he pauses where he is, his doom is sure, for he has no fire, nor yet the means of lighting one. Already he begins to feel the stealing on of that insidious sleep which chains the frost-king's victim, while his life-blood is congealed. Urged by despair, he is on the point of yielding to its influence, but love to life forbids, and he plods on a little longer. He is rewarded. From the darkness before him gleams out the dull light of dying embers. Providentially, it would seem, a party of travelers stopped to dine just where their path is crossed by his. Joy to the wanderer! The means of preservation are within his reach and he is safe. But see! Can it be possible? He is flinging snow upon the embers, and as they one by one go out, a wild, exulting laugh rings through the forest. Alas! the excitement of the moment has driven reason from her throne. At length he pauses; but not to gather the few which have escaped his fury, and kindle them into a flame. No. Only to stand and watch them die away, and when the last one is extinguished, and the last chance of safety gone, to sink down upon the snow in a fatal slumber.

Sinner, dost thou wonder that even a maniac should be thus reckless? How much more rational is thy course in quenching the Holy Spirit? In this case, the life of the body was the forfeit paid. In thine what will it be? His folly was unmixed with guilt. Is thine?

### Rev. William Tennent: The Trance.

Judge Boudinot relates the following among other anecdotes of Mr. Tennent, illustrative of his eminent piety:

"He was attending the duties of the Lord's day in his own congregation as usual, where the custom was to have morning and evening service, with only a half hour's intermission to relieve the attention. He had preached in the morning and in the intermission had passed into the woods for meditation,—the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all his works, and particularly in the wonderful method of salvation through the death and suffering of his beloved Son. This subject suddenly opened on his mind with such

a flood of light, that his views of the glory and the infinite majesty of Jehovah were so inexpressibly great as entirely to overwhelm him, and he fell almost lifeless to the ground. When he had revived a little, all he could do was to raise a prayer that God would withdraw himself from him, or he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm, and seemed to be overcome with astonishment that a creature so unworthy and insufficient had ever dared to attempt the instruction of his fellow men in the nature and attributes of so glorious a Being. Overstaying his usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and after some time brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent a considerable time, earnestly supplicating Almighty God (as he told the writer) to hide himself from him, that he might be able to address his people, who were by this time lost in wonder to know what had produced this uncommon event. His prayers were heard, and he became able to stand up by holding the desk. He now began the most impressive and pathetic address that the congregation had ever received from him. He gave a surprising account of the views he had of the infinite wisdom of God, and greatly deplored his own incapacity to speak to them concerning a Being so infinitely glorious beyond all his powers of description. He attempted to show something of what had been discovered to him of the astonishing wisdom of Jehovah, of which it was impossible for human nature to form adequate conceptions. He then broke out into so fervent and expressive a prayer, as greatly to surprise the congregation, and draw tears from every eye. A sermon followed that continued the solemn scene, and made very lasting impressions on all the hearers."

Rev. John Woodhull, D. D., gives the following particulars respecting the remarkable suspension of animation well known to have occurred during the life of Mr. Tennent.

Monmouth, N. J., Dec. 10, 1805.

Dear sir: Agreeably to your request, I now send in writing the remarkable account which I some time since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent of this place.

In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God, (while travelling together from Monmouth to Princeton,) I mentioned to Mr. Tennent that I should be highly gratified in hearing from his mouth an account of the trance, which he was said to have been in, unless the relation would be disagreeable to himself. After a short pause, he proceeded, saying that he had been sick with a fever;—that the fever increased, and by degrees he sunk under it; and, after some time, as his friend informed him, he died, or appeared to die, in the same manner as persons usually do;—that, in laying him out, one happened to draw his hand under the left arm, and perceived a slight tremor in the flesh; that he was laid out—was cold and stiff; the time for his funeral was appointed and the people collected; that a young doctor, his particular friend, plead with great earnestness that he might not then be buried, as the tremor under the arm continued; that his brother Gilbert became impatient with the young gentleman, and said to him: "What! a man not dead who is cold and stiff as a stake?" The importunate friend, however, prevailed; another day was appointed for the burial, and the people separated. During this interval, many means were made use of to discover, if possible, some symptoms of life; but none appeared, excepting the tremor. The doctor never left him for three nights and three days, when the people again met to bury him, but he could not even then obtain the consent of his friend, who plead for one hour more; and when that was gone he plead for half an hour; and then he plead for a quarter of an hour; when, just at the close of this, on which hung his last hope, Mr. Tennent opened his eyes. They

then pried open his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he by degrees recovered.

This account, as intimated before, Mr. Tennent said he had received from his friends.

I said to him, "Sir, you seem to be one raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state." He replied as follows. "As to dying, I found my fever increase, and I became weaker and weaker, until all at once, I found myself in heaven, as I thought. I saw no shape as to the Deity, but Glory all unutterable!" Here he paused, as though unable to find words to express his views, let his bridle fall, and, lifting up his hands, proceeded,—"I can say as Saint Paul did, I heard and I saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously; and I was transported with my own situation, viewing all my dangers and all my troubles ended, and my rest and glory begun; and was about to join the great and happy multitude, when one came to me, looking me full in the face, laid his hand on my shoulder, and said—'You must go back.' These words went through me: nothing could have shocked me more. I cried out, 'Lord, must I go back?' With this shock, I opened my eyes in this world. When I saw I was in the world, I fainted; then revived and fainted several times; as one probably would naturally have done in so weak a situation."

Mr. Tennent further informed me that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write, nor read his own name; that he had to begin all anew, and did not recollect that he ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as thee and thou; but that, as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of Divine things which he there obtained, continued all the time in their full strength; so that he was continually in something like an ecstasy of mind. And said he,

"for three years, this sense of divine things continued so great, and every thing else appeared so completely vain, compared to heaven, that could I have had the world by stooping down to pick it up, I believe I should not have thought of doing it."

Having thus complied with your request, it may not be improper for me to add that, since Mr. Tennent's death, I conversed with his son, the Rev. William Tennent of South Carolina, on this subject, and he agreed in every particular, with one exception, namely: he understood that his father recovered his memory instantaneously.—*Dr. Sprague's Annals.*

### Justification.

Justified freely by his grace.—Rom. 3:24.

What is justification? It is to be accounted and treated as righteous; or "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone."

Here is the Author of justification; it is God that justifies, for Jesus Christ is of God made to us righteousness or justification.—Rom. 8:33; 1 Cor. 1:30,31. Here is the nature of justification; it is an act, and not a work; an act done at once, and once for all, and an act of free grace done freely, there is no merit about it on our part; and it is more than pardon, for in this act of free grace we are not only pardoned—freely forgiven—but accepted as righteous, and so have a title to everlasting life. And here is the ground of justification; it is the righteousness of Christ, and this righteousness is imputed to us, or reckoned to our account, and it is received by faith alone. So we are justified freely by his grace through the redemption that is in Christ Jesus; not of works, lest any man should boast.—Rom. 3:28-29; Eph. 2:9.

Justification is the opposite of condemnation.

Condemnation does not consist in making one a transgressor, but in pronouncing sentence upon him as a transgressor. So justification does not consist in making one holy, but in pronouncing a sentence of acquittal, declaring him just and righteous, and treating him accordingly, on the ground of righteousness not his own, but which has been wrought out for him by another in his stead. As Jesus Christ is constituted the legal Head and Surety, and Substitute of his people, so he has fulfilled for them all righteousness, and on the ground of this they are accepted and justified when they become savingly united to him by faith. Sanctification is making us holy, as it gives us an inherent righteousness; justification is regarding and treating us as holy on the ground of an imputed righteousness. Sanctification changes our nature, justification changes our state; it changes our relation to the law; it delivers us from condemnation and entitles us to the rewards of innocence. Being justified by faith, we have peace with God, and are regarded and treated as righteous. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin, and whom he regards and treats as righteous for the sake of Jesus Christ, who of God is made unto us righteousness, as well as wisdom, and sanctification, and redemption.—Rom. 5:1, and 4:5-9; 1 Cor. 1:30,31.—

"To impute righteousness is the Apostle's definition of the term, to justify. It is not making men inherently righteous, or morally pure, but it is regarding and treating them as just. This is done, not on the ground of personal character or works, but on the ground of the righteousness of Christ," as will be further shown presently. Thus we see what justification is.

But why do we need justification? Why is it necessary? Because we are sinners, and as such, are in a state of condemnation. He that believeth not, is condemned already.—John 3:16-19. That we are sinners, we know and feel. You are conscious of guilt. You know and feel that you have broken the law of God, and that you are exposed to its curse. Your own conscience condemns you, and in this it but reiterates the sentence of condemnation pronounced upon you by God's broken law, and by God himself, as your Ruler and Judge—your Lawgiver and your King. Condemned, yes, guilty and condemned, you need justification, and you feel your need of it! You must perish without it, as without it you must continue under sentence of condemnation forever! Thus we see why justification is necessary.

But how, or on what ground, can you be justified? Not on the ground of works; and this for three reasons: First, the law of God is holy and perfect; it requires, full and constant, perfect and perpetual obedience. "To keep, perfectly, the commandments of God, is to keep all the commandments of God, and at all times, without the least breach of them, in regard of disposition inclination, thought, affection, word, or conduct."

—This law you have broken, and no present or future obedience can atone for the past. The law is broken, and it condemns you; it knows no mercy, it cries for vengeance; and you could sooner climb to heaven on a spider's web, than gain it by your works—by works dead, like yourself—by works corrupt, like yourself—by any obedience to God's broken law; for by the deeds of the law there shall no flesh be justified in his sight.—Rom. 3:9-20. The law once broken, all hope by it vanishes, and all hope by works, too.—Should you obey that law from this to your dying day, all your past transgressions would stand recorded against you still; they would follow you to the judgment, and cry out against you for eternal vengeance. Justified by deeds of obedience to a broken law? Why, the fact that it is broken renders such a hope preposterous! The law broken, it can only condemn; it can never justify. But, remember as a second reason why you cannot be justified by works, that your nature is corrupt, your heart depraved, and till renewed by the grace of God, and made a new creature in Christ Jesus, all you do is sinful, polluted by the corrupt fountain from which it springs. And

how can you work out a righteousness by deeds which in their very source and fountain are corrupt? Why, the law requires a spiritual obedience, and that as a sinner you cannot render; and how then can you be justified by your works? In the very nature of the case it is impossible! "No mere man, since the fall, is able, in this life perfectly to keep the commandments of God; but doth daily break them in thought, word, and deed."—Of course no man can be justified by his works.

And hence, in the third place, the Bible is plain, decided, and explicit on this point. There is no room for mistake here, and no room for doubt. It teaches that salvation is not by works but by grace; that justification is an act of God's free grace; and that by the deeds of the law no flesh shall be justified. This settles the matter.

**A** Thus saith the Lord, decides the question.—Your words can never remove the curse of God from your soul; much less can they open to you the gates of the New Jerusalem. See on this point Eph. 2:1-10; Titus 3:4-7, Gal. 3:6-14; Rom. 3:9-31 and 4:1-18, and 5:1-21. Hence, justification is not of works.

Then, all hopes from this quarter being cut off, how can you be justified? How? Pause and think! It is a question in which you are infinitely interested. Your eternal destiny depends upon the answer. How, then, can you be justified? On the ground of works, or of any merit of your own, the door of hope is shut against you; it is barred up and your puny efforts can never open it! Never! Sooner might you shake the solid foundations of the world!

We cannot depend on them at all, and must not; they are dead, rotten, filthy rags! How can man be justified with God?—Isa. 54:6; Job 25:4. We must go to the Bible for an answer to this question; and here light breaks in upon us, opening a door of hope, and pointing us to the cross of Christ, and thence upward and onward to the skies.



## ADVENT HERALD.

BOSTON, JANUARY 22, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### Criticism on Job 19:25.

Correspondents of the "N. York Observer" and "Boston Recorder," having lately expressed the opinion—that it is a "perversion of scripture to quote or use the words of Job," in the above passage, "as if there was any allusion in them to a future state"—another writer in the Observer combats it, and gives the following as four interpretations to the passage:

"1. That it relates to the resurrection of the body. 2. That it expresses the expectation that Job would in this life be restored to his former honor and prosperity. 3. That it expresses the confidence of Job that before the disease which was then wasting his body should bring him to the grave, God would appear as the vindicator of his innocence. 4. That God would be his vindicator, when he should pass, a disembodied spirit, into his presence."

This writer argues that the true interpretation must be either the 1st, or the 4th, though he favors the last. He says:

"The 'latter day' referred to finds its explanation in the words, 'And after my skin [which] they destroy, [even] this, and out of my flesh shall I see God.' There is no need of supplying 'worms' with the common English version, as the subject of the verb destroy; it is in the third person plural indefinite, a frequent equivalent in Hebrew of the passive construction. The agents of destruction are not named, perhaps not distinctly thought of. It is at any rate after the destruction of his present skin or body, that the vision of God as his Redeemer is to take place. This cannot mean less than after death; mere emaciation by disease not attended by dissolution could not be so described. The next express-

ion, 'out of my flesh,' (English ver. marg.) has the same ambiguity in the original as in the translation. It may mean either in the body or disembodied. It may describe the position to be occupied by the speaker, and out from which he would look to see God. In that case, taken in connection with the other expressions previously employed, it would mean that after the destruction of his present body, he would be clothed with it afresh at the resurrection; and from out of it, he would see God, who had now hidden himself from view. It is more probable, however, that 'out of my flesh,' here means disembodied, separate from my flesh, in the future state. The two clauses of the verse being connected not by 'yet,' but by 'and,' the expressions 'after my skin,' and 'out of my flesh,' are not contrasted, but parallel, and are alike descriptive of the period intended by 'at the latter day.'

Though this correspondent thus defends Job's reference to a future state, we are not more pleased with his discarding its reference to the 'resurrection,' than we are with the treatment of it by those he combats. He says:

"Whether Job meant he should have a vision of his Redeemer, in his living body, on the morning of the resurrection, according to the first interpretation, specified above, or that he should enter a disembodied spirit, joyful and accepted, into his presence according to the fourth, must depend on the true sense of the words translated in my flesh. That sense, we think, has been given by Rosenmüller who translates, without my flesh, i.e. 'my whole body being consumed, I shall see God.' Other Hebrew scholars, however, (i. e. Herder) translate it 'in my living body.' And, perhaps it may well be asked if so clear revelation was given to Job of the advent of the Messiah [Goel], why we should hesitate to suppose that the resurrection of the body, which that Messiah was more clearly to make known, was not also, indistinctly at least, revealed to him, as it had been to Abraham. Our choice, obviously, must be between the first and the last of the interpretations specified above; and as to the main question, it is immaterial which we prefer. Ambrose, Epiphanius, Augustine, and all the Latin fathers, adopted the first interpretation, to wit: that Job is speaking of the resurrection of his body. Jerome adopted it in his Latin version, and was followed by the writers of the Western church generally. It is likewise expressed in the Septuagint. The great body of English interpreters, and among the Germans, A. Schulteng, Kosegarten, and J. H. and J. D. Michaelis, have also referred the passage to the resurrection. Ewald, Vaibinger and Oehler have defended the fourth interpretation, viz., that after his death, when he was enjoying the beatific vision in heaven, God would vindicate his character in the eyes of men on earth."

It thus appears, from the writer's own showing, that the great weight of authority is against his own position. The Bible Union, we believe, has adopted the reading, 'out of my flesh,' which being an equivocal expression may mean 'out from,' i. e. in my flesh. We would like the opinion of some competent critic on this point.

This writer also admits that, "the word translated Redeemer, God, properly denotes a redeemer or vindicator; and there is nothing in the meaning of the term to prevent its application to the Messiah. And there is nothing in a fair construction of what is said about this manifestation inconsistent with understanding it to be a visible appearance."

There is, then, no reason why it may not refer to the resurrection. But that it does thus refer, is evident from the affirmation that the Redeemer "shall stand at the latter day upon the earth," which determines what period is indicated by the "latter day"—Christ's appearance on the earth being coincident with the resurrection.

This view, also harmonizes with the whole tenor of scripture, and with v. 27, which adds of the Redeemer: "Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

### Contradictory Comments.

Dear Brother:—I have been a patron of the Advent Herald for a long time (as your books will show.) The instruction and comfort I have had in reading it in connection with the Bible, is not easily told. I am fond of getting the different views entertained by men of note on the Scriptures. I often find clashings among them and the teachings of the word which does not much surprise me; but when a writer is found teaching certain views in his comments on one passage and different ones on another, I need a little instruction as to which to adopt. Therefore you will bear with me, I presume, and tell me if Dr. Barnes is consistent in his views on Math. 7:12, 14 and Romans 5:15; beginning at head 6 of his notes published N. Y. 1855. I want some light on those references.

I would have transcribed his comments, but presume you have his works at hand, and can examine them at your leisure, easier than an old man above 70 years can write them. Please answer and oblige yours respectfully,

E. W. MEAD.

The comments of Dr. Barnes on the Scriptures referred to are as follows. On Matt. 7:13, 14, "Enter ye in at the strait gate," &c, he says:

"Christ here compares the way to life to an entrance through a gate. The words *straight*, and *strait*, have very different meanings. The former means not crooked; the latter, pent up, narrow, difficult to be entered. This is the word used here, and it means that the way to heaven is pent up, narrow, close, and not obviously entered. The way to death is open, broad, thronged. He here referred probably to ancient cities. They were surrounded with walls, and entered through gates. Some of these, connected with the public great avenues to the city, were broad, and admitted throng. Others, for more private purposes, were narrow, and few would be seen entering them. So, says Christ, is the path to heaven. It is narrow. It is not the great highway that men tread. Few go there. Here and there one may be seen—travelling in solitude and singularity. The way to death, on the other hand, is broad. Multitudes are in it. It is the great highway in which men go. They fall into it easily, and without effort, and go without thought. If they wished to leave that, and go by a narrow gate to the city, it would require effort and thought.—So, says Christ, diligence is needed to enter into life. See Luke 13:24. None go of course. All must strive to obtain it; and so narrow, unfrequented and solitary is it, that few find it."

On the other Scripture,—Rom. 5:15, "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many"—he says:

"More will probably be actually saved by the work of Christ, than will be finally ruined by the fall of Adam. The number of those who shall be saved from all the human race, it is to be believed, will yet be many more than those who shall be lost.—The gospel is to be spread throughout the world. It is to be evangelized. The millennial glory is to rise upon the earth; and the Savior is to reign with undivided empire. Taking the race as a whole, there is no reason to think that the number of those who shall be lost, compared with the immense multitudes that shall be saved by the work of Christ, will be more than are the prisoners in a community now, compared with the number of peaceful and virtuous citizens."

These two views are certainly contradictory. We presume that Dr. Barnes might attempt to harmonize them as many do, by pleading that the fewness of the number walking in the narrow way, had reference to the time of Christ or to the periods that should precede the millennium. This explanation, however, is insufficient; for the Savior speaks of the way to heaven, and not of some period respecting that way. As the way is the same during all periods, it cannot have respect to any particular one; and when Christ says that few find it, reference must be made to the whole number of adults in comparison with those who fail to find it.

Dr. Barnes does not attempt any harmony of the two places; and hence he is not to be charged with the harmony supposed; but unless he resort to that, there is no possible way of harmonizing them.

There is not the same discrepancy between the two Scriptures, that there is between the two comments. In the Gospel, the Savior contrasts the number saved with those lost, as the "few" to the "many." In the epistle, the apostle does not, in v. 16, contrast these two classes, but the whole effect of Adam's sin, in causing the entire race to become dead, with the whole provision which Christ has made for man's recovery—irrespective of the number that would or would not, continue in the condition of death into which Adam's sin brought them, in the one case, or of the number who should or should not, avail themselves of the proffered mercy, in the other.

As Adam's sin had affected the many, so much more would the offer of grace be made unto many. The "much more," refers not to the results that should follow, but to the greater likelihood that such provision through the instrumentality of one would be available, than that the sin of one would have involved them in its consequences. Therefore, as one man's sin did thus affect the race, so is it more reasonable that Christ's atonement is sufficient for all who will come to him—there being no indication of the number that should come and its "abounding," to all having respect simply to its freeness and sufficiency.

The same idea is found in v. 17. "For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ."

—their receiving the abundance of grace, being the the condition on which they shall reign in life; and yet "much more," i. e. so much more reasonable will be the certainty, that those who receive the gift will reign by one, than it was that they should have died by one,—the grace being adapted to all, being offered to all, and not profitable to all, only because the many will walk in the broad way, while but few will strive to enter in at the strait gate.

Dr. Barnes is not the most careful nor the most reliable commentator. He seems sometimes to be entirely unaware of what he has elsewhere written—as if he commented on any particular passage, without considering whether his opinion of some other text might not be quoted against him. As a case in point, we will instance his comments on the word soul.

On Acts 2:27, he says,

"The word soul, with us means the thinking, the immortal part of man, and is applied to it whether existing in connexion with the body, or whether separate from it. The Hebrew word translated soul, here, naphsh, however may mean, My spirit, my mind, my life; and may denote here nothing more than me, or myself. . . . There is no clear instance in which it is applied to the soul in its separate state or disjointed from the body."

The Greek word however which is here used by the apostle is ψυχή, the same word that is used in Acts 3:23, which Dr. Barnes explains as meaning "Every person, or individual." He says, "Doubtless it is often put for the whole man by the Hebrews." But when he comes to Rev. 20:4, where the same word is used, and he finds it necessary to his theory to disprove any connection of souls with bodies, he says:

"The doctrine which has been held, and is held by those who maintain that there will be a literal resurrection of the saints to reign with Christ a thousand years, can receive no support from this passage, for there is no ambiguity respecting the souls—ψυχας—as used here. By no possible construction can it mean the bodies of the saints. If John had intended to state that the saints, as such, would be raised as they will be at the last day, it is clear that he would not have used this language, but would have employed the common language of the New Testament to denote it."

As Dr. Barnes admits elsewhere that this word is often put for the persons, there is no force to his denial of the same thing here; for he who contradicts himself in different places, renders either of those declarations of no authority in any given place.

### To Correspondents.

C. Churchill. We did not accord with the view you took in that article. We don't think any tribulation in the past will equal that at the Lord's coming; in the number involved in it; and yet multitudes in the past may have suffered as intensely as it is possible for men to suffer. The phrase, "no, nor ever shall be," does not have the significance to our mind that you attach to it. It is said of king Hezekiah, (2 K. 18:5,) that "After him was none like him among all the kings of Judah, nor any that were before him." And yet it is said of Josiah, 23:25 that "Like unto him was there no king before him, that turned to the Lord with all his heart and with all his might, according to all the law of Moses; neither after him arose there any like him."

These examples will show you that the language has some limitations which you have not recognized.

**ACTING AS AGENT.**—A Bro. writes: "Pardon me for acting as agent without orders. I have the cause at heart, and am more zealous as I see the day approaching. I think I could sell some of your publications, if you chose to send some. I will do all I can for the concern, free of charge."

No apology is needed for volunteering to get subscribers, to forward money, or anything of that sort. We want all our readers to be interested thus to act. We are not, however, now sending out books on sale. That has been a losing practice in the past—as the uncollected and uncollectable accounts due the late publisher show. The best way, is to ascertain just what is needed, and then send the Amt. for the same. To do otherwise will require a capital and expenditures that the Association cannot command.

**THE ROCKLAND FEMALE INSTITUTE.**—We have received a copy of the Rockland Co. Journal, of January 8th which contains a column of glowing eulogy on a literary and musical reception lately given by the Messrs. and Mrs. Mansfield (our old friend, Rev. L. D. Mansfield being included) to the friends and patrons of the Rockland Female Institute, which is under their care.

From the description given of the entertainment, we should judge that the Institution was in a very flourishing condition. And why should it not be,

with the Messrs. and Mr. Mansfield at the head of it? Where success is deserved, it surely ought to follow.

**CHANGE OF AGENCY IN NEWBURYPORT, MASS.—** Bro. John Pearson, Sen., who has served us so long and so acceptably as agent for the Herald in Newburyport, has now relinquished the same, to Bro. Philip H. Lunt. We are sorry to part with the services of Bro. P. with whom our associations have been so long, and so very pleasant: but we doubt not that the interests of the Herald there have fallen into judicious and efficient hands.

Bro. Lunt, on assuming the agency, writes:

"Deacon J. Pearson relinquishes the agency he has held so long, not from a decrease of interest in the cause which the Herald advocates, nor from any disapprobation of the course taken in regard to the change which has recently taken place; but being unable from lameness, &c. to give it the attention it should have, he has thought best to transfer it. The Association has his warmest and heartiest wishes for its prosperity."

"I hope to be able to procure more subscriptions to the Herald. Shall try."

Newburyport is not now taking the No. of Heralds that it should. We had anticipated that the No. formerly taken would at least be doubled there. We still hope to see a movement made in that direction.

**THE PEASLEE DISCUSSION.—**A correspondent writes:—"I hope to see the Discussion 'Will the Millennium,' &c., between yourself and Peaslee, in form for general distribution as soon as completed."

As several have written to this effect, it may be well to say, that it is not contemplated to issue this discussion, except in the columns of the Herald. Its length, if no other reason, would preclude it.

Dear Bro.—Will you have the goodness to give some information respecting the time when the little horn of Daniel 8th took its rise? The result of your investigations on this important subject, will be thankfully received. Yours, &c.,

G. PILLSBURY.

We cannot pin down the rise of the little horn to any specific point. But we have seen no reason to suppose that the 1260 days of power over the saints is in the past. From A.D. 538 to 1798 are as good points as we can designate for the *termini* of that period.

A Brother asks for an exposition of the prophecies of Daniel. He will recall that we went over those in our reply to Mr. Peaslee a few months since.

#### Associated Action.

Dear Bro.—I am glad that a plan has been devised and adopted to advance the interests of the Advent cause, and to harmonize as much as possible the conflicting views of the real friends of our soon coming King.

Wherever the issue shall be honestly and legitimately presented, the Advent body will not fail to perceive the superiority and efficiency of organized action. Those who oppose organisms in religious bodies, might as well find fault with the whole machinery of universal nature, or with the organic structure of the human, or other animal bodies.—There can be no order or efficiency or profitable labor without some preconcerted plan.

This must be a condition of success; of personal encouragement; and without which not much moral power will ever be developed to overthrow evil and magnify the truth.

Let all then who love our Lord Jesus Christ and long for his appearing and kingdom, be willing to make some sacrifices to spread the gospel of the kingdom among all the nations. Let them at once unite with those already associated and with their money, their labor and prayers help forward the blessed work of heralding the glad news of a soon coming Savior. Or if they are not willing to do this, let them begin to doubt whether they are the true friends of him, who "Although he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." A man who is not willing to make great sacrifices for Christ, cannot enter his heavenly kingdom. The Lord loveth a cheerful giver. Yours truly,

N. BROWN.

Kingston, N. H., Jan. 1, 1859.

#### The Coldest Day.

Monday, January 10, 1859, is universally conceded to have been the coldest day ever known in Boston—the thermometer standing at midnight fifteen degrees below zero. The night continued intensely cold until daylight, when the thermometers in various parts of the city recorded twelve to sixteen degrees below zero. At East Boston, at 6 A. M., it was eighteen below.

The temperature of 12 below zero has been previously reached in this city within thirty-five

years, viz., on February 7, 1855, as that of 11 below, in the evening, has also only once been before observed, here, viz., on December 16, 1835.

In New York, also, it was the coldest day ever known there. The N. Y. correspondent of the Boston Journal says:

"The telegraph will tell you how cold the day was. But no breath of lightning and no pen of flame can record the intense cold of the day. The thermometer stood at ten below zero. But the wind, high, keen, swift and cutting, as if an arrow of death from the sea king, blew all along the water and the land, and made locomotion a positive anguish. The day is said to be the coldest known in all this region for ten years. The most curious sight produced was on the East River. The whole expanse of water was hidden from the eye, and from the Battery to the Island above Williamsburg, one general coating of smoke covered the whole water, and the whole river looked like a vast prairie on fire. The river was warmer than the air. The vapor from the surface rose about six feet, and then was condensed and held in position. And all exclaimed who saw the wavy, smoky covering—'The river is on fire; the East River is on fire.' Never has the weather been so severe as the last night. The tenth day of January, 1859, will stand as one that caused great suffering and sorrow untold among the poor. The small room into which the poor crowd, near the City Hall, for aid, was a sight to behold. The strong, the bad, crowded their way into the room, where there was a stove, and clamored for aid; while on the outside, in the cold, on the icy walk, with scanty covering and poor shoes, or no shoes, the full one hundred sick, hungry, homeless and feeble poor, waited with shivering children to have their turn come, which to the most deserving came not at all. God pity the poor of New York in this awful weather!"

From every quarter we have the same testimony respecting the intensity of the cold—the thermometer ranging from ten to fifty below zero, according to the exposure, and the distance north. Much suffering must have been experienced, and many instances have been noticed by the daily press.

In connection with the cold of last week, observant persons who passed over Boston neck to Roxbury enjoyed on Thursday a scene of rare and marvelous beauty. The noble and graceful elms which stretch like colonnades from Union Park to the Roxbury line, had been clothed by the snow-fall of the previous night in an apparel of spotless white, and their limbs and twigs seemed transformed into veins of daintiest and purest coral, whiter than alabaster.—Bending over the broad avenue in an unbroken curve the beautified trees converted it into a highway of marvelous witchery and grace, along which the eye ran with wonder and delight. Through an opening in the clouds just above the horizon, and apparently at the farther end of the scene, the gleaming sunshine seemed to illuminate the entrance to palaces of more than earthly splendor. With the help of a little imagination, the numerous sleighs and cutters might have been viewed by the "mind's eye" as turnouts of fairies, who had converted the avenue into a pathway to their own bright home in the skies, and were coursing up and down upon it in wild glee. Taken altogether, it was a vision of beauty not often witnessed by mortal eye.

#### ITEMS AND NEWS.

It is related that the six-mile kingdom of Monaco was rescued from final absorption, when the Congress at Vienna was engaged in de-Napoleonicizing the map of Europe, through one of the Talleyrand's jests. The factious diplomatist observing, when the new chart was handed to him for approval, that no note had been made of the Italian Lilliput, ran his pen round the rocky promontory, and wrote, "and the Prince of Monaco will re-enter into his estates." And thus the "ancient house of Grimaldi" was reinstated in its divine rights.

In New York on Saturday, a man calling himself Father Welch, a Catholic priest, called at a house in Broom street and asked the use of a private room where he might engage in prayer. The request was granted, and the stranger, after spending half an hour at his devotions, left, carrying with him a new pair of pantaloons belonging to the occupant of the house, and left his old ones in their place.

The St. Albans Messenger says that Mr. George W. Blake of Fairfax, returned home from fox hunting on Wednesday evening, 29th ult., and placed his gun, which was loaded, in a corner near the fire to dry. Mrs. Blake accidentally knocked the gun down, which caused a discharge, lodging the contents in one of her feet, mauling it in a dreadful manner. The limb was amputated the next morning, but Mrs. B. died on Monday.

An unknown man met with a terrible death at Philadelphia. Just after the steamer Delaware started from her wharf for New York the machinery was found to be obstructed, and on examination a

man was discovered terribly jammed in among it. He did not live long enough to tell how he came there, but it is supposed that he secreted himself for the purpose of getting a free passage to New York.

At St. Helena, S. C., early last week, the oranges were budded, and corn sprang from waste seed, was from five to six inches in height.

Anthony Elding, a German, went into a liquor store in New York on Tuesday morning and drank three pints of gin, after which he managed to get to his house and died there.

The dead body of an Irishman, named Timothy Harrington, a morocco dresser, in the employ of Dow and Shedd, Woburn Centre, was found in the snow at East Woburn on Sunday. He was 23 years of age, and when last seen alive was laboring under delirium tremens. He probably perished in the last snow storm.

The ladies of Washington, Iowa, forewarned by the unpleasant experiences of Christmas, of the reckless frolicking of their husbands and sons on New Year's, prepared for that holiday on the previous Tuesday by destroying all the liquor for sale in the town.

Two bills are before the Legislature of North Carolina, now in session, which taken together give to the free colored people resident therein, the choice of removing out of the State within two years, of choosing an owner for themselves, or being sold at public auction for the benefit of common schools.

The Memphis Appeal says that a Mr. Moore and his wife and mother were brutally murdered on Saturday (Christmas) night, in McNairy County, about ten miles from Chewalla depot. The old lady was not quite dead when the deed was discovered, but was unable to give any clue to the murderer, only that it was not done by negroes.

A son of John Hart of Upton, two years old, was burnt so badly on Saturday, by his clothes taking fire, that he died the next day.

A son of John J. Webb, two years old, was burnt to death in consequence of his clothes taking fire, at Stamford, Ct., and Ellen Matt, 18 years of age, was burnt to death at St. Louis on the 8th inst., from the same cause.

The editor of the Paterson (N. J.) Register, who had been indicted for libel by the Grand Jury of Passaic County, for printing the name of an Excise Judge of that county in connection with the picture of a jackass, has been tried and found not guilty.

J. H. Michon, a French Catholic priest, has written a brilliant pamphlet, urging the permanent removal of the Pope to Jerusalem, the cradle of the Christian religion.

Rev. Dr. Gregory celebrated at Niagara on New year's day, a marriage between parties who, at the time, were not within six thousand miles of each other, the gentleman being in Mexico, where the recent troubles rendered it imperative for him to remain and look after his property, instead of coming North to claim his bride as had been arranged. In lieu of coming himself, he sent a power of attorney to the father of his intended to stand instead of the bridegroom, which was duly fulfilled, and the bride will shortly sail to seek her proxy husband in the wilds of Mexico.

A burglar was shot in St. Louis a few nights since by a pistol which had been affixed to the window shutter of a shop in such a way as to be discharged in case any one attempted to break in. The rogue was not killed, but received a severe wound in the left breast.

Four counterfeiters were sentenced to six years imprisonment at Cincinnati lately.

In a speech in New York the other evening Rev. Mr. Scudder, the Hindostan missionary, said that the home of American Pantheists was in Boston. Pantheism is the belief of the Hindoo, and he could point to the original Sanscrit stanzas from which those celebrated ones, entitled "Brahma" by Emerson, were taken.

The staid denominations of Philadelphia outdid the Methodists watch night. They held an immense meeting, prayed and sang the old year out—had a season of secret prayer at midnight on Friday—and the moment the New Year came in Rev. Dr. Plumer, one of the stanchest of the old school Presbyterians, broke the silence of the New Year with a speech of vehement power that would have been acceptable to the most enthusiastic Methodist meeting on watch night anywhere in the land.

A bright little girl, ten years of age, says the Lee Gleaner, daughter of Mr. Leverett Tillston of Monterey, came to her death on Wednesday, 5th inst., from the following singular cause: Some few months since the little girl was eating pumpkin seeds, and got part of a chuck in her windpipe, which finally got into her lung, produced a cough, and caused her death by consumption.

Several months ago it was proposed that on the first Sunday of every year all the Christian congregations by whom the English language was spoken should unite in singing the sonorous choral, "Old

Hundred," to the words of Watts' well-known hymn,

"Jesus shall reign where'er the sun."

Consequently last Sunday this hymn was sung in our city churches; and as the notice had been very extensively circulated, it is probable that most all the Protestant congregations in America, England and Australia joined in this chorus.—*New York Evening Post.*

The New-Orleans True Delta gives the following account of a child adopted and suckled by a goat, after the example of Romulus and Remus:

Up in the Fourth District, New-Orleans, lives a man, his infant child, and a matronly, well-behaved nanny goat. The nanny is the hairy foster-mother of the infant, which the fever, some time since, robbed of its parent proper, and she entirely appreciates the peculiar duties which have devolved upon her. When she hears the hungry cry of her helpless little human charge, she is by its side in an instant, placing her teats at the service of its thirsty lips. Frequently the quick ears of the quadrupedal wet-nurse hears the child's cry when she is browsing in the street at some distance from the house, and leaving her own repast, she darts hastily off to supply the wants of the "motherless bairn," dependent upon her, as Romulus and Remus were of old upon the dogs of their wolfish protectress. We believe we have told a tolerably strange story above—but truth is stranger than fiction.

The Times gives the following account of the dreadful catastrophe at the Victoria Theatre:

"There were already some eight hundred people in the gallery, while on the outer side of the staircase door was wedged a second mass, impatiently waiting to occupy the seats which would be vacated by the former.

"In this position of affairs, some lad in the boxes of the theatre struck a light, and in so doing ignited the box of fuses in his hand. A puff of smoke followed, some women screamed 'fire' and the catastrophe was consummated.

"From the boxes the alarm shot like lightning to the pit, and from the pit to the gallery. The people in the gallery, re-echoing the cry, rushed down their staircase, threw open the barrier door, communicated their own terrors to the head of the ascending column, turned it back, and thus drove one half of the living mass into deadly collision with the other."

"Those at the top of the staircase, frenzied and panic-struck, threw themselves downwards; those at the bottom ignorant of the alarm, and only knowing that the door was open, redoubled their efforts to get up. Between these two fierce and angry currents some score of helpless creatures struggled and gasped in vain, when at last, after a quarter of an hour's agony, the scene of death was cleared, sixteen pallid and lifeless bodies told the dreadful nature of the disaster."

#### SCRIPTURE TROPS.—Corrected.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

"F"—AS EDITORIALLY CORRECTED.

FEED, v. Lit. to partake of, or to supply with food: "The worms shall feed sweetly on him." Job 24:20. "His brethren went to feed their father's flocks," Gen. 37:12. "Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water," 1 Kings 18:4.

—A Metaphor, expressive of communicating or receiving anything, and also for the destructive action of one agent on another: "The lips of the righteous feed many; but fools die for want of wisdom," Prov. 10:21. "I will give you pastors... which shall feed you with knowledge and understanding," Jer. 3:15. "Thou feedest them with the bread of tears," Psa. 80:5. "Like sheep they are laid in the grave; death shall feed on them," i. e. consume their bodies. Psa. 49:14.

—A Substitution for the communication of instruction, or for efforts to secure anything advantageous: "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it." 1 Cor. 3:2. "He feedeth on ashes: a deceived heart hath turned him aside," Isa. 44:20. "Ephraim feedeth on wine," Hos. 12:1.

FEEL, v. Lit. to perceive by the touch: "My father paradyntre will feel me," Gen. 27:12.

—Metaphor, expressive of any mental experience, or of any manifest effect on what is inanimate: "Surely, he shall not feel quietness," Job 20:20. "Before your pots can feel the thorns, he shall take them away," Psa. 58:9.

—A Substitution for searching for, or to acquire a knowledge of: God "hath made of one blood all nations of men... that they should seek the Lord, if haply they might feel after him, and find him," Acts 17:27.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Justification : or the Joys of Pardoned Sins.

BY O. R. FASSETT.

"Blessed is he whose transgression is forgiven, whose sin is covered." Psa. 32:1.

I have not time to give you the happy experience and life of Wickliffe, Luther, Wesley, Fletcher, Whitefield, and many others, more familiar to you, which might be cited in this connection. I would however allude to two others, before I close this discourse.

The first is Madame Guyon, one of the most devoted and pious women who has ever lived, and who devoted her time and remarkable talents to the elevation of piety in the Roman Catholic church, and exerted such a happy influence on the mind of one of the most noble men that has ever lived — Archbishop Fenelon. I will simply speak of her state of mind in the midst of tribulation, and when dark clouds, and not the sunshine, hung over all her earthly prospects. When incarcerated in the prison she thus wrote : " It sometimes seems to me as if I were a little bird, whom the Lord had placed in a cage, and that I had nothing to do but to sing.—This joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies." She gives life to her experience in the following verses :

A little bird I am,  
Shut from the fields of air ;  
And in my cage I sit and sing  
To Him who placed me there ;  
Well pleased a prisoner to be,  
Because, my God, it pleases Thee.

Nought have I else to do ;  
I sing the whole day long ;  
And He, who most I love to please,  
Doth listen to my song ;  
He caught and bound my wandering wing,  
But still He bends to hear me sing.  
Oh ! it is good to soar.  
These bolts and bars above,  
To Him whose purpose I adore,  
Whose providence I love ;  
And in the mighty will to find  
The joy, the freedom of the mind.

Again, when imprisoned on another occasion, she thus writes :—

" I am now forty years of age, and in prison ; a place which I love and cherish, as I find it sanctified by the Lord." And she gives expression to her feelings in the following beautiful verses :

Strong are the walls around me,  
That hold me all the day ;  
But they who thus have bound me,  
Cannot keep God away :  
My very dungeon walls are dear,  
Because the God I love is here.

They know, who thus oppress me,  
'Tis hard to be alone ;  
But know not one can bless me,  
Who comes through bars and stone :  
He makes my dungeon's darkness bright,  
And fills my bosom with delight.

She wrote, on another occasion, on " Divine Justice Amiable :"—

Thou hast no lightnings, O thou Just,  
Or I their force should know ;  
And, if thou strike me into dust,  
My soul approves the blow.

The heart that values less its ease  
Than it adores thy ways,  
In thine avenging anger sees  
A subject of its praise.

Smite me, O thou, whom I provoke !  
And I will love thee still ;  
The well deserved and righteous stroke  
Shall please me, though it kill.

I have no punishment to fear ;  
But ah ! that smile from Thee  
Imparts a pang far more severe,  
Than woe itself would be.

The experience of the second, to which I allude, is that of John Bunyan, whose beautiful allegory of " Pilgrim's Progress " is so enchanting to young and old. I present you with John Bunyan in prison :

" I have had sweet sights of the forgiveness of sins in this place, and of my being with Jesus in another world. O the Mount Zion, the heavenly

Jerusalem. I have seen that which I am persuaded I shall never while in this world be able to express," &c. " I never knew what it was for God to stand by me at all times, and at every effort of Satan to afflict me, as I have found Him since I came in hither ; for lo ! as fears have presented themselves, so have comforts and supports and encouragements, insomuch that I have said, were it lawful, I could pray for greater trouble, for the greater comforts' sake."

" The parting with my wife and poor children hath often been to me, in this place, as the pulling the flesh from the bones, and that not only because I am somewhat too fond of these great mercies, but because I would often think of the many hardships miseries and wants that my poor family were like to meet with. Especially my poor blind child, who lay nearer to my heart than all beside. Oh ! the thought of the hardships my poor blind one might undergo, would break my heart to pieces. Poor child ! thought I, what sorrows art thou like to have for thy portion in this world ! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities ! But yet recollecting myself, thought I, I must venture you all with God, though it goeth to the quick to leave you ! Oh ! in this condition I saw I was as a man pulling down his house upon his head."

Considering that he might be brought forth from prison to the gibbet, he thus concludes :

" If God does not come in, thought I, I will not flinch a hair. I will have a chance to speak one word for Jesus to the assembled multitude, and then I will leap off the ladder, even blindfold, into eternity, sink or swim, come heaven, come hell, Lord Jesus, if thou wilt catch me, do. If not, I will venture all for thy name.—I was no sooner fixed in this resolution than my heart was full of comfort. I would not have been without this trial for much. I am comforted every time I think of it."

Here, then, are the witnesses to the truth of the text, " Blessed is the man whose transgression is forgiven, whose sin is covered," —witnessing to the truth under the most adverse circumstances, in life and in death ! And who are these witnesses ? They are the most estimable, moral and upright men that have ever lived, come to be honored and revered by the world. Though the martyrs of yesterday, they are the heroes of to day ; for the world begin to appreciate their worth. They are those who maintained a life of virtue and integrity, even against all worldly and temporal interests, periling their own lives rather than perjure their own conscience, or prove untrue to religion and their God ! Those who have scorned a lie, and who knew it was written, " All liars shall have their portion in the lake which burneth with fire and brimstone ;" and who knew and felt that they must meet their testimony at the bar of God. They have declared under all circumstances, with confidence and boldness, yet with meekness and fear, that they themselves have experienced pardon, peace and joy through faith in Jesus Christ, that the world could never give. This testimony from living witnesses is the highest source of proof aside from the declarations of the Scriptures of truth. Well has Lord Bolingbroke, a man of giant intellect, of great practical influence, but an avowed infidel, said :

" No religion ever appeared in the world, whose natural tendency was so much directed to the peace and happiness of mankind as the Christian. The gospel of Christ is one continued lesson of strict integrity, of justice, and of universal charity. Supposing Christianity to be a human invention, it is the most amiable and successful invention that ever was imposed on mankind for their good."

My hearer, would you be happy here and hereafter, come to Jesus Christ, and be saved from your sins, and experience the joys of justification and pardoned sins. It is because the religion of Jesus Christ will afford you more comfort, peace, and happiness, in this life, and hereafter afford you joys for evermore at God's right hand, that I recommend it to you, and earnestly beseech you, in Christ's stead, to be reconciled to God. Amen.

## The Millennium.

A discussion of the question : " Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent ? "

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

NO. V.

Continued from our last.

In No 4, you seem to think that the affirmative has an erroneous view of the delivering up of the gospel kingdom by our Saviour to the Father (1 Cor.

15:24-25) and cite Prof. Bush and Prof. Mills, giving their opinions of this portion of Scripture, as being the only correct exposition of the original. " The true import of the phrase ' the end ' here brought to view, as clearly shown by Prof. Bush, has the sense of ' to perfect, or to finish,' and is much more nearly allied to perfection or consummation, than to termination, ending not as a river that sinks and disappears in the sand, but as a river that merges itself in the waters of the ocean."

Again you cite from the same author, who says— " Then cometh the end, (or consummation) when the kingdom shall be made over into the hands of God."

Prof. Mills' translation of the passage then follows—" Then cometh the end, when he shall re-establish the kingdom to God, even the Father ; when he shall subdue all (opposing) rule and all authority and power"—" to transfer," you say, " according to both Mills and Bush, being the sense of the original."

The foregoing has been cited from Mills and Bush, to show that the affirmative is mistaken in his view on the delivering up of the kingdom at the end brought to view in this text.

As for us, we cannot see any great difference between the views of Prof. Bush, and Mills, as they are cited, and our own upon this portion of scripture. And here we will give what we have before said upon this subject in No. 2, and No. 4, of the opening argument on the affirmative, that the reader may see our views placed beside that of Prof. Bush and Mills, and judge if there be any great difference between us.

In No. 2, we said—" Christ will sit in the throne of his glory, and reign until the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began, and when he has put down all rule and all authority, and destroyed the reign of death our last enemy by the resurrection of the dead, He then delivers up the kingdom to God the Father, and no longer has a kingdom over which to reign distinct from the Father. 1 Cor. 15:24,25 and Acts 3:21. Subsequently to the resurrection, Christ will reign unitedly with the Father over all things throughout the universe forever, having no kingdom distinct from God the Father.

In No. 4, we said—" Then cometh the end, when he shall have delivered up the kingdom to God the Father."

The Son now delivers up his kingdom made up of the kingdoms of this world, which he has subdued to himself, and reconciled to God under his all powerful and glorious reign, having put down all rule and all authority and power,—he makes a presentation of this kingdom to his Father, which is honorably accepted from the Son, and admitted into the divine government of heaven.

It seems to us, and we think it will so appear to the reader, that the negative has labored to make out a difference where none exists. So far as putting down all opposing rule—finishing, perfecting and making over, or establishing the kingdom to God even the Father, according to Prof. Bush, and Prof. Mills we see nothing contrary to our views of Christ putting down all rule and all authority by subduing all things to himself and reconciling them to God under his all powerful and glorious reign, and making a presentation of this kingdom to God even the Father, which will be honorably accepted from the Son and admitted into the divine government of heaven as we have before expressed, and the subsequent reign of the Son with the Father is in perfect harmony with those scriptures where the endless reign of Christ is so fully expressed.

The negative has greatly erred in supposing that Satan is to retain his power and dominion over this world until the finale of all things—that this world will then be wrested from him and immediately delivered over from the dominion of Satan to God the Father,—and that then, and not until then, will the government be upon Christ's shoulder, Isa. 9:6,7. The government is now upon his shoulder—he now reigns—and he must reign, as saith the Apostle, vs. 25, until he hath put down all rule and all authority, and destroyed the last enemy of our race.

To suppose that Christ will put down all rule, and all authority, and rescue the kingdom and government of this world from Satan, and restore all things before the government shall be placed upon his shoulder, is rather incredible. Isa. 9:6,7, " For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The mighty God The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth—even forever and ever. The zeal of the Lord of hosts will perform this."

Yours truly,  
EBENEZER PEASLEE.  
Newton, N. H., Dec. 17, 1858.

## Words of Approval.

Kind and encouraging words always fall pleasantly on the ear ; and it is encouraging to find evidence that one's labors give pleasure and are made profitable to those for whose good they are exerted. We therefore, although somewhat at variance with our usual custom, make a few extracts below, from numbers of such, which the past few days have brought to us.

One brother writes : " I have a mind to know if the Herald is to be the same good Herald for six months to come that it has been for six months past. Therefore enclosed is one dollar, for which I wish you to send it to me."

Another : " I am still looking for the blessed hope. The Herald has been a blessing to me. I prize it more than any other paper. I have taken it ever since it first started, and think I shall continue to take it as long as I live, if I can get it."

Another : " I regard it as the best paper I have ever read."

Another : " Your paper is always a welcome visitor at my mansion, and conveys the glad tidings to the soul who thirsts after a correct exposition of the word of eternal life."

Another : " Circumstances are such that I must say Stop my paper. I have taken it since '42, like it much, and may order it again."

Another : " I think it is the best religious paper that is published in the United States. It has been the means of removing darkness from my mind. I hope it may be sustained as long as time lasts."

Another : " I am quite well satisfied with your Conference, and your arrangements for the future prosperity of the paper and cause in general."

Another : " I will try and send you a few subscribers before long."

Another : " I have taken the Herald fifteen years and feel interested to see it supported; and hope, while in the world, it may be my privilege to read it, as well supported as it has been."

Another : " Bro. B.'s writings have been a great blessing to me. I should be very sorry to see any other person take his place."

Another : " I love the paper, and could not do without it."

Another : " I want the Herald, and will pay for it so long as it advocates the coming of the Just One and the restoration of all things spoken by the mouth of all the holy prophets since the world began. I consider it one of the best religious papers in the land. My prayer is that the word of the Lord may have free course and be glorified, that sinners may be converted, thy kingdom may come, thy will be done in earth as it is done in heaven."

Another : " The Herald is the best religious paper that is published, for it speaks according to the word. It does not only produce its cause, but it brings forth its strong reasons. It holds on its way, setting forth the gospel of the kingdom eternal under the whole heaven."

## The Late Discussion.

Having received a copy of the Discussion between Dr. J. Litch and Elder M. Grant, and given it a careful perusal, I wish to say that it is the most candid and clear exhibition of the two views argued I have ever met with in a discussion—and I have read and heard many during the past twenty years. I trust it will do much in advancing the truth in the minds of those who seek it. I hope it may have a wide circulation and be carefully read by millions. Let brethren who can do so put it in the hands of all their reading and thinking friends. I shall try to purchase and circulate what I can of them.

I. C. WELLCOME.

Richmond, Me., Jan. 3, 1859.

## OBITUARY.

DIED, in Madison, N. H., July 29, 1858, HUBERT C. HARRIMAN, aged 49 years.

He died, in hope of the resurrection.

DIED, in this city, Jan. 3, 1859, Sister ALICE RICH, aged 51 years.

Sister Rich suffered from feeble health for many years, being apparently in consumption ; yet she was able to attend to her business until the Wednesday previous to her death on Monday, so that her death was sudden and unexpected to her friends. Although she was not a member with us, yet our little church of Adventists was her home, and her seat was never vacant when her health would admit of her attendance. Even the last Sabbath in the year, she listened to the sermons of our Pastor, Br. Himes. Being naturally very modest and retiring, she was not in the habit of speaking publicly of her love to the Saviour, and in private conversation she spoke of her hope tremblingly. But in the trying hour her confidence was firm. As I visited, convers-

ed and prayed with her the night previous to her death, in asking how she felt in view of her approaching dissolution, she replied, "Oh I have hope in Jesus." Thus she fell asleep in Jesus, without a struggle or a groan. Her sister, the only near relative in the city, watched and cared for her unceasingly till the last. May the Lord in mercy especially sanctify her death to the good of this sister and the other sisters and brothers that reside in Maine, to whom the body was conveyed for interment, to await the blessed morning, when Jesus shall come, with all his bright retinue, to ransom her sleeping dust from the power of death and the grave.

"Then hasten thine advent, thou King of kings,  
And rescue each suffering saint;  
For thy coming alone redemption brings  
To the weary and worn and faint." E.W.M.

DIED, in Wellfleet, Mass., Jan. 4, 1859, CHARLOTTE, wife of Charles Gorham, aged 65 years.

She was formerly of Barnstable. She suffered long and severely with consumption, was ready and willing to go, and died in the triumphs of faith, in the hope of a glorious resurrection at the coming of Christ, leaving a beloved husband and three sons to mourn their loss. J. V. H.

Lovilla, Hamilton Co., Ill., Nov. 29, 1858.

Dear Sir:—I take my pen to inform you of the death of our dear mother, JERUSAH DAMON, who died on the 18th inst., after a distressing illness of six days, of lung fever. She had enjoyed tolerably good health here, until the past summer and autumn, when she was attacked with ague and fever, and had several spells of it previous to her last sickness. The day before she died she requested me to write to Bro. Shipman and tell him to inform all her Sugar Hill friends that she died in the full assurance of faith that she would meet all the faithful followers of our Saviour at the first resurrection. She bore her sufferings with patient resignation. Her only concern was for the salvation of those who were out of the ark of safety, exhorting them to turn and seek for themselves the pearl of great price. Her funeral sermon was preached by Rev. Mr. Campbell of the M. E. church. Subject: The Resurrection. She was 70 years of age last August.

O. L. DAMON.

FELL asleep in Jesus at Waterbury, Vt., on the 23d Dec., 1858, sister C. COLLINS, wife of Bro. Alfred Collins, aged 37 years.

Gone to join the pale assembly! Truly here is an affliction. A beloved sister in Christ; a kind, amiable and affectionate wife; a dear mother of five children, the youngest scarce three months old; a friend, who always met you with a smile; is gone to the grave, nevermore to meet us and mingle her rich voice, as of old, in sacred song; her husband left in desolation, and his little ones to know the full bitterness of "home without a mother." Brother Himes, who shared her hospitalities during his memorable meeting in W., cannot fail to remember and mourn for our sister. How full of bitter meaning those words in brother C.'s letter, when he says, "My feelings you can better imagine than I can describe—my light is gone out." Connected with the Baptist church at the age of 12, she remained thus an acceptable member till 1844, since which time she has been identified with the Adventists. This waiting people became her people, and in their faith and hope she peacefully died, giving evidence in her sickness of her acceptance and admission among God's children, and leaving us to cherish the blessed hope of endless re-union on the other shore of death's mystic river.

Elder D. Bosworth attended her funeral at Waterbury, delivering a suitable discourse from 1 Cor. 15:34, when her remains, with those of her babe, taken from its grave where it was interred seven years ago, were carried to Addison Vt., her father's home, from which place twelve short years since she went forth a bride, and there consigned to the mother earth. Elder D. T. Ross also gave a comforting discourse in the Baptist house at A.—on the following Sunday, from 1 Thess. 4:14, to a crowded assembly, including a large circle of mourners.—God bless you, dear brother Collins. May the comforts of the Holy Ghost, and of the gospel of immortal life in God's kingdom, be the portion of the bereaved.

D. T. T.

DIED, in Blandford, Mass., Nov. 20th, 1858, MARYETT BATES, eldest daughter of David and Elizabeth L. Bates, in the 19th year of her age.

Consumption has laid her low beneath the clouds of the valley. She was a child of many prayers, and religiously inclined. She made a profession of religion in her 13th year, and was baptized during a series of meetings held in Russell by Elder Grant. The last time she attended meeting was at East Otis, the first Sunday in September, after which she failed rapidly till her death. Her Sunday school teacher called and conversed with her, to whom she express her perfect readiness to live or die. Two days be-

fore she died, she asked her mother to hand her a Bible and pencil. After her death there was found written on a blank leaf those words of our Saviour, "Blessed are the pure in heart: for they shall see God. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth." Her funeral was attended by Mr. Hinsdale, of Blandford, when a large and attentive audience listened to a deeply interesting discourse from a part of the passage found in her Bible, "Blessed are they that mourn: for they shall be comforted." A large concourse followed her to her last resting-place, when she was committed to the silent grave, to rest till the glorious resurrection morn. Our house is lonely; our circle is broken. Her sweet voice is heard no more. But she rests in hope till the glorious morning dawns to be succeeded by no more night, when friends shall greet in a land where there is no more parting, no more sorrow, no more tears.

DAVID BATES.

### A Three Months' Experience.

Dear Bro.—Early in September my eldest daughter Roxana was taken violently sick, and brought to the "gates of the grave" with typhoid fever; when she had passed the crisis of this fearful disease, my wife and youngest son John, a child of about 12 years, were prostrated with the same malady. In about a week I followed my little boy to his last resting place, by which time my other three children Byron, Virgil, and Henrietta, had yielded to the influence of the same poisonous fever,—and thus the five remaining members of my loved family were all prostrate at one time with this disease in its most malignant form. Four weeks from the time I buried John, I followed Byron E. my eldest son to the same burying ground and saw him placed by the side of his brother.

Although my physician thought at one time that every one must die, yet the Lord in mercy spared to me, my wife and three of my five children. In the loss of these sons I have felt like Jacob "I will go down to the grave to my sons mourning;" or like David—"Oh my sons, my sons!"

Byron was my stay and dependence for help, when going to feebly proclaim the "unsearchable riches of Christ,"—and the "Kingdom of God,"—to a lost world.

Ever dutiful, and trusty, he made no complaint, that I was gone too much, but labored for our welfare with uncomplaining fidelity. And I could always safely leave to preach, for when Byron was at home all was well.

The remnant are slowly recovering health and strength, and I hope my way will soon be opened to enter the "whitening fields," about ready for harvest, and labor as a minister of Christ and his church once more. As to myself, the Lord in his great mercy sustained me through all, so that I was able to administer to my "loved ones," through the whole course of their sickness:—and although I never undressed myself to retire to rest for eight weeks, but watched more or less, with my suffering family, every night for this length of time, only dropping down for a short space each night, as I could be relieved by kind friends, or a little pallet on the floor, yet I was mercifully upheld.

After my family became convalescent, I had the fever in its mildest form, or was what my physician termed "a walking patient," i. e. one not obliged to take the bed. I had however, slight paroxysms of fever every night, for about three weeks.

Thus, Brother Himes, I have passed through a scene that rarely falls to the lot of any individual, even in this world of sin, sickness and death. But our Saviour told his disciples, "In the world ye shall have tribulation,"—and his apostles re-echo the same, that "It is through much tribulation we must enter into the Kingdom of God."

DIED, in Washington Township, Kosciusko Co., Ind., Friday Oct. 15th, JOHN W. CHAPLIN, youngest son of S. A. CHAPLIN and SARAH CHAPLIN, aged 12 years, 1 month and 28 days.

"Youth and the opening rose  
May look like things too glorious for decay,  
And smile at thee—but thou art not of those  
That wait the ripen'd bloom to seize their prey.

Leaves have their time to fall.  
And flowers to wither at the north winds' breath,  
And stars to set—but all  
Thou hast all seasons for thine own, Oh! death."

Also in the same Township, County and State.—BYRON E. CHAPLIN, eldest son of S. A. and SARAH CHAPLIN, aged 22 years, 7 months, and 9 days,—on the 11th day of Nov. 1858,—both of typhoid fever.

"Till our hearts die they die away  
In yearnings for what might not stay,  
For love which ne'er deceived our trust;  
For all which went with 'dust to dust.'  
We miss him when the board is spread—  
We miss him when the prayer is said,  
We miss That One whose long-loved men  
In earthly home no more is seen."

From your Brother in tribulation. Farewell.

S. A. CHAPLIN.

Pierceton, Ind., Dec. 12, 1858.

### ADVERTISEMENTS.

#### Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alternative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

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#### Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, or ERYTHROPSIS, PIMPLES, PUSTULES, BLOTHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSPSEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

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are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulency, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

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So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

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Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one dozen boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

May 29, '58

#### Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

*Vegetable Antibilious Pills.*—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

*Pain Curer.*—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

*Restorative.*—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

*Dyspeptic Remedy.*—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

*Cure for Fits.*—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

*Agents.*—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 22, 1859.

Most children are in the habit of saying the following beautiful prayer:

"Now I lay me down to sleep,  
I pray Thee Lord my soul to keep;  
If I should die before I wake,  
I pray Thee Lord my soul to take."

That worthy statesman, John Quincy Adams, said this prayer to the end of his life. And as the words are much used, allow me to add two lines more, viz.:

If Thou shouldst come before I rise,  
May I receive the heavenly prize.

My dear children, Jesus is coming, and may come while you are sleeping, and it is needful that you should not only think of death, but of the second advent of Him who died for you, and also to pray that you may be then accepted and saved.

And as it is needful for you, dear children, to pray in the morning also, you might commit the following lines to memory, unless you can find words more suitable.

## MORNING PRAYER.

"Now I awake to see the light,  
Tis God who kept me thro' the night."  
Teach me, O Lord, to praise and pray,  
And keep me from all sin to-day;  
Should I not live till it is gone,  
Receive my soul, thro' thy dear Son—  
If he should come before the eve,  
May I eternal life receive.

R. H.

Canada.

## Providence.

"Judge not the Lord by feeble sense,  
But trust Him for his grace;  
Behind a frowning providence  
He hides a smiling face."

It was in the depth of winter, at a time when want and distress among the poor are most felt. Near a certain forest there stood a little cottage, where Joseph and Ann and their eight children lived; and love and industry, and gentle pious minds,

were to be found there also. The children, however, did not look merry and happy as formerly, but sorrowful and pale. Their parents had been many days without work or wages; and all their industry could not procure food for their children.

One Sunday morning, Ann called her little ones together, and said, "Come and divide the last morsel of bread we have left. I know not where we shall find any more, or how we shall obtain any help."

The children eagerly took the bread, and divided it, but begged that their father and mother would each take a share. "We shall feel less hungry," they said, "if you will eat some too."

Many tears were shed while the last morsels of bread were eaten; only one little boy still smiled, and was too young to know anything of the distress, or have any of the fears which the others had for the future, which seemed so dark before them. Should we not all strive, like little children, to trust the future to our heavenly Father's care?

The morning was bright and clear; and little Elizabeth, as she ate her portion, opened the door, and went out. It was bitterly cold; but she thought it pleasant, as she looked at the pure blue sky, and the trees in the forest, all white and glittering in their dress of snow. As she stood, she heard a faint chirping sound; and, looking about, she saw a little bird upon the ground. It seemed almost dead, as if with hunger, and could not move its weary wings. It was trying in vain to free itself from the cold deep snow, which for many days had been falling heavily.

"Poor little bird!" said the little girl, "are you cold and hungry too?" She took it up, and pressed it to her face tenderly, trying to warm it. She fed it with her last crumbs of bread, and then carefully carried it into the house. "See, mother," said she, "this poor little bird must not die of hunger and cold. I found it shivering in the snow."

Then a bright thought of hope, like a gleam of light, came into her mother's heart; and, with a glad and trusting look, she said, "Not a sparrow falls to the ground without our Father." I believe the words of our Saviour. All the hairs of our heads are numbered. Shall I be so sad and anxious, since he cares for the birds? Children, let us pray to Him."

She knelt down with her children, who all repeated her words, as she prayed that their heavenly Father would give them day by day their daily bread.

Then she rose up, and said, "Let us take comfort and help. Our Father knoweth the things we need, before we ask Him."

She had scarcely said these words when her husband came in; and, directly following him, came a rich gentleman, who lived not far distant. He was rich in lands and possessions; and rich, too, in charity.

"God comfort you," he said, as he came in: "the help of man is not sufficient.—Why, Joseph, did you not tell me of such need as I see is among you? I am alone, and have abundance, which God has entrusted to me. I was coming from church, and still thinking of words I had heard there, how we ought to love and help each other; as I was passing near this cottage I saw your little child, half naked, and pale with hunger, how she cared for a little bird, and gave it her last crumb of bread; and I took it as a sign to myself what I ought to do. I hastened home, and made still greater haste to return, and overtook her father at the door, and could see how heavy his heart was with care. And now, little one, come here—come, and I will repay you for what you did for the bird."

And he took from the fold of his cloak a basket filled with provisions, of different kinds; and giving it to Elizabeth, he said, "Now divide these." How her bright eyes sparkled with delight! How the children rejoiced! and all began to partake of the food which the little girl rejoiced in having to give.

"Ah! see," said Ann, "how God has heard our prayers."

Tears filled the eyes of the good man. "Listen," said he to Joseph; "I will give you work from this time on my own land; and just remember, when you are in need, I have enough for you." And then he hastened from the door, leaving behind him the sound of thanks and joyful weeping.

From that time the cottage beside the

forest was never destitute of food, though want still lay heavily on the country around. The gentle little Elizabeth nursed her bird till spring returned, and then set free the little messenger, which had seemed to bring them tidings that help was at hand.

"Fly away, now" said Ann; "you brought us a happy promise; and well it was fulfilled. O my children, forget it not! Every word of our Saviour is truth indeed."

## The Kitten.

A lady tells this story: I have been out in Indiana on a visit, and while there I found a kitten, which I bought, and brought home as a plaything for my two children. To prevent any dispute about the ownership of puss, I proposed, and it was agreed, that the head of the kitten should be mine, the body should be the baby's, and Eddie, the eldest—but only three yrs.—should be the sole proprietor of the long and beautiful tail. Eddie rather objected at first to this division, as putting him off with an extremely small share of the animal; but soon became reconciled to the division, and quite proud of his ownership in the graceful terminus of the kitten.—One day, soon after, I heard poor puss making a dreadful mewing, and I called out to Eddie. "There, my son, you are hurting my part of the kitte—I hear her cry." "No, I didn't, mother; I trod on my part, and your part hollered!"

## A Polite Boy.

The other day we were riding in a crowded railway carriage. At one of the stations an old gentleman entered, and was looking around for a seat, when a boy ten or twelve years of age rose up and said, "Take my seat, sir."

The offer was accepted, and the infirm old man sat down. "Why did you give me your seat?" he inquired of the boy.

"Because you are old, sir, and I am a boy," was the quick reply. The passengers were very much pleased and gratified. For my part, I wanted to seize hold of the little fellow and press him to my bosom. It was a respect for age, which is always praiseworthy.

## Cross Words.

"Oh," said a little girl, bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak kind to Amy."

The last time they were together she spoke cross to her, and the thought of that last cross word now lay heavy on her heart.

This suggests a good rule about kind words. Speak kindly to your father, or your mother, or your brother, or your sister, or your playmate, or your teacher, or the poor, when you are speaking, lest it may be your last time to speak to them. Cross words are very, very sorrowful to think of.

## APPOINTMENTS.

I will preach in North Attleboro', on the evenings of Jan. 11, 12 and 13; shall be at Providence, R. I., from Jan. 14th to the 20th—during which time I will visit Bristol, and some other places in the vicinity; at Hartford, Ct., and vicinity, from the 23d to the 30th.

Let all be prepared to aid. Every one can do something. If all do what they can, the Association will be sustained; but unless they do this, it will fail of success. I feel much encouraged in my department of labor, and trust that all will come up to the work; and that now.

Let none stop the Herald. Instead of so doing, solicit a new subscriber for it. And this every one can do, by a little effort.

It is my wish to hear from every one who is indebted to me for past volumes during the month of January. Within this time all can cancel their accounts. In any event I wish to hear from all, whether they pay now, or at a future time. After this month I may make other arrangements.

J. V. Himes.

I have appointments as follows:—At Warner, in the Universalist meeting-house the 2d Sabbath in January; at Danbury, in the Townhall, the 3d; at Sutton the 4th; and at Canterbury, Hill's Corner, the 5th Sabbath.

T. M. PREBLE.

If the Lord will, I will preach at Meriden Neck the 4th Sabbath in January; at West Boscawen the 5th.

S. S. MOONEY.

I. H. Shipman will preach at North Springfield, Vt. the last Sabbath in January.

If the way open, I will preach in Durham, C. E., first

Sunday in February. Will those who see this, arrange, and inform me where?

R. HUTCHINSON.

Bro. John Pettengill, jr., will preach as follows: at Warren Summit, N. H., Thursday eve, Jan. 27th; Meriden Neck, 28th; Lake Village, Sunday, 30th.

I. H. SHIPMAN.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

D. T. Taylor.—To speak frankly, we think they are amply worth it. They do credit to the paper, and are creditable to yourself. Had seen that notice, and cut it out at the time; but concluded it not worth noticing. It will never pay to load up a cannon to shoot a mosquito.

R. Hurlbut.—You owe \$2 on acct'. Your Herald was credited up to No. 959—i.e. to Oct. next.

E. Parker.—Have attended to all those.

## A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, JAN. 18, '59  
Received, for Life Memberships, from—  
Benjamin Dudley, of Oxford, Ohio.....\$25.00

Received, from Associate Members—  
Aaron Miller, of Perry's Mills, N. Y.....\$2.00  
J. C. McKinney, of Vincennes, Ind.....3.

DONATION.—S. H. Knight.....\$1.00

"THE GUIDE."—There is occasionally one who has not learned that the Guide is no longer published, and still send on for it. Those who send money for it will be credited the amount sent on the Herald, and be supplied with that till paid.

# ADVENT HERALD

WHOLE NO. 923.

BOSTON, SATURDAY, JANUARY 29, 1859.

VOLUME XX. NO. 4.

**THE ADVENT HERALD**

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**THE SHIP.**

A King, a Pope, and a Kaiser,  
And a Queen—most fair was she—  
Went sailing, sailing, sailing,  
Over a sunny sea.

And amid them sat a beggar—

A churl of low degree;

And they all went sailing, sailing,  
Over sunny sea.

And the King said to the Kaiser,  
And his comrades fair and free,  
"Let us turn adrift this beggar,  
This churl of low degree;  
For he taints the balmy odors  
That blow to you and me.  
As we travel—sailing, sailing,  
Over the sunny sea."

"The ship is mine," said the beggar—  
The churl of low degree:  
"And we're all of us sailing, sailing,  
To the grave, o'er the sunny sea.  
And you may not, and you cannot,  
Get rid of mine or me:  
No! not for your crowns and scepters—  
And my name is Death!" quoth he.

Charles Mackay.

**Suddenness and Sublimity of the Judgment.**

BY REV. JOHN CUMMING, D. D.

When this event shall take place is a very solemn and a very important inquiry. All we know is, that every year brings it nearer. Its accompaniments, however, are very clearly and vividly described. First of all, it will be a sudden event. In the midnight of unbelief, and scepticism, and worldliness, just when the greatest number are saying, with the greatest emphasis, "Where is the promise of his coming?" for since the fathers fell asleep all things continue as they were;" at that moment, when every voice that is lifted up to warn of the coming of the Lord shall be treated with scorn, and the very name prophet shall be the very name of contumely and reproach—just then, when faith in this great truth has almost failed from the earth, a sound will reverberate from heaven to earth, and from earth to heaven, "Behold, the Bridegroom cometh!" When he came first to suffer, he came like the quiet, the soft, and gentle light; when he comes to reign, he will come with the speed, the splendor, and the flash of the lightning itself. When he came first, he was despised, rejected, a man of sorrows a babe, humble and lowly; when he comes again he will come in glory, with his angels, with power and great glory. This event will be in the next place, not only unexpected and sudden, but it will be public. When he came first a handful saw him, a few shepherd's came to him, three dis-

tant kings heard of him and brought incense.—But only the shepherds on the plains heard the voice of the angels, "Glory to God in the highest; on earth peace and good-will towards men." But when he comes the second time, not a few shepherds, not two or three wise men, but every eye shall see him, and they that pierced him; and all flesh shall mourn because of him.

And, in the next place, this event will be a sublime and awful one. Sinai blazing with the lightning, trembling with its thunders, is a very dim prefiguration of that day when the Lord cometh forth to judge the earth, and to wind up a drama of which we are the interested persons, and heaven and hell contending for triumph. At that day, too, there will be just two classes—they that have done good, as the evidence of the right state; they that have done evil, as the evidence that they have never sought or found that state. There is, there and then, no intermediate class, too good for ruin, too bad for heaven; there is no such class there. There are those upon the left hand; and the distinctions of earth—patrician and plebeian, rich and poor, learned and ignorant—these are circumstantial distinctions that were left upon this side the grave. Church polity, ecclesiastical names, forms, ceremonies, are all good enough for this world, but to this world they are confined. Through the grave only two classes go; out of the grave only two classes emerge—saints by grace, and sinners by nature. And these two, the first two, the two distinctions that underlie all other distinctions, shall be the last two at that day. And, lastly, there are but two destinations: "Come, ye blessed of my Father, inherit the kingdom;" and "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

And therefore the apostle says, that as God has appointed this day, and raised up Christ from the dead, and will judge the world in righteousness, he calls upon men everywhere to repent; to abjure the sin that ruins, to accept the righteousness that saves. Now sorrow may be, by grace, repentance; after the judgment, sorrow must necessarily be remorse. Répentance is a grace Christ is exalted to give; remorse is the destiny into which sorrow unsanctified and sin unforgiven necessarily precipitate.

Let us ask ourselves, on which hand are we now? Are we in Christ, or out of Christ? Are we adopted, or not? Are we believers or not? Is our trust in him? Can we say, "I know that he is able to keep what I have committed unto him against that day?" Have you committed anything to him? have you committed your souls to him? to be clothed in righteousness, and washed in his blood, and sanctified by his Spirit? Have you committed your excellencies and virtues to him to be forgiven? Have you committed your wealth, your influence, your power, to him to be used for him, and by him, and to his glory? Are we Christians?—not geographically so, not politically so, not sacramentally so: thousands are thus Christian; but are we Christians in heart, in deed, and in truth, by regeneration of the Holy Ghost and belief in Christ?

Readings on Acts 17:11, 12.

**Influence.**

There is something very wonderful in the law of arithmetical progression, when it is first pre-

sented to the mind. That one or two insignificant digits, by a short series of simple inter-multiplications, should grow into a number too vast for the human mind to grasp, seems almost incredible, until the experiment has been tried.—But strange as this is, there is something in the moral world analogous to it, which, if clearly apprehended, ought to excite emotions in our minds far deeper than curiosity or wonder. We allude to the law of influence. "None of us liveth to himself," said St. Paul; and there is profound truth in the remark. Every man is linked to those around him by a thousand unseen ties.—Let him "mind his own business" never so closely, and withdraw himself from his fellow-men so far as it is possible to do so, and yet there will be trains of moral influence started by him, which will spread and widen, like the circle produced by dropping a stone in a still lake, until perhaps thousands feel the wave, without knowing whence it came. He cannot rid himself of this mysterious power—this fearful responsibility. No resolution of non-intervention in the affairs of others will insure him against it. Consciously or unconsciously, willingly or unwillingly, he must wield an agency which will make others better or worse. He cannot live to himself. Even death will not open to him a door of escape from this responsibility. His influence will live after him, in those whom he associated with, in the words he has spoken, in the letters he has written, in the places he has haunted, in the house where he dwelt, in the works which his hands have left to others, and even in the grave where he is laid. "O, that my influence could be gathered up and buried with me!" exclaimed a dying man. But it cannot be.

A party of gentlemen were once travelling in Maine in a stage-coach, when a discussion arose whether it was right to deceive another for his good, as in the case of "brown-bread pills," &c. One of the passengers, who had sustained his part in the argument with ability and candor, exclaimed with earnestness, as he was just leaving the coach, "Do right, though the heavens fall." That casual remark, dropped by a stranger, attracted the attention of a reckless young man who was returning home from his first term at college. It stuck in his mind until it became his motto and resolution, giving direction to his whole future life. He returned to college a different man, and in subsequent years he reached a position where he was enabled to exert a wide and salutary influence upon many other young students.

A poor pedlar of ballads and books once sold to an English family a religious volume entitled "The Bruised Reed." That volume, in connection with a part of another book belonging to a servant in the family, gave a religious direction to the mind of Richard Baxter. Who can say how many thousands have been made better by the ministry and the pen of Baxter? And who can conceive of the vast wave of moral influence since set in motion, by the thousands who have been led by Baxter to a knowledge of spiritual things? Had the pedlar left a doggerel ballad or a demoralizing book in that family, might not the destiny of thousands have been changed by that simple and seemingly trivial act?

"Two youths," says Rev. Dr. Todd, "may feed their flocks on the plains of Campania, and they may quarrel, though brothers. The more savage may kill the meek one, and this savage character shall be impressed on a mighty empire and this scene of violence shall be the influence which shall increase till the spirit of Romulus is breathed into all that mighty kingdom, and Rome treads her way over the nations, with an iron heel, a dagger in her hand, and the savagery of murder in her heart. Had Remus stamped his character upon the infant colony, who can say that shepherds instead of warriors, had not occupied the plains of Campania?"

It has been asserted by a recent scientific writer that there is a literal sense in which the material creation receives indelible impressions from every human being who lives upon the earth.—

"The word in going out of my mouth," he says, "causes pulsations or waves of air, invisible to human eyes, which extend in every direction, till they have passed around the globe, and produced a change in the whole atmosphere. Nor will a single revolution complete the effect; but the sentence I am now uttering shall alter the whole atmosphere through all future time."

It is hard to comprehend this astounding induction of science; but we do know that similar effects are produced in the moral world. Our every look, and word, and act, is daguerreotyped upon the sensitive mental organizations around us. We may not see the impress, but it is there—not for a few hours or years, but forever; for we have reason to believe that the mind never utterly loses an impression it has once received.

Since then, none are so humble as to be exempt from this responsibility, and none are able to divest themselves of it, what a motive does this truth furnish to us for a conscientious and exemplary discharge of the duties of life! We do well, surely to ponder it, and to ask ourselves whether the perpetual stream of influence we are sending forth, is blessing or blighting those who come in contact with it. What has gone forth has gone forever—it can never be recalled. We have no power except over the present and the future; and let us beware how we exercise this, lest, in our eleventh-hour repentance, like "Karin the fair," we hear sad voices around us, crying,

"Mourn for us, then, while you pray,  
Who might have been, but never may."

N. E. Farmer.

**The Atmosphere.**

The atmosphere rises above us with its cathedral dome arching towards the heaven, of which it is the most familiar synonym and symbol.—It floats around us like that grand object which the apostle saw in his vision: a "sea of glass like unto crystal." So massive is it, that when it begins to stir it tosses about great ships like playthings, and sweeps cities and forests like snowflakes to destruction before it. And yet is it so mobile that we have lived years in it before we can be persuaded it exists at all, and the great majority of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass, yet soap-ball sails through it with impunity.

ty, and then the tiniest insect waves it with its wings. We touch it not, but it touches us; its warm south wind brings back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle our cheeks; even its north blasts brace into new vigor the hardened children of our rugged clime. The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid day, the chastened radiance of the glowing, and the clouds that cradle near the setting sun. But for it the rainbow would want its triumphal arch, and the winds would not send their fleecy messengers on errands round the heavens. The cold ether would not shed its snow-feathers on the earth, nor would drops of dew gather on the flowers.—The kindly rain would never fall—hail, storm, nor fog diversify the face of the sky. Our naked globe would turn its tanned, unshadowed forehead to the sun, and one dreary monotonous blaze of light and heat dazzle and burn up all things.

Were there no atmosphere, says the "Quarterly Review," the evening sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip through her fingers, so that the shadows of evening gather by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest and nestle to repose. In the morning, the garish sun would, at one bound, burst from the bosom of night, and blaze above the horizon; but the air watches for its coming, and sends at first but one little ray to announce his approach, and then another, and by-and-by a handful, and so gently draws aside the curtain of the night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goes forth again to her labor till the evening.

### Disputes.

The following, from the Louisiana Baptist, is every word true. Read, recollect and practise it.

"It appears to me to be an act of injustice to admit into a religious paper, the private disputes of every little neighborhood or church. Just let these little broils alone, they will die of themselves. But if they are fanned by the breath of a newspaper, they may divide churches, and spread discord among those who otherwise might live in peace and love."

"Further, the perusal of such articles fosters a vicious taste. If one little dispute should be published, another should, and all should, and the paper, instead of being a messenger of peace, would become the vehicle of disputes, contentions, slander and ill-will."

"And just as far as our papers condescend to be the channel of individual quarrels, so far do they depart from their legitimate object. Let us hear of the spread of the reign of the King of Peace, rather than the success of the accuser of the brethren."

"All these disputes are the work of the adversary of souls, and instead of aiding him by publishing his success, we should endeavor to thwart his designs by restoring peace."

"I have never known contending parties to be reconciled by publishing ex parte statements of their difficulties. The breach becomes wider by every such publication. Let all our editors of religious papers decide that reproach, crimination and slander shall have no place in their columns and this part of their difficulties will cease. Let the 'ring' be placed on the pen as well as on the lips, and contention will cease. The declaration of the wise man should be the principle of every one: 'The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with.'—Prov. 17:14. And let each one remember the words of our Lord, 'Blessed are the peace-makers, for they shall be called the children of God.'—Matt. 5:9."

### A Burning Mountain.

The Miner's Journal (Pottsville, Pa.) of the 24th ult. says:

As is generally known, there is a vein of coal

located above water level in the Broad Mountain about seven miles from this borough and near Heckshersville, which for twenty-one years has been on fire. The vein, which contains excellent white Ash Coal, is some forty feet in thickness. The origin of the fire is attributed to a couple of miners, who having some work to perform in the drift, in the depth of winter, and being cold, built a fire in the gangway. The flames destroying the prop timbers, were carried along the passage, and the fire communicating to the coal, all subsequent efforts to extinguish it were ineffectual. The men were cut off from escape, and were undoubtedly suffocated to death. Their remains were never found. A few days since we ascended the mountain at the spot of the fire, and were much interested in examining the effect of the fire, upon the surface. The course of it is from west to east, and where the vein is nearest the surface, the ground is for the space of several hundred feet sunken into deep pits, and while the stones exhibit evidence of having been exposed to the action of intense heat, every vestige of vegetation has been blasted. It is a desert tract in the midst of smiling fertility. The ground in some places was almost too warm for the hand to rest upon, while steam from water heated by the internal fire, rose from every pore. The fire has evidently extended for several hundred yards from the place it originated, and finds vent and air to continue its progress, at the pits to which we have alluded. A score of years have passed, still it burns, and will burn until further fuel is denied the devouring element. Thousands of tons of coal have undoubtedly been consumed, and thousands of tons may yet feed the fire before it is checked.

### Why Christ taught in Parables.

The first reason is, the greater simplicity of the mode. When we speak to children, we adopt substantially the form of the parable. The same is true of our mode of instruction, when we unfold difficulties to the illiterate. To say that religion is pervasive—informing the whole life and character, would arrest the attention and be readily appreciated by few, not trained to close and protracted thinking; but when this religious truth is viewed through the medium of the mustard seed and especially the leaven, there was not either man or woman who could not seize the thought, and not only seize it for themselves but also convey it in its integrity to others.

A second advantage of the parable lies in its power to arrest and hold the attention. Now, it is a well known principle in philosophy, that to remember and understand a subject, depends entirely on the degree of attention which it excites. In hearing, there are many degrees of attention, and the instructor who can excite the liveliest attention, he is the most successful instructor. Now, the parable is emphatically adapted to excite and arrest attention. It is a kind of story, and we are all ready to hear a story.

If the Savior, when asked by the lawyer,

Who is my neighbor? had attempted to answer his question and to enforce the law of charity by a formal dissertation on the subject, his Pharisaic hearers would have left him in contempt, and would have gone on evading its obligations as they had done before; while his docile and unlearned listeners would have withdrawn, musing doubtfully how far the duty of kindness was obligatory. But when the Saviour began his story about "a certain man who went from Jerusalem to Jericho," the attention of all was arrested.—The wily scribes eagerly caught at the words of this narrative, the multitude grew quiet, the women and the little children crowded closer to his side, and as he went on telling how this traveler fell among thieves, and how they stripped him and wounded him, leaving him half dead, the tears of sympathy stole over the tenderer cheeks of the women and the children, while the sterner hearts of men throbbed in their indignant breasts.

And as the Narrator tells of the selfish priest who, with averted eyes, passed by on the other side, and how he was followed in his evil example by a Levite, and then brought to their view the despised Samaritan, who had compassion on him and went to him and bound up his wounds, pouring in oil and wine, and set him

on his own beast and brought him to an inn, and took care of him—no one felt like going away; and when he was done, the "go and do thou likewise" was as plain as the sun in the heavens.—And from that day to this the Parable of the Good Samaritan has always found listeners.

### Heathenism in Utah.

Utah can almost be styled the abode of heathenism. Rather a startling fact, but a fact, nevertheless. Read the following from a resident in that Territory:

It is a fact, that in the centre of the American Republic there are now living 50,000 souls, who have not had, since their settlement here, ten years ago, a single minister of the Gospel among them, who, at this time, are entirely without the means of having the Word of God preached to them. Sunday after Sunday passes away among these 50,000 souls—none meet together to worship God, and not a public prayer or hymn of thanksgiving is offered up to our Creator.

Perhaps one-half of the present population of the Territory now live like atheists, whilst the remainder boast of a religion more hideous than the idolatrous beliefs of barbarous nations, and yet no effort is made to effect a change. Thousands of dollars are spent annually in sending missionaries to peoples of different races, tongues, and nations, whilst here, in the midst of our own land, is a large population of our own countrymen entirely cut off from the opportunities of enjoying any of the privileges of the Christian religion, for the want of teachers and guides.

Here are 10,000 children growing up without a single Sunday school, and yet our earnest entreaties to the Christian public have been made in vain in their behalf. No missionary, no minister of the Gospel, can be found bold enough, self-sacrificing enough, to take his Bible in his hand, and come to this people and expound its truthful and simple doctrines. No field for missionary labors ever presented such an inviting aspect as this one, for the people now will listen. And yet the Mormon leaders are allowed to boast that the "Priests of Christianity are afraid to encounter Mormonism, and do not dare to combat against its doctrines."—N. Y. Times.

### "Then comes the Fever."

A clergyman, laboring in a fever and ague region of the West writes as follows to the editors of the Congregationalist, giving what we presume, the reader will call a striking instance of preaching under difficulties.

I am very pleasantly located here, preaching in a school-house to a large audience. Still I am able to appreciate the trials of a Western minister and missionary. Fever and ague is the principal difficulty, but as that occupies three days in a week, usually, it becomes an affair of no little moment. Then again, the preaching in an ague chill. Just as the first bell rings, we begin to feel a strange aching in the bones, and an irrepressible desire to yawn and stretch. We take a large dose of quinine, and go to church. It is too late, for just as we begin the "long prayer" there come chills, running down the vertebrae, and settling round the crown of the head. The hands are all shrivelled and cold, the cheeks and nose pinched and blue, and when we announce the text, it is with chattering teeth, and a shaking body.

The shake grows worse and worse, till the words are fairly shaken out. Then comes the fever. O! that awful fever! The head aches as if it would burst, the limbs ache till we are almost ready to scream out, and the whole body seems on fire. We can almost feel the strength oozing out at our finger ends. O! if we could only lie down! By the close of service we are glad to avail ourselves of a friendly arm, and when we get home the delirium sets in.

This is preaching in fever and ague—what I have had occasion to do several times, though less than six months old in the ministry.

But still I am happy in my ministry. I love to preach, love my people, and seem to be loved in return.

### The Guilt and Reaction of Tale Bearing and Backbiting.

Some of the pithiest and profoundest proverbs are shot from God's quiver against the sin of slander. Take, for example, in one bundle, the passage in the 25th chapter of the Book of Proverbs, from the 18th verse to the close. "As a mad man, who casteth firebrands, arrows and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport? Where no wood is, there the fire goeth out; so, where there is no tale-bearer, the strife ceaseth. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. The words of a tale-bearer are as wounds, and they go down into the innermost part of the belly. Burning lips and a wicked heart are like a potsherd covered with silver dross. He that hateth dissembleth with his lips, and layeth up deceit within him. When he speaketh fair believe him not; for there are seven abominations in his heart. Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation. Whoso diggeth a pit, shall fall therein; and he that rolleth a stone, it will return upon him. A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruin."

The wickedness and mischief here so pungently described, spring very much from simply listening to scandal, and then repeating it. "A wicked doer giveth heed to false lips, and a liar giveth ear to a naughty tongue."

Next after this extraordinary definition of an evil doer and a liar, one of the profoundest, pithiest, and most comprehensive proverbial truths is this, that a lying tongue hateth those that are afflicted by it. Let a man set a lie a going against his neighbor, or let him take up such a lie and indorse it, and the more it injures his neighbor, the more cruelly and causelessly it maligns and tortures him, the more will the man committing this injury, hate him that endures it. Let any person launch a calumny, or freight it when launched, and he will begin forthwith to hate the slandered man, especially if he knows the story to be untrue and very injurious. In proportion as the mischief injures his neighbor, the slanderer will hate him. Slander has this pre-eminence over every other form of malice and wickedness; it kindles a deeper fire of depravity and malignity in the soul of the liar.

And if his neighbor, thus cruelly slandered and wounded, takes up the calumny and pursues it, and endeavors to defend himself against it, the slanderer will begin to think himself injured by such pursuit, will resent the defense as a personal violence, and may perhaps accuse the slandered man of abuse and malice and bitterness, because he pronounces the calumny a calumny, and seeks and produces the evidence to prove it such. A man who before was perfectly friendly to another, may become his enemy, just simply by injuring him, may begin to hate him just because he has done him wrong. This is one of the dread mysteries of depravity in our fallen nature, one of the proofs of a heart indeed set on fire of hell. And the mischief that the slanderer thus inflicts upon his own character, as well as the misery he may cause to the slandered man, is one of the reasons why God's wrath is made to burn with intensity against this sin.

The code of law in the Old Testament, and of love in the New, is marked in this respect. One of the greatest proofs of high civilization and purity in any country is the worth of reputation, and the care with which, by law and religion, a man's character is protected from assault. God put it in his decalogue, Thou shalt not bear false witness against thy neighbor. And he added, "If a false witness rise up against any man, to testify against him that which is wrong, then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges which shall be in those days, and the judges shall make diligent inquisition, and behold, if the witness be a false witness, and hath testified falsely against his brother, then shall ye do unto him, as he had thought to have done unto his brother; and those that remain shall hear and fear, and shall henceforth commit no more such evil among you."

Hearsay could never be alleged in excuse for propagating or bearing witness to a calumny. Neither was one witness alone sufficient, much less a pretended witness who had only caught up the reverberation of the other's report. It was set down by divine inspiration as one mark of a truly upright and good man, that he not only backbiteth not with his tongue nor doeth evil to his neighbor, but taketh not up a reproach against his neighbor. He receiveth it not, he doth not indorse it, nor bring it into his habitation as a guest. He will not stoop to take it up, if he meet it in the street; he will not be guilty of taking it up, in the sense of spreading it, reporting it, as a hearsay which he believes.

And if he sets his hand in writing, or in print, along with others, to a reproach thus wickedly taken up, it is as an unrighteous witness, much more deliberately and therefore much more sinfully, with much greater guilt, both in the sight of God and man, than if he had merely given to the calumny a circulation with the tongue. No language can tell the misery that may be inflicted on an innocent and harmless victim in either way. How many households have been filled with misery and mourning all through life, how many hearts crushed with irremediable ruin and anguish, how many fair prospects blighted, and hopes of usefulness and happiness destroyed. And the author and reporter of the calumny is himself the assassin of the character, and the robber and the murderer of the slandered victim of his wickedness. Every pain the slandered man has to bear, every sharp pang that enters into his soul, the slanderer gives the stab. Every pecuniary loss that ensues, the slanderer is the highway robber; and as death is sometimes the result of a calumny, the slanderer in that case is the murderer.

#### Polycarp's Decision.

When he appeared before the proconsul, the latter said to him—"Swear, curse Christ, and I will set you free!" The old man answered—"Eighty and six years have I served him, and I have received only good at his hands! Can I, then, curse Him, my King and my Saviour?"—When the proconsul continued to press him, Polycarp said—"Well, then, if you desire to know who I am, I tell thee freely, I am a Christian!—If you desire to know what Christianity is, appoint an hour and hear me." The proconsul, who here showed that he did not act from any religious bigotry, and would gladly have saved the old man, if he could silence the people, said to Polycarp—"Only persuade the people." He replied!—"To you I felt myself bound to render an account, for our religion teaches us to treat the powers ordained by God with becoming reverence, as far as is consistent with our salvation. But as for those without, I consider them undeserving of any defence from me." And justly too! for what would it have been but throwing pearls before swine, to attempt to speak of the gospel to a wild, tumultuous and fanatical mob? After the governor had in vain threatened him with wild beasts and the funeral pile, he made the herald publicly announce in the circus, that Polycarp had confessed himself a Christian. These words contained the sentence of death against him. The people instantly cried out—"This is the teacher of atheism, the father of the Christians, the enemy of our gods, who has taught so many not to pray to the gods, and not to sacrifice!" As soon as the proconsul had complied with the demand of the populace, that Polycarp should perish on the funeral pile, Jew and Gentile hastened with the utmost eagerness to collect wood from the Market places and the baths. When they wished to fasten him with nails to the pile, the old man said—"leave me thus, I pray unfastened. He, who has enabled me to abide the fire, will give me strength also to remain firm on the stake." Before the fire was lighted he prayed thus—"O Lord! Almighty God! the Father of thy beloved Son, Jesus Christ; through whom we have received a knowledge of Thee! God of the angels and of the whole creation; of the whole human race, and of the saints who live before Thy presence! I thank Thee that thou hast thought me worthy,

this day, and this hour, to share the cup of Thy Christ, among the number of Thy witnesses."—Neander.

#### Silent Music.

Among all the blackened footprints of the fall, of the withering power of sin, of the wrath of God impressed upon outward things, how much there is which lifts up the heart of man, who keeps the lamp of hope alight within his soul, and which without speech or language, by a sort of silent music, sings to us concerning the love of God, and bids us have hope. The very greenness of the earth, the changing foliage of the woods, the valleys when they laugh with corn, brooks and rivers sparkling on their way, flowers breathing sweetness into the air and brightening the fruitful fields, these things make their voices to be heard, and their voice is a voice of hope. And besides these direct gifts of God, see how much man is suffered to effect! how much by skill and art and ingenious toil he is enabled to heighten the comeliness of the world, to hide as it were somewhat of its spots and wrinkles, to garnish his habitation. Working from the pattern which God gives, he also bestows beauty of form and hue, of shape and color, to the things amid which he lives and which minister to his wants, extracting from the earth whatever may serve to gild this house of clay.

Hence we see fair cities, and graceful towers, and gorgeous palaces, and even lesser works for lesser wants excellent in form and ornament; and all these, too, framed oftentimes from rude and rough material, things ungraceful and uncomely being wrought into comely shapes, subdued and changed by the hand of man; and though of opposite nature, moulded and melted into harmonious forms.

And how should we bow our knees, yea, our whole hearts and souls, before the God and Father of them all, and thank Him, with all reverent, devout affection, that He is willing to transform and change us, and bring us "to an excellent work," to beautify us inwardly by his Spirit, to give us a spiritual comeliness, spiritual grace, even as he suffers us to change earthly things into fairer fashion.—*Sermons for the Christian Seasons.*

#### Moral Perfection.

As individuals grow in grace, they have an increased moral and spiritual perspicacity and sensibility. Where evil exists, they see more of it, it appears more odious and malignant, and their remaining sinful propensities are a greater grief and burden to them. This is the reason why the devotedly pious are so humble, and use such language with respect to themselves;—that we hear Job saying—"Behold I am vile!"—Isaiah saying, "Behold I am a man of unclean lips,"—Paul saying, "I am the chief of sinners," and Brainerd, President Edwards, John Newton, Martyn, and Payson, entertaining so deep and humiliating a sense of their own depravity. They see more of the exceeding great length and breadth of the holy, just, and good law of God than others do, who are less excellent, and feel more keenly "the motions of sin in their members."

It is on this principle, likewise, that they are so dissatisfied with their attainments in piety, marked though these may be, and "others take knowledge of them that they have been with Jesus," and habitually walk closely with Him. As they improve, grow in grace, ascend the mount, approximate heaven, their prospect widens, their range of vision becomes clearer, and more commanding, and they discern beyond them far loftier heights of holiness after which they aspire. Hence the beautiful language which the poet employs to illustrate another subject, is applicable to them:

"So pleased at first, the towering Alps we try,  
Mount o'er the vales, and seem to tread the sky;  
The eternal snows appear already past  
And the first clouds and mountains seem the last.  
But these attained, we tremble to survey,  
The growing labors of the lengthen'd way;  
The increasing prospect tires our wading eyes;  
Hills peep o'er hills, and Alps on Alps arise."

*Religious Herald.*

#### The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's rejoinder.]

NO. V.

This portion of scripture from Isa. 9:6,7, cited in part by the negative, teaches us that the government has been, and is now upon the shoulder of Christ, and that it will remain with him, increasing in its extent and peace—which perfectly corresponds with the apostle's views of the Saviour's reign. It is to be gradual in its peaceful extent—he must reign until he hath put down all rule and all authority. This clearly implies a gradual increasing reign. Not without authority,—for the government is upon his shoulder, from the time he was divinely given "from henceforth even for ever and ever,"—not from the restitution of all things, as argued by the negative. But from the period of his birth, when he was divinely given—he was born a king with a princely government upon his shoulder—with a name above any other name—"Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Said Christ to the apostles when he gave them their great commission—"All power is given unto me in heaven and in earth."

"Therefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" Phil. 2:9-11. "And what is the exceeding greatness of his power to usward who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1:19-23. "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." Col. 2:15.

How any one can, in view of the foregoing scriptures, say that the government is not now upon the shoulder of the Prince of peace, I cannot conceive, unless blinded by prejudice. It cannot be for the want of scripture testimony.

Christ now reigns—and is subjugating and reconciling all things to himself. The work of subduing and reconciling all things to himself is the preparatory work of the Son, to the delivering up of the kingdom, which commenced with his ministry on earth, and its triumphs have been exhibited from that period to the present, and will continue until the last enemy shall be destroyed. That the transfer of the kingdom will be made from Satan to God the Father, without first receiving the subduing power, and reconciling grace of the Son, is both unreasonable and unscriptural.

Glorious displays of the subduing and reconciling power, and grace under the government of the Son have been going on, from the time of Christ, with increasing power and glory and will continue until all opposing rule shall be subdued to him—not in wrathful vengeance but in wonderful displays of mercy, so that when it is finished it will be a sort of graceful triumph—Of Grace, grace unto it,—and not of wrath and destruction. And how any one can fail to see the wonderful workings of the divine government of the Son in this respect, is truly mysterious.

The leaven of the gospel kingdom is gloriously diffusing itself through the whole world, and will not fail to leaven the whole lump. The works of the devil will be destroyed,—and where sin has abounded grace shall much more abound, until its refining power shall transform this

world into the kingdom of Christ. And all shall know him from the least even unto the greatest of them, and none shall say to his neighbor and friend, know ye the Lord, for all shall possess the excellency of this kingdom,—the world shall be filled with the knowledge and glory of God as the waters cover the sea. A kingdom will be thus formed, and presented by the Son, without spot or wrinkle or any any such thing, and approvingly accepted by the Father. Such a conquest from the government and reign of the Son, will be infinitely glorious in that day.

We notice next in order your remarks upon the mysterious change brought to view 1. Cor. 15:52, which I understand you to apply to the last generation of our race, who shall be living at the closing day of this world. And we also understand you to say that the expression, "We shall not all sleep," implies that some will sleep and some will not.

We showed the fallacy of applying the mysterious change to those living of our race at the last day in No. 2, of the affirmative, to which we refer you and the reader, that you may again read and compare, and judge of the correctness of our views upon this subject. But we would simply say, if the negative be correct in applying this change to the last generation of our race who will be living at that time, it would seem to imply a contradiction. In applying the "we" to them, it supposes that there will some be living and some sleeping, at that day. Now those that are alive then, cannot be sleeping, any part of them. This is therefore a wrong application of the term "we," by the negative.

But if we apply the term "we" to those addressed by the apostle with himself and those of them who suffered martyrdom shall be raised and made alive a thousand years before the rest of the dead, then they that are thus raised will be the "we" who shall not "sleep," and the remainder will be those of the "we" who will be asleep. Thus we see how the "we" will be some alive and some asleep when Christ comes.

But it is thought by the negative that the martyrs thus raised could need no change when Christ comes, seeing they have been made immortal a long time previous to this day. This objection, raised by the negative, seems to suppose that no change will be needed but the resurrection, to prepare them for the kingdom of bliss and glory. Something more will be needed than the resurrection, or change from mortality to immortality, to prepare us for the kingdom of glory. If not, all the dead will be fitted for this kingdom by the resurrection. The bodies of the saints must be glorified before they can enter the everlasting kingdom, and this change will not be made until the Son of man shall come in his glory to judge the human race.

The objection, therefore, has no weight, when we consider the glorious change that all must have before they can enter into the everlasting kingdom of God.

But if we apply this change to them that will be alive of the last generation of our world, then all such will receive this change in a moment at the last trump, and be caught up with the righteous dead to meet the Lord in the air, and so remain for ever with him. If this be correct, the "logical inference" is that all the living nations of the earth will be all righteous—consequently the views of the affirmative in supposing that this world will all be converted to God long before the advent of Christ, is proved from this portion of scripture.

We find but little in reply No. 5, that we care to notice. It seems you dissent from the remark I made saying—that the righteous when they die go to live and reign with Christ in heaven. This is my full belief—Christ says, John 14:2,3 "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also."

Christ when he ascended went to heaven, and sat down with his Father upon his throne. Christ is therefore in heaven. The righteous dead go to dwell with him when they die. The Apostle had a desire to depart and be with Christ. The

conclusion therefore is that the righteous, when they die, go to live and reign with Christ in heaven. And this is where St. John in vision saw the innumerable white robed company. They were in heaven before the throne of God. "And he that sitteth on the throne shall dwell among them and the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water, and God shall wipe away all tears from their eyes." See Rev. 7:13-17.

Next we find 2 Tim. 4:8 and 1. Peter 5:4 cited to show that all the righteous will receive their crowns of glory at the appearing of Jesus Christ, and therefore, that none can be raised before that day.

The mistake of the negative here, is, in supposing that none can be raised to live and reign on earth during the Millennium, without receiving their crowns of glory when they are raised. The martyrs may be raised to enjoy the conquest of this world during the millennium, and then, at the judgment day at the appearing of the Lord Jesus Christ from heaven, receive with all that love his appearing, their crowns of righteousness, and rise and enter into the kingdom prepared for them from the foundation of the world together. There will therefore be but one coronation day, although the martyrs be raised a thousand years before the rest of the dead.

Yours truly,  
EBENEZER PEASLEE.  
Newton, N. H., Dec. 17, 1858.



## ADVENT HERALD.

BOSTON, JANUARY 29, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Press.

Writing, is the crystallization of thought. It is the vehicle by which it is perpetuated, and transmitted from age to age. The immortality of thought is thus owing to the written page. Without its aid the intellectual treasures of the past, would not have enriched our literature; and all the brilliant gems of wit, the bright scintillations and coruscations of genius, would have faded away and been forgotten—except as tradition might have preserved solitary fragmants from the wreck. As a man beholdeth his natural face in the glass, and going away, straitway forgetteth what manner of man he was, so the majority of words spoken, fall upon the ear an empty sound, a dead letter, and are speedily forgotten; but when committed to writing, they are daguerreotyped and are thus secured like shadows which the sun arrests.

While, therefore, we may not neglect the great commission, "Go and preach the Gospel to every kindred, clime, and people," neither should we undervalue the preacher's great auxiliary,—the press. When God gave commandment to Israel, it was written on tables: "And the tables were the work of God, and the writing was the writing of God, graven upon the tables."

It was not enough that Moses should speak the words of the Lord to Israel's children. The command was: "Write thou these words." To keep them in remembrance, God said to Israel: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." But that was not sufficient, God added, "And thou shalt write them upon the posts of thy house, and on thy gates."

When Ezekiel was shown the forms and the ordinances of the house of God, to make them known unto Israel, he was commanded "to write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof to do them." And hence the Savior, in the revelation to John at Patmos, commanded, saying, "And what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

While writing gives permanency to thought, the press multiplies copies of it, reduplicating thought to any desired extent. The power of the press therefore, is most potent in every enterprise. The printed page finds its way where the living preacher cannot enter. It may visit alike the cottage or the palace, an ever welcome guest. It can be transmitted to every nook and corner of the land, and do the work of a thousand living voices. It may instruct at all hours of the day or night. It never tires and never needs repose. It feels no weariness or lassitude, and is unaffected by disease, or age. It may beguile the tedium of long, weary hours, or occupy the unemployed moments—thus filling up the little interstices of time.

The press is not only an auxiliary, but is a necessity to any cause that needs efficiency. Without its aid, no reform can be far or long extended. It was through the providential discovery of the art of printing that such an impetus was given to the reformation under Luther,—extending the knowledge of, and making converts to its principles throughout the entire west of Europe. Through the agency of the press, silent messengers found their way into every hamlet, and spoke words of comfort, which had the people been dependent solely on the living preacher, multitudes of them would have never heard. And conviction was thus carried to thousands of minds who doubtless would have otherwise been left in the darkness of error and superstition.

The press is the great Thermometer, and the Barometer, by which may be seen the condition and aspects of any cause. A condition of prosperity is always indicated by the energy and vigor with which its press is driven; while in adversity or decay, its press will languish for want of support. No criterion will more surely determine, whether the hearts of the people beat responsive to the principles they profess, than will the manner in which they sustain and give efficiency to their press; and if they suffer it to die for want of sustenance, there dies with it, the most effective agency for making known and extending a knowledge of their distinctive characteristics. For that which is not worth perpetuating by the press, will be judged as not worth perpetuating at all.

Not only is the condition of any cause indicated by the condition of its press, but the character of the cause will be judged of by that of its publications. It is the literature of any people that determines their advancement in civilization and social refinement. While a corrupt or inefficient press will make a corrupt or inefficient people, so will such a people always be reflected by such a press.—Show me the books that a man reads, and you show me the man. For his reading will show what his taste is, what his habits of thought are, what his modes of reasoning, and his degree of mental cultivation. It is not the books a man has, which indicate this; for they may only show what he wishes to be thought to be; but those which he reads and studies will indicate it unerringly.

As with a man, so with a people. Any community that has only a trashy literature, will be a trashy people. Water seeks its level with no more certainty, than do communities seek for the kind and degree of mental food that their souls crave.—That which they thus feed upon will manifest itself in their thoughts and speech. And their thoughts and speech, in like manner, will indicate the nature and source of their mental aliment.

It is important, therefore, not only that our doctrines be such as they should be, but that they be rightly uttered. A good cause may be vastly and irreparably injured by the issue of what is sentimental and sickly. Men will judge that what is sustained by insufficient logic, or that is weakly defended, is of itself weak and illogical. A people must necessarily be estimated by their publications. It is a standard of judgment that they cannot escape from, shrink from it as they may. And if they would be rightly esteemed, they have no recourse, but to show their worth, and the principles which actuate them, by a press that shall properly reflect their mental and moral caliber.

To neglect the press, therefore, will be a suicidal policy for any cause or people, and to give it a generous support, so that it can be conducted with ability and efficiency, will be their most efficient instrumentality for perpetuating and extending their principles.

And how shall this be done, but by mutual aid and co-operation? Where there are mutual interests, there need to be mutual counsel and responsibility.

Each one of the body politic must feel the responsibility that rests upon him or herself; and be ready to do with a will whatever may thus devolve on any one individually, to sustain an instrumentality, that is dependent for efficiency on all.

### Honest Inquiry.

Accurate and candid discrimination is an indispensable ingredient in every intelligent and honest inquiry. It is the part of the disingenuous to mingle truth with falsehood; and the unwary are very liable to receive, or to reject, the whole mixture. In either case the great Enemy has gained a point. For if the whole is rejected, he has triumphed in the suppression of the truth; while if it is all received, he succeeds in the circulation of error. It is the privilege of the wise to discriminate, to analyze the mixture, to adhere to the truth against every hindrance, obloquy, or difficulty; and to resist error in the face of every solicitation, blandishment or bribe of a compromising world. He will thus "prove all things, and hold fast that which is good."

The spirit of honest inquiry, is never arrogant, nor dogmatic. It is never disingenuous. It never evades a point, nor studiously conceals any issue. It is always open to conviction, never strives for victory, and always seeks truth. It shuts not its eyes to avoid seeing it, but is desirous of being instructed and enlightened. It never studiously darkens counsel by words without knowledge, nor refuses the light when it is made apparent; but all who are actuated by it, will feel as did Lambert, when convinced by Zwingle, in a discussion, that he was defending error, and who exclaimed "I thank thee O God! that by this Thy gifted minister, thou hast granted me so clear a discovery of the truth."

That was an acknowledgment, worthy of one who sought only to know the will and mind of the Spirit. But not so are those who love not the truth, who seek not to learn what is truth, but to fortify themselves against it. Discussion with all such is worse than useless—it is absolutely unprofitable. All argument is lost on them. The most patent facts, and clearest illustrations, make no impression on such minds. They are determined not to have it so, they will not believe, they will not come to the light, and so God leaves them in a condition of judicial blindness, because they love not the truth.

It is a pre-requisite, therefore, for profitable discussion, that there be an earnest desire to know the truth, power of discrimination to apprehend it, and honesty of purpose to avow it. When either of these is wanting, there will be no conviction of truth; and where there is no conviction or avowal of it, there is something wanting in the heart or intellect.

### The Saints Raised at the Crucifixion.

"The graves were opened, and many bodies of the saints which slept, arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many," Matt. 27:52,53.

Did these risen saints again die? or what did become of them?

ENQUIRER.

ANS. The Scripture which "Enquirer" has quoted contains all that is revealed respecting those then raised. Whatever view, therefore, any one may take of it, is mere conjecture, and cannot be demonstrably certain. We think, however, that they did not die again; for why should saints be raised if again to die? It will be noticed that they came out of their graves after Christ's resurrection. Why they should have been thus raised, we cannot conceive, unless it were as trophies of Christ's resurrection power—as first fruits and pledges of the resurrection of all the Redeemed—the captives rescued from death, when he led captivity captive.

What became of them, Enquirer knows just about as much as we do, which is absolutely nothing. It is one of those questions respecting which revelation is entirely silent. We may guess, but our guess is of no more value, than that of others. We are however, of the opinion that those risen saints were thenceforth in the condition and state of Enoch and Elijah who never died.

There is a curious passage on this head by the ancient author of "Questions and Answers to the Orthodox," bound up in the editions of Justin Martyr's works, and incorrectly ascribed to him. Being asked, what became of these resurrected saints, and having stated that they went again to Hades with their bodies, in order to afford assurance to the souls there, that the resurrection of Christ was a pledge of the resurrection of all, he concludes by saying, "They died not again, but continue in immortality, just as Enoch and Elijah, and are with them in Paradise, still waiting a change after the manner of the resurrection of Jesus Christ;—according to the words of the apostle—'We shall all be changed.' We give this as an opinion of antiquity, without any expression of our own respecting the change referred to."

### Life and Immortality.

"Our Lord Jesus Christ, who hath abolished death, and hath brought light and immortality to light through the gospel." 2 Tim. 1:10.

Some miserable critics having so misinterpreted this passage, as to make it imply that previous to the

time of Christ, there had been no revelation in the Scriptures of a future state, a writer in the N. Y. Observer takes up the question and thus explains the text. He says:

Will the reader have the goodness to refer to the passage, and read from the eighth to the eleventh verse? The salvation and holy calling of those to whom grace had been given, according to the purpose of God, is the particular theme of the apostle in these verses. The appearing of Christ, here spoken of, evidently denotes his appearance in the flesh—his incarnation—whereby he was made visible to men, and became subject to death. Who hath abolished death, i. e., put it away, or brought it to nought, does not mean of course, that Christ abolished death from the world in the sense that men no longer actually die. The ravages of death, so far as we can see, have in no way been mitigated, since the appearing of Christ. Even his most devoted and useful followers are, in this respect, no more favored than the rest of mankind. The word abolished, therefore, is not to be taken in its most absolute sense. He has abolished death by depriving it of its final power, in respect to all who believe in him, and at length he will abolish it altogether. So complete was his victory, when he arose from the dead, that, to all whom he assures of a final rescue from it, by a resurrection like his own, the power of death, in an important sense, is already as if it did not exist at all.

And no more is the expression, brought life and immortality to light, to be taken in its strictly absolute sense, as meaning the revelation or discovery of that which was perfectly unknown before; but it must also be understood in a comparative sense. The doctrine of immortality was made so much clearer by our Saviour Jesus Christ, that he may be said to have brought it out of comparative darkness into the clearest light. This is very different from saying that immortality is not found in the Old Testament, or that it was not known at all before the appearance of Christ.

But we should do great injustice to the apostle's language, if we supposed that it means no more than simply to declare that the doctrine of immortality was made more clear by Christ. It was immortal life, in the highest of all senses, which the Redeemer brought to light; that is to say, he made more clear the way in which those who, called with a holy calling, become partakers of salvation. To limit the passage to the naked point of immortality is greatly to impoverish its intent and meaning. Christ came in the flesh, and died, and revived, not merely to confirm the doctrine of immortality, but to atone for sin, and thus open a way whereby souls might be delivered from death; to teach the world pure doctrine, and to send his Spirit to lead his disciples into all truth, and to convince the world of sin, of righteousness, and of judgment. This being obviously the full meaning of the passage, to take the expression brought to light in its most unqualified, absolute sense, would require us to regard the apostle as teaching that there is no revelation whatever, or only that which is faint and uncertain, respecting the way of salvation in the Old Testament; i. e. that the Old Testament can hardly claim to be, in any sense regarded as a revelation.

And does it not follow, that if the doctrine of a future life is not in the Jewish Scriptures, then the doctrine of Christ is not to be sought there? Could there be any revelation of the doctrine of the salvation of the soul, to men to whom no revelation had been given that they had souls? It is absurd to suppose that the doctrine of salvation could be communicated to, or conceived of, by men whose ideas of rewards and punishments were limited wholly to this life.

Let Christians be on their guard, for the infidelity of our day is of a new type; it comes under a baptized and sacred title. Remember the words of the apostle, "There shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."—2 Peter, 3:2.

### ITEMS AND NEWS.

At Crawfordsville, Indiana, on Saturday, the 8th inst. the citizens assembled and destroyed the liquor in the eight grog shops of the town, amounting in all to about forty barrels.

The records of the weather at Montreal show that the four days January 9 to 12, together form the coldest period for 29 years. On the 11th, the mercury marked 33 degrees below zero. At St. Martin's near Montreal, on the 10th, the spirit thermometer marked 43-6 degrees below zero.

Some of the employees of the Hartford Water Works were thawing out a hydrant at the corner of Front and Temple streets, by pouring in fluid and "touching it off" with a bit of lighted paper, when

the hydrant "exploded," blowing up the three men, singeing off the whiskers of two of them, and knocking the third down.

Recent letters from Rome announce the commencement of proceedings in the trial of the priest Bogliasco, for the murder of a boy under circumstances of peculiar atrocity. To force the child to reveal a secret with which he thought him acquainted, the priest tied him to a tree and pricked him with a knife or lancet, until at last getting, it is supposed, excited and intoxicated by the sight of blood, he wounded him so severely that the boy afterwards died.

A meeting was held in the vestry of the Second Baptist Church in Fall River, during which several ladies fainted, or sunk into the lethargic state, which lasted some time, and some of them did not recover until the next day. An investigation showed that the gas fixtures had been frozen, and in the attempts to get the gas to burn it is probable that the room was filled with escaped gas.

General Scott was robbed of his overcoat by a couple of clever rascals at the St. Charles, New Orleans, last week. As he was going up the stairs surrounded by a crowd, two individuals insisted upon relieving him of his overcoat. Gracefully he consented, supposing that the act was only a part of the hospitality which had been offered to him; but unfortunately he has heard nothing since of his supposed admirers or his overcoat, and has had to procure another.

A son of Israel Walker of Providence, aged five years, sat into a pail of boiling water, which he mistook for a box, and died from the injuries he received, on the next day.

Temperance seems to be making progress among the peasantry in Russia. A communication from the Governor of Kovno, in the Indicateur Economique, states that the peasants of that government took an oath in the churches three months ago not to drink brandy for the future; and they have fully kept their promise ever since, notwithstanding the seductions of all descriptions which the tavern keepers have thrown in their way, and although strong drinks considerably diminished in price.

The New Orleans Delta states that the disastrous crevasse which occurred near that city last year, has entirely destroyed the oyster beds in the Bay and bayou of Barataria. The enormous body of water forced through these outlets into the Gulf, left a heavy deposit of sediment, which has proved fatal to bivalves.

There was a striking spectacle afforded to the street public of Washington, near the Baltimore Railroad depot. A string of slaves, with a white man at their head, loaded pistol in hand, and another in the rear armed in like manner, marched from some private slave-pen to the depot, to take the cars for Baltimore, where they will be sold.

The mortal remains of Isaac Hadley, a colored Methodist preacher of great popularity among his brethren at Nashville, Tenn., were followed to the grave a few days since by one hundred and seventy-six men on foot, fifty-six carriages and nine buggies, containing two or three hundred men and women.

On Sunday, the 9th inst. James Harriman and Moses Atwood left Buckport or Prospect Maine in a scow, for Rockland. No tidings had been heard from them and it is supposed they have perished by cold. The scow was found on the 10th inst., at Dix Island, aground and abandoned.

An injunction has been served upon the selectmen of Bridgeport Conn., to prevent their letting out the town poor to the lowest bidder.

The fallacy of some popular prejudice is illustrated by the circumstance that twenty-six years ago, when it was proposed to light the city of Philadelphia with gas, several hundred of the citizens, including some of the most intelligent and wealthy, sent a remonstrance against the project to the city Council, declaring it "a most inexpedient, offensive and dangerous mode of lightning." Among the remonstrants was the present engineer and superintendent of the gas works!

Josiah Smith, of Hillsboro, N. H., a deaf man fifty years of age, stepped before a train on the Contoocook Railroad, on the 17th inst., and was run over and instantly killed.

The Chicago Daily Press learns that a speculator, not a resident of that city, who has been operating to a considerable amount in pork, has suddenly disappeared, leaving his creditors minus the value of from 2000 to 3000 hogs. He has purchased hogs, giving checks in payment upon certain brokers, which checks were not honored, and sold the hogs for cash, thus pocketing the handsome sum of \$20,000 or more.

A loving husband at St. Louis recently telegraphed to his wife in New York as follows: "What have you for breakfast, and how is the baby?" The answer came back, "Buckwheat cakes and the measles."

An only child of Mr. Andrew Luke of Rehoboth, four years of age, several weeks since fell into a ket-

tle of boiling fat, and died of its injuries on the 8th inst.

A crazy woman, living near Rydal, was asked if she ever saw Mr. Wordsworth, and what sort of a man he was. "O, indeed," says she, "he is canny enough at times; and though he goes boozing his poetry (repeating his poetry) through the woods, he now and then says, 'How do you do Nanny?' as sensible as you or I!"

The Fall River Beacon states that the wife of Ebenezer Babbitt, senior, of that city who has been confined to her bed by illness for some time, while temporarily deranged, managed to get the watchers out of the room, when she escaped from the house and jumped into a well, from which she was rescued without having, apparently sustained any injury, either by confusion or through the shock of cold water.

None of the natives of South Africa can tell how old they are. If asked their age, they reply, "Does a man remember when he was born?"

A heavy rain storm on the 7th and 8th inst. caused a powerful flood in some parts of Nova Scotia, and the Pictou Chronicle says the Lochbroom bridge, and the bridges over the East River at New Glasgow and the Albion Mines are all carried away or rendered impassable. These bridges will cost over £2000 to rebuild or repair. Several other bridges, including some railroad bridges, were also swept away.

Several of the schools in Enfield, Mass., have been suspended because of the prevalence of measles, a large number of the teachers and scholars being sick with the disease.

A provision boat was sunk a few days since by the waves of a passing steamboat, opposite Memphis, Tennessee, and six men all on board, were drowned.

The precarious nature of the fruit trade is manifest in the cargo of the Ocean Spray, just arrived at New Haven from Porto Rico. She took in three 300,000 fine oranges at that island, but lands not over 90,000 in good condition—the rest being worthless.

In Franklin Mass., last week, a young man named Jonathan Wales, shot a young lady named Susan V. Whiting, who had rejected his addresses, and then committed suicide. These events have thrown two families into deep affliction, and overshadowed a whole neighborhood with gloom.

A census of the population of Rome has just been completed, from which it appears that the total of the inhabitants is 180,357—a figure at which this petrified or stereotyped city has remained for the last 200 years, without any symptom of that progressive development which has enlarged, enriched, and enlightened every other European capital. In the muster-roll there are 33 bishops, 1831 secular priests, 2404 monks, 1872 friar, 2700 nuns, 850 seminary students. Last year the figure was 179,952, but the slight increase is made up by counting this year 854 "heretics, Turks, infidels, and Jews," who are permitted to live outside the Ghetto, and were never included before in the census. There is no mention of what the Ghetto itself holds, but it is supposed to lodge about 5000 children of Israel.

An enthusiastic spiritualist was relating to a skeptic the spiritual performances to which he could testify, and among other things said that on a certain occasion the spirit of his wife, who had been dead several years, returned to him and seated herself upon his knee, put her arm around him, and kissed him as much to his gratification as she used to when living. "You do not mean to say," remarked the skeptic, "that the spirit of your wife really embraced and kissed you?" "No, not exactly that," replied the believer, "but her spirit took possession of the body of a female medium, and through her embraced and kissed me."

AMONG the many mysteries of human existence, Time is not the least mysterious. We talk of its silent lapse as of a river; and we set up arbitrary landmarks to mark its passage by. Imagination bodies forth the notion in a personal old man with his appropriate accompaniments of skull and hour-glass and scythe. But what, after all, is time?—Does man exist in Time? Or is Time in man? Philosophers puzzle themselves for a reply, and the plain Christian is sent back to the ancient ordinance of the lights of heaven "for signs and for seasons, and for days, and for years."

WATER.—A recent lecture before the Smithsonian Institution, by Mr. Clemens on water, its connections and constituents, embraces some interesting statements. The earth is not a heterogeneous conglomerate of indefinite character, but as far as our knowledge extends, is composed of sixty-two or three simple substances, which, combined in simple, definite and mathematical proportions, form its entire material. Some are very rare, and are found in small quantities, whilst a limited number constitute the great mass of matter.

Sulphur and lead are simple substances; wood, plaster and water are compound substances. In the

central portions of the earth the normal state of water is liquid, but as the poles are approached it is more frequently solid. It also exists in the state of vapor, and is always present in the atmosphere, and thus fills a space seventeen hundred times greater than when liquid. Water constitutes one half the weight of the globe, and without it universal sterility and death would prevail. When the temperature falls, water increases in density until it reaches within a few degrees, of the freezing point, when it augments in volume, and finally crystallizes. In passing from one state to the other its force is irresistible; and this action out of the tropics has a decided influence upon the configuration of the surface of the earth.—It enters crevices, congeals, and thus immense masses of rock are cleft. It fills the pores of rocks, and reduces them to powder. They are thus disintegrated, subsequently decomposed, and soil formed. The south sides of mountains are, by frequent thawings and freezings, thus rendered less precipitous than the north side. As there is always a tendency of high lands to depression, the consequent elevation of low lands is a consequence. Soils are carried by the acting atmospheric agents to a great distance.

AN APT REPLY.—A native deacon, named Hagop now has the charge of the Protestant Armenian church at Trebizond, in Asia Minor, as there is no missionary there.

Mr. Wheeler of Kharpoor, says of this man, that he has good abilities, an excellent judgment, a good knowledge of the Bible, and a pleasing address.

To show his shrewd quickness in reply, he relates the following anecdote:

"Some years since, the deacon was employed by an English mercantile house in Samsun, and was required to work on the Sabbath. This he steadily refused to do. His employer used all his ingenuity to convince him that it was necessary and right to do so then."

"'What?' said he, one day, 'if an ass fall into a pit on the Sabbath, does not even the Savior say that it is right to pull him out?'

"'Certainly,' replied Hagop; 'but if an ass has a habit of going every Sabbath, and falling into the same pit, then his owner ought either to fill up the pit, or sell the ass!'"

THE BURIAL PLACE.—What a multitude of thoughts crowd upon the mind in the contemplation of such a scene! How much of the future, even in its far distant reaches, rises before us with all its persuasive realities! Take but one little space of time, and how affecting are its associations! Within the flight of one-half a century, how many of the great, the good and the wise will be gathered here! How many in loveliness of infancy, the beauty of youth, the vigor of manhood, and the maturity of age, will lie down here, and dwell in the bosom of their mother earth! The rich and the poor, the gay and the wretched, the favorites of thousands, and the forsaken of the world, the stranger in his solitary grave, and the patriarch, surrounded by the kindred of a long lineage! How many will here bury their brightest hopes or blasted expectations! How many bitter tears will here be shed! How many agonizing sighs will here be heaved! How many trembling feet will cross the pathways, and, returning, leave behind them the dearest objects of their reverence or love!—Everett.

AN ANCIENT ASTRONOMICAL RECORD.—In his lecture last evening Professor Mitchel stated that since his arrival in this city he had been shown at Abbott's Egyptian Museum an extraordinary hieroglyphic record, which, according to translations which he subsequently found in the Astor Library, purported to be the planetary configuration of the heavens at the time when Menes in Egypt first gathered together the scattered provinces and organized the Empire. Astronomers, he said, were now able to compute the movements of the heavenly bodies with so much exactness as to state the exact year when this configuration must have taken place; and making the necessary computations, it was found to have occurred 2981 years before the Christian year. He did not pretend to vouch for the accuracy of the interpretation, but the mathematical and astronomical calculations, founded upon the interpretation, were correct.—*New York Post.*

SLEEPING HEARERS.—Old Bishop Aylmer, seeing his congregation pretty generally asleep, took his Hebrew Bible from his pocket and read a chapter, which roused attention; when the old minister rebuked them for sleeping when they might have understood him, and listening when they knew not a word he said.

Andrew Fuller, one Sunday afternoon, saw the people, during the singing of the hymn before sermon, composing themselves for a comfortable nap; and taking the Bible, he beat it against the side of the pulpit, making a great noise. Attention being excited, he said: "I am often afraid that I preach

you to sleep; but it can't be my fault to-day, for you are asleep before I have begun."

CHRISTIAN UNION.—The Psalmist declares it a good and a pleasant thing for brethren to dwell together in unity.

Earnestly did our Lord pray for His disciples that they all might be one; and St. Paul beseeches the Christians of Corinth, that they all speak the same thing, that there be no divisions among them, that they be perfectly joined together in the same mind, and in the same judgment. And, aside from the fact, that among Christians, dissensions are unbrotherly, contrary to the mind and Spirit of Christ, destructive of Christian love—aside from this, experience has shown that it is not more true of states and armies than of the Church, that in union is strength.

PREMATURE DECISION.—I have been into the studio of a painter.—He had an unfinished sketch in hand. Did I judge of his merits as an artist by that unfinished sketch? No. To have done so would have been quite unfair, and he might have properly complained that I did him injustice. Wait, he would have said, "till the piece is completed, till I have exhausted upon it all my skill—till it has received the last touch of my pencil."

Thus God tells us relative to His works—"to judge nothing before the time." And yet we act very differently. We pass sentence upon his proceedings while yet they are in a state of progression. Wait till His designs are accomplished. Wait till his plans are fully executed. Wait till the restitution of all things. Wait till God has done—till the divine limner has finished; and then the production of infinite wisdom and benevolence will speak for itself.

LET ALL THE PEOPLE PRAISE HIM.—The design of church singing, doubtless is to give all the people an opportunity to join in utterance of praise to the Creator; and this is effected only by singing, in which all in the congregation, who can, may join. By the use of modern choirs, this result is not effected. Thus a correspondent of the N. Y. Observer says of his church worship: We have the drawback, that "all the people" praise God by a quartette choir, whose singing is an imitation of the opera style, as it undoubtedly is, is a bad one; if meant for the church style, it surely lacks every element of sacred music.

#### SCRIPTURE TROPS.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

FEET, *n.* Lit. the extremities of the legs: "They slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron," 2 Sam. 4:12.

—A Metaphor, expressive of assistance: "And feet was 1 to the lame," Job 29:15.

—A Synecdoche for the whole person: "How beautiful upon the mountains are the feet of him that bringeth good tidings!" Isa. 52:7. "And his feet shall stand in that day upon the mount of Olives," Zech. 14:4.

—A Substitution, when their being the subject of any act, is put for any analogous act or condition: "He maketh my feet like hinds' feet, and setteth me on my high places,"—i. e. he gives me ability to secure and keep a position, as the hind is enabled to tread securely the mountain crags, beyond the reach of its enemies; Psa. 12:33. "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head and the hair of the feet, and shall consume the beard," i. e. should humble and degrade the Jewish nation by the Assyrians, Is. 7:20. "They shall bow down to thee with their face to the earth, and lick up the dust of thy feet," i. e. render abject homage, Isa. 49:23. "He must . . . put all enemies under his feet," i. e. subdue them, 1 Cor. 15:25. "He shall wash his feet in the blood of the wicked," i. e. he will see them destroyed, Psa. 58:10.

FENCED, *pp. or adj.* Lit. enclosed with a fence: "All these cities were fenced with walls,"— Dent. 3:5.

—A Metaphor, expressive of any protection, or of a hinderance: "He hath fenced me with bones and sinews," Job 10:11.

—A Substitution for the same: "He hath fenced up my way, that I cannot pass," Job 19:8.

FELL, *v.* See Fall.

FETCH, *v.* Lit. to convey anything to or towards any person or place: "Go to the flock and fetch me from thence two kids," Gen. 27:9.

—A Metaphor, for causing or producing: "Must we fetch you water out of this rock?" Nu. 20:10.

## CORRESPONDENCE.



tained. One member has given over a hundred dollars; and this is a good example for others whom the Lord has prospered in business.

Wednesday, Nov. 24.—Preached in Springfield, Mass., to a good audience; but they were not ready for me. I trust they will improve in this respect, and yet help in this good work.

Thursday, Nov. 25.—Visited the brethren, during the day, in Hartford, Ct. It being Thanksgiving Day in this State, I was bountifully entertained in the families of Brn. Clapp and Dean, old and tried friends. I truly enjoyed my visits with them. I also visited several others during the day, and in the evening preached and presented the claims of the Association. They were received favorably by all, and responded to by many. But they will yet do more.

Friday, Nov. 26.—Left Hartford, and called at Bridgeport, on my way to New-York. Had an interview with Bro. Leonard and family, but other brethren being absent, I did nothing for the Association. I took the evening train for New York, and on arrival put up with Dr. Croffut, where I felt myself at home.

Saturday, Nov. 27, I spent in visiting the sick and others, to whom I might administer spiritual consolation. I also called on others, on the business of my agency, who cheered my heart by a generous response to the claims of the cause of God. I had an interview with Prof. Whiting, at Williamsburg. He remains true to the cause, just as he has preached and advocated it for so many years. I shall ever value his friendship and wise counsels. I also called on Eld. J. J. Porter, who is feeble in health, but steadfast, as always.

Sabbath, Nov. 28.—The sacred day dawned upon us, but only in some measure to disappoint our hopes. We had hoped for a fair day, as many of our brethren and sisters resided at a distance, who wanted to be present, and were not able, on account of the storm. Yet we had a good audience, made up of those who were storm-proof. Our meeting was a precious one to the little flock. I spoke twice, but omitted the evening service.

Prof. Whiting supplies the church part of the time, and they get other supplies as best they can, and have, considering their condition, done well. They want a good pastor.

Monday, Nov. 29, took the cars for Albany, and put up with Bro. Nichols. We had no meeting, and no encouragement of help for the Association, at present.

Tuesday, Nov. 30, came to Auburn, and put up with the family of our late Bro. Smith, who was faithful in life and victorious in death. I found the promise was truly verified, in this case—“Leave thy fatherless children, and let thy widows trust in me.” God has truly cared for these, whom I found so happy and comfortable.

On my way from New York in the cars I have read the life of John Howard, the philanthropist, by Richardson, his friend, and have been intensely interested. What a prodigy of industry—what love for the poor, the ignorant and the vicious! What labors of love for the sick and those in prison!—What disinterestedness! spending his time, talents, and a fortune of one hundred and fifty thousand dollars, for the poor, the sick and imprisoned of his race, and then would fain have concealed it all from the gaze of the world. But this could not be. So brilliant a light must shine out, with peculiar brightness in this dark world. His memory is blessed.

Wednesday, Dec. 1.—Visited Bro. R. Curtis and others, and in the evening preached in the Tabernacle. We had a good audience, to whom I spoke on the parable of the virgins, Matt. 25:1-13. I received some help for the Herald, and the cause, which is still precious to many here. They have a fine chapel, which is empty, for want of the right man to gather a congregation and build up the church. May the Lord of the harvest select and send them one. At the close of the service I took the cars, at 10 P. M., for Seneca Falls, where I received the hospitalities of Mr. Lum and family. It was cold, blustering weather; but when in the midst of kind friends one forgets the roughness of the way.

Thursday, Dec. 2.—At an early hour took train for Rochester, and arrived at noon. Was about sick. But after making some arrangements for the evening service, took a little rest, and was refreshed.—Preached in the evening to a goodly number of our own people, as also several clergymen of other denominations.

Friday, Dec. 3.—Visited Lockport. On my arrival was met and warmly greeted by Brn. Hasebury, Baker, Mormon and others. All arrangements had been made for the meeting, and an interview had been arranged for, between me and the Lutheran minister, whose chapel had been opened for the evening service. Of this I was glad; for I wished to know whether those who were called by Luther's name cherished his spirit and faith. And now I

would have a good opportunity to see and know something of the matter. We had our interview, with which I was much pleased. But I find that the Lutherans, as a body, in this 19th century, are far from cherishing the spirit or faith of Martin Luther of the 16th. In my evening discourse, being in a Lutheran chapel, and having the good will of the pastor, I thought it no more than right that I should preach a sermon on Lutheranism—and I did so—and, so far as could be learned, with acceptance. The pastor, who is a scholar, remarked at the close that my quotations from Luther were correct, and that according to my preaching they (the Lutherans) sprang from a very respectable stock.

Saturday, Dec. 4.—Returned to Rochester at noon, and called on Brn. Boody, Pickett, Dutton, French and others, old and particular friends, who have always stood by me in the darkest hours of my Advent pilgrimage. It is upwards of sixteen years since I came to Rochester and planted the Advent standard, by the establishment of a church and a publication office, with a paper, entitled the “Glad Tidings of the Kingdom.” This office and church prospered for several years, and exerted great influence in the vicinity. But in an evil hour the office and paper were transferred to one who had more care for self than the cause of Christ, which in the end led to disaster and ruin. At present there is only a remnant, and these are mostly scattered among other churches. A few, however, maintain a distinct meeting in the German chapel on Stillson street, having Elder J. B. Cook for their minister. This place was opened to me.

Sabbath, Dec. 5.—I gave three discourses in the German chapel. It was an unpleasant day, but we had a good show of the remnant, who remember old times and old doctrines, and have no desire for change. We had a good day, the Lord being with us to cheer and bless his people. I gave them Advent doctrine, with the new and accumulated evidence of its truthfulness, apparently to the joy of many hearts. We have material for a good church here, but the time has not yet come. But light is yet to break forth, and men are to be called out, who will give “meat in due season” to the hungry flocks, who are in advance of their teachers. Even in Rochester, some distinguished teachers are already examining this matter, and are favorably impressed. We shall see if they have courage to stand up for Jesus' second coming.

Monday, Dec. 6.—Went to Springwater, and was met at the depot by Bro. S. H. Withington, who took me to his house. Here I was greeted by Brn. Chapman, Hoag and others. It was a very happy meeting of old friends, especially that of Bro. C., whose praise is in all the churches. He is in good health, and looks better than I have seen him for years. He still retains his vigor of mind, and ardent love of souls, and labors with his usual success. I found him laboring here with Bro. Withington, with much interest, and had prepared the way for me to preach in the evening, as I had appointed. But I was worn down with constant labor, and a severe headache came upon me, so that I was prostrated. Bro. C., however, fulfilled my appointment to great acceptance, the chapel being crowded. Two school teachers spoke that evening, being favorably impressed with the truth, who may yet become useful as religious teachers. It was in this place, about two years ago, that I was shut out of the Methodist chapel, and then warmly welcomed by the community to the Presbyterian church, where more good was done than otherwise would have been.

Tuesday, Dec. 7.—I was better, and Bro. Withington took me to Conesus, where I spent the day with Bro. Jennie and family. They are elderly people, formerly members of the Baptist church, but now members of the Advent church, and ardent lovers of the Advent doctrine. In the afternoon Brn. Chapman, Withington, Hoag and others came in, and we had a happy social season. In the evening I preached to a goodly number, and at 10 P. M. took cars for Rochester, where I arrived at half-past 12 A. M. Took a few hours' rest at Bro. Dutton's, when I took the cars for Albany, where arriving in the evening I put up with Bro. G. Heppinstall, one of my old friends in that city.

Thursday, Dec. 9.—Left Albany for home, and arrived at evening, in good health.

In this tour I have been able to learn the views of many in relation to the Association, and the support that may be expected for it; and it was pleasing to find so much encouragement from old friends and supporters. There is reason to hope for unanimity in this thing. May it be so, with God's blessing; and I shall be content.

J.V.H.

## Words of Approval.

Kind and encouraging words always fall pleasantly on the ear; and it is encouraging to find evidence that one's labors give pleasure and are made profitable to those for whose good they are exerted. We therefore, although somewhat at variance with

our usual custom, make a few extracts below, in continuation of those given in last week's paper, from numbers of such, which the past few days have brought to us.

Another subscriber writes: “I have valued it for its clear and correct views of all the important doctrines of Christianity, and for its enjoining all its practical duties,—as well as its views of the coming of Christ and the final consummation of all things. I have also valued it for the elevated tone of piety it possesses, and the high stand it always has taken on all the moral questions and reforms of the day; and I feel now as I always have, that while it adheres to the same principles, and I have the means, I shall esteem it a privilege to take it.”

Another: “I have taken the Herald from the first, and have always found it on one track; it is not one thing to-day, and something else to-morrow.”

Another: “I feel very thankful that I am the happy—yea, thrice happy—recipient of your excellent and gospel-promoting paper. I always hail its coming as the harbinger of peace and good news to my wearied soul, and the passing breeze wafts to heaven a prayer from my heart, that it may always be known wherever it may be cast as an honor to God and the church, and as an active agent in advancing the cause of truth and holiness.”

Another: “I think the Advent Herald is second to none for the piety and zeal with which it is conducted, together with the lucid explanation of history and the prophecies, given by no other paper, to my knowledge.”

Another: “I cannot part with my paper, if I must with my editor; it gives food to my mind and comfort to my soul.” [Never fear, sister; there is no change of editor.]

Another: “I am deeply interested in the success of the Herald, and desire that it should continue to be the exponent of our original sentiments on the great central truth of the speedy advent of our Lord Jesus Christ, and the establishment of his kingdom under the whole heavens.”

A clergyman writes: “Nothing that I read gives me more satisfaction than the Herald, except the Holy Bible; and as I am past labor and belong to that class of people that the blessed Saviour said should always be in the world, I am deprived of reading as much as I would did I possess the means. I therefore comply with the means, most cheerfully, that are given me to read the Advent Herald, which I think is the very best religious paper that I ever read, and therefore from my pittance send you a dollar for the year 1859; and I hope it may prove as rich a blessing to me as it has in the past; and may Almighty God, our heavenly Father, help you to be faithful to your calling and to the world, is, and will be my prayer.”

Another: “The Herald is still a welcome messenger to me. I have read it eight years; and have read it without owing for it. Think I could not have paid money for reading matter to better advantage. Have become much attached to it, and have been pleased with its discussions, believing that it has contended earnestly for the faith once delivered to the saints.”

Another: “Your views are my views, on almost all subjects; and I am pleased with the way you conduct the paper.”

Another, a clergyman, writes: “Enclosed is \$1, to pay for it the coming year, on the terms proposed to ministers. I would pay the full price (\$2) were it not for embarrassments which forbid. The paper we want exceedingly. We prize it much.—May the Lord prosper its proclamation, and give success to its defense of truth.”

Another: “I cannot think of dispensing with the weekly visits of an old friend, with whom I have been acquainted fifteen or sixteen years, and in whose company I still feel interested, praying that its course may be like that of the just, shining more and more unto the perfect day.”

Another: “I like your paper for the candor and brotherly love which it shows towards its opponents. I like it for the great truths it is endeavoring to herald forth to a world lying in wickedness. Have been very much interested in its discussion with E. B. and others, on the condition of the dead between death and the judgment: it has given me great light on that subject.”

Another: “I have taken the Herald for so long a time that I find I could not do without it.”

## We Must Grow in Knowledge.

As Christians and ministers we are to increase in our knowledge of divine truth. We are exhorted to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,”—to add to “virtue knowledge,”—to “gird up the loins of our mind,” and to “go on unto perfection.”

We are to do this of course by a diligent, and prayerful study of the Holy Scriptures. “The entrance of thy word giveth light.” “Thy word is a

lamp unto my feet, and a light unto my path." "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." "Stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of the apostles of the Lord and Saviour."

And in our endeavors to advance in divine knowledge by a renewed study of the Scriptures, we are still to keep in mind that the Bible is its own best interpreter; and therefore we are carefully to compare Scripture with Scripture, using, however, all the helps which the great Author of the Bible, has placed within our reach,—and we are not to forget to pray, "Open thou mine eyes, that I may behold wondrous things out of thy law." And the more our eyes are opened, to behold the interior of the temple of truth, and the more we shall feel like offering the child's prayer,

"How little do I know or see,  
Have pity O my God on me."

And in thus advancing in Biblical information, we are to have practical objects in view. We are not to acquire knowledge with the same view that the miser increases his wealth; but with the purpose of using it—making it useful to ourselves and others. Our increase of knowledge, we are to work into our own experience and practice. The more we are led into truth, the more earnestly should we pray that we might be sanctified through the truth. We must not only see the light, but walk in it.

We are also to have the good of others in view. We are not to light a candle and put it under a bushel. We are to let our light shine. We are to get light with this view. "All the saints at Philippi, with the bishops and deacons," are exhorted by the apostle to "hold forth the word of life." This is the duty of every church, and every Christian. Souls are perishing for lack of knowledge, and

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to those benighted,  
The lamp of life deny?"

Again, as believers in the Bible, we have often to meet the intelligent sceptic; and we should be armed. Satan in some sense is increasing in knowledge—at least he so uses the discoveries, and progress of the age, to form new arguments against our holy religion, therefore we must grow in knowledge in order to give an enlightened reason of the hope that is in us—we must advance with the advancement of the age, if we would "convince the gainsayer," and "put to silence the ignorance of foolish men," and in this way glorify God our Saviour.

R. HUTCHINSON.

#### Why is It?

Dear Bro.:—As an interested observer of the signs of the times, I rejoice that the Lord still enables you to reflect from the great Lamp, the light of the Kingdom. To a few comparatively, appears to be committed the promulgation of this truth, and my prayer is that it may be done so as to meet the divine acceptance.

When I mingle with various congregations of christians, where other important truths are preached, but they are still in darkness on this subject, the spontaneous language of my heart is, "Oh that they understood these things!"

In looking over the christian community, some painful reflections arise. I find those who see not these truths, but are preaching the important doctrines of man's lost condition without Christ, and the ample sufficiency in Him to meet all their wants constantly increasing in numbers, and apparently doing much for Christ—while our Advent congregations are in many places diminishing—and the question arises, how is this?

Have our friends been dwelling too exclusively upon the coming and kingdom, and given too little attention to other doctrines, or what is it?—"All Scripture is profitable," and is given that the "man of God may be perfect—thoroughly furnished unto all good works." That is, if received in the heart, for truth merely intellectually apprehended, has no sanctifying influence.

"With the heart man believeth unto righteousness." Though we may have all "knowledge" and "understand all prophecy," if love the greatest of all be not the supreme ingredient of character, we shall be "weighed in the balances and found wanting."

Suppose our temporal millennium friends were to confine themselves exclusively to that theme, how long are enquiring sinners in their midst, would be among the things of the past? My heart is pained and enquires, "what can be done?"

Oh for men to preach the whole gospel, and congregations to live it! Oh for less of the putting aside of truths which God hath joined together—for while it is true that "the preparation is nothing without the kingdom," 'tis equally so that the kingdom can never be attained without the preparation. The Bride must "make herself ready." God help us who profess to be of the number whom our Savior denominated "the light of the world," to "let our light so shine before men, that they may see our good works and glorify our Father who is in Heaven."

I hesitate not to add that in my own opinion, the doctrine of the wicked, which has been embraced by a large proportion of our friends, has done much to produce this state of things. Error never has, and never can profit any one. "Sanctify them through thy truth" is the prayer of Jesus in regard to His followers. God help us to wake up and gird on the whole armor, that we may be ready for every good work now, ready for the coming of the Lord, and for that crown which awaits all who "love his appearing." Yours truly,

AC-N.

Rough and Ready, Ill., January 8th, 1859.

Dear Bro.—I have attended for the last two years the advent meetings through this section of country and as far as my knowledge extends there is no division. There is considerable interest in different localities on the great truths of the Bible, especially those that we understand belong to this age. Where all other preaching has failed to affect the people, those truths have waked up an interest to search the word of God.

Elder Pratt has travelled and preached somewhat extensively through this region, and numerous calls we have had, but on the account of the season being extremely wet the roads have been almost impassable. Many engagements we still have in this State, that we shall fill as soon as we can reach them. Also engagements in Missouri, especially Bro. Shellhouse we shall not forget. We will try and go on long. However Bro. S. must not forget there is an impassable gulf (father of waters) between him and me, especially at this season of the year.

Elder Chandler has held three conferences in this district to good acceptance, preaching the coming kingdom and its kindred doctrines. His preaching in this place had a good effect on the minds of the people.

Elder Chapman we highly esteem for his labors of love in the last proclamation among us, and regret to inform him that any of his children have gone away from the blessed hope. There are many however in this region that still thank God that ever Bro. C.'s steps were directed this way, and are still following on to know the Lord—read his letters with interest and hope to greet him in the coming kingdom.

We are looking for the seed, that is being spread broad cast through this region, to spring up and bring forth fruit to the glory of God. So let it be. Yours still hoping and praying for the coming kingdom,

LARKIN SCOTT.

#### Earthly and Heavenly.

Sunshine and dew distilling beauty,  
And heaven-born summer showers,  
And Southern wind with magic skill,  
To weave in leafy bower;  
To blend the light, the dew and rain;  
And earth is dressed in flowers:  
Ah me! that frost, and chill, and heat,  
Should do their work of spite,  
And color, fragrance, grace and glow  
Be smitten in their blight.

Friendship and love from friendly souls,  
Affliction's tears, like summer showers,  
And every act of gentle grace,  
That binds their life with ours:  
So weaves the tears, the love, the grace,  
That life is strewed with flowers:  
Ah me! that distance, chill, and death,  
With deadly hand should smite,  
And every glowing thing of life,  
Should perish in their blight.

Sow in thy soul the seeds of truth,  
And guard with zealous care;  
Let showers of grace and heavenly light  
Be blended with thy prayer:  
So truth, and light, and grace shall plant,  
The "Rose of Sharon" there.  
It's grace, not time nor death shall blight,  
But brighter e'en than now,  
In fields of Paradise shall bloom,  
Immortal on thy brow.

D. F. C.

Dear sir—I see one mistake in the commencement of my last number in the Herald. Read Matt. 19:28 was next cited and commented upon. The mistake makes me say what I do not believe.

E. PEASLEE.

There are few but are sometimes in a serious fit; but how few are in serious frame, and have an abiding sense of God upon their hearts?

## ADVERTISEMENTS.

### Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

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\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 29, 1859.

## The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NUMBER I.

I respond, with pleasure, to a request to write for you, my young friends, on some of the new things of the Bible; and the more so because I know that you like new things, and that those which I shall present to you are good and true.

I will begin by telling you how I was led to think on these new things, in the form and order in which I am now to write about them, for your benefit.

January first 1857 I was called upon about two o'clock in the morning, to go several miles, to see a sick person. The ground was well covered with snow—it was freezing hard, and as I rode along, the moon shone most brightly—giving to everything a very charming appearance. Indeed, I fancied that all around me looked new. The fact that it was New Year's morning, gave, through the imagination, a new dress to every thing.

This led me to think on the love which the human mind has for new things. We like to get new articles, to see new scenes, and to hear, or tell something new. And I finally concluded that we are made for new things; also that He who has formed the mind, has enough in store to meet its wants.

I next thought on the fading, and decaying nature of all things here. Everything is constantly growing old. What was new yesterday, is not new to-day. What is new to-day, is not new to-morrow. Therefore people are constantly desiring something new. Nature and art combined produce many very nice things; but they

soon lose their freshness and attractiveness—thus they become old; and we have to work hard, so that we may be able to buy new ones. And we grow old, too. "We all do fade as a leaf." "Our days on the earth are as a shadow, and there is none abiding."

My mind at last turned to the blessed Bible, to think up its new things. I remembered that the Lord had said, "New things do I declare;" and that, "every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

As I was familiar with God's Book, I could easily bring to mind the new things of which it speaks. And by the time I had got to the house, I could have named them all. I cannot tell how much I was delighted and profited in thinking on these things; and if you, my young friends, had been there, just as soon as I had attended to the sick, I should have begun to talk to you about these new things. And as they looked so charming to me, I know I should have been able to make them look charming to you. The first good chance I had I told them to my own boys and girls;—and they seemed surprised and pleased that the Scriptures offer so many new and precious things. And my earnest prayer is, that I may be able to talk to you on these things, in such a manner, that God may be glorified, and you receive real and lasting pleasure.

## A Young Hero.

Master Walters had been much annoyed by some one of his scholars whistling in school. Whenever he called a boy to account for such a disturbance, he would plead that it was unintentional—"he forgot all about where he was." This became so frequent, that the master threatened a severe punishment to the next offender. The next day, when the room was unusually quiet, a loud, sharp whistle broke the stillness. Every one asserted that it was a certain boy who had the reputation of a mischief-maker and a liar. He was called up, and though with a somewhat stubborn look, he denied it again and again—commanded to hold out his hand. At this instant, a little slender fellow, not more than seven years old, came out, and with a very pale but decided face, held out his hand, saying as he did so, with the clear tone and firm air of a hero,

"Mr. Walters, sir, do not punish him—I whistled. I was doing a long, hard sum, and in rubbing out another, rubbed out by mistake, and spoiled it all, and before I thought, I whistled right out, sir. I was very much afraid, but I could not sit there and act a lie, when I knew who was to blame. You may frown me, sir, as you said you should." And with all the firmness he could command, he again held out the little hand, never for a moment doubting that he was to be punished.

Mr. Walters was much affected.

"Charles," said he, looking at the erect form of the delicate child, who had made such a conquest over his natural timidity: "I would not strike you a blow for the world. No one here doubts that you spoke the truth; you did not mean to whistle. You have been a hero, sir."

The boy went back to his seat with a flushed face, and quietly went on with his sums. He must have felt that every eye was upon him in admiration, for the smallest scholar could appreciate the moral courage of such an action.

Charles grew up, and became a devoted, consistent Christian. Let all our readers imitate his noble, heroic conduct.

## Carrying Bundles.

Many people have a contemptible fear of being seen to carry any bundle, however small, having the absurd idea that there is a social degradation in the act. The most trifling as well as the most weighty packages must be sent home to them, no matter how much to the inconvenience of others. This arises from a low sort of pride.

There is a pride that is higher, that arises from a consciousness of there being something in the individual not to be affected by such accidents—worth and weight of character. This latter pride was exhibited by the son of Jerome Napoleon Bonaparte. While he was in college he was one day carrying to his room a broom he had just purchased, when he met a friend, who, noticing the broom, with surprise exclaimed, "Why did not you have it sent home?"

"I am not ashamed to carry home anything which belongs to me," was the sensible reply of young Bonaparte.

## Gambling.

Wherever there are great collections of people, there are always bad and foolish people among them. It was so at Bridgeport, Conn., where the State Fair was held some time ago. Outside the grounds, behind or within tents or booths, were many who gambled, and led others to do so.—Now, it is a very simple thing to gamble,—so simple, and often it appears so fair, that many a boy is led to take the first step before he knows it.

There was behind one of the oyster stands a circle of men and boys; on the ground sat a poor, degraded, dissipated man, poorly clothed and looking sick and weak. He held in his hand several iron rings, and before him was a board with large nails driven in it, which stood upright. A clear-faced, bright-eyed, handsome little fellow, stepped up to him. He was just such a boy as is prompt at day school, and always has his lesson at Sunday school. He showed this in his face as he stepped up to the man and said, "What's that for?"

"Give me a cent, and you may pitch one of these rings, and if it catches over a nail, I'll give you six cents."

That seemed fair enough, so the boy handed him a cent and took a ring. He stepped back to a stake, tossed the ring, and it caught on one of the nails.

"Will you take six rings to pitch again, or six cents?"

"Six cents," was the answer; and two three-cent pieces were put into his hand, and he stepped off well satisfied with what he had done, and probably not having an idea that he had done wrong.

A gentleman standing near, had watched him, and now, before he had time to look about and rejoin his companions, laid his hand on his shoulder.

"My lad, that is your first lesson in gambling."

"Gambling, sir?"

"You staked your penny, and won six. Did you not?"

"Yes, I did."

"You did not earn them, and they were not given you; you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now I advise you to go and give him his six cents back, and ask him for your penny, and then stand square with the world an honest boy again."

He had hung his head down, but raised it quickly, and his bright, open look, as he said, "I'll do it," will not be forgotten.—He ran back, and soon emerged from the ring, looking happier than ever. He touched his cap and bowed pleasantly as he ran away to join his comrades. That was an honest boy.

## APPOINTMENTS.

## My Agency.

I shall labor in Hartford, Ct., until the 30th of January. After that, I shall visit Salem, Newburyport and other places in the vicinity, for one or two weeks. Notice of time and place hereafter.

The last of February I expect to be present and assist in the dedication of the Advent Chapel now erecting in Waterbury, Vt. I wish to visit some other places in that vicinity at the time.

I have a special call to visit Lancaster County, Pa. So soon as I can do so, after the dedication at Waterbury, I shall do the best I can to meet the calls of all. Every day and hour of my time is occupied and devoted to my special work. Let all interested give us the helping hand.

J. V. HIMES.

Boston, Jan. 22, 1859.

If the Lord will, I will preach at Meredith Neck the 4th Sabbath in January; at West Boscowen the 1st Sabbath in February.

S. S. MOONEY.

I. H. Shipman will preach at North Springfield, Vt. the last Sabbath in January.

I have appointments as follows:—At Loudon Ridge, the 1st Sabbath in February; at Warner, in the Universalist meeting-house the 2d Sabbath; at Danbury, in the Townhall, the 3d.

T. M. PREEBLE.

If the way open, I will preach in Durham, C. E., first Sunday in February. Will those who see this, arrange, and inform me where?

R. HUTCHINSON.

Bro. John Pettengill, jr., will preach as follows: At Warren Summit, N. H., Thursday eve, Jan. 27th; Meredith Neck, 28th; Lake Village, Sunday, 30th.

I. H. SHIPMAN.

I will preach in Manchester, N. H., Jan. 25; in Auburn 26th; in Lawrence, Mass., 27th; in Westford 28th; in South Reading Sunday, 30th.

L. D. THOMPSON.

My P. O. address for the present is Allentown, N. H.

J. H. CLARK.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

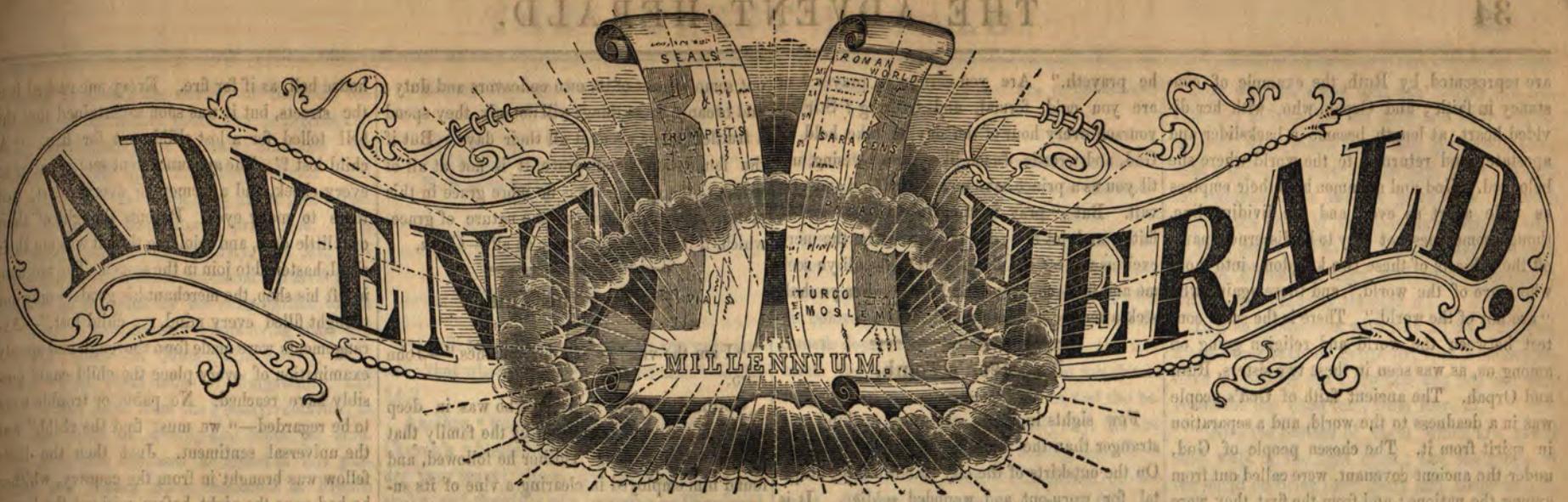
T. Bissell—It was rec'd, and paid to No. 919.  
J. Crofut—Have thus balanced your account.  
O. E. Noble, \$18.18—not \$20, as you wrote, but meeting all payments as you said, into 20 cts, including Discussion—the whole amt. to \$18.38.

## A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, JAN. 25  
Received, from Associate Members—

O. E. Noble, M.D., Penn Yan, Yates Co., N. Y..\$2.

"THE GUIDE."—There is occasionally one who has not learned that the Guide is no longer published, and still send on for it. Those who send money for it will be credited the amount sent on the Herald, and be supplied with that till paid.</



WHOLE NO. 924.

BOSTON, SATURDAY, FEBRUARY 5, 1859.

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THE ADVENT HERALD

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TERMS.

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\$5, " " will pay for six copies for six months.  
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Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

Original.

THE SOLEMN DAY.

O the day! That solemn day,  
Which comes, and comes apace!  
When heaven and earth will flee away,  
Before their Maker's face.

O the wail! That piercing wail,  
The tribes of earth will raise!  
The stoutest then will sink and quail,  
To see their Judge's face.

O the joy! That hallowed joy,  
Of those renewed by grace!  
Their bliss will be without alloy,  
To see the Savior's face.

O the day! That solemn day!  
Improve this day of grace,  
O kiss the Son,—His word obey,  
And hail His smiling face.

would not be appreciated or bring the means of support to himself. This was common among the Jews, so much so, that amongst some of the Jewish writings you will find the Rabbis distinguish by their trades that, learned as they were, they had been taught when they were young. For instance, you will find such names as "Rabbi the shoe maker," "Rabbi the tailor," "Rabbi the builder," showing that some of these learned Rabbis had learned a trade in order to earn their bread thereby when circumstances necessitated it.

Now what does this teach us, if we need to be taught at all? That nothing is more honorable than trade, nothing more dutiful than labor; and that the man who earns his bread, and pays his way, and owes no man anything but to love one another, can lift up his head amid the peers of any realm; for an honest man, if not "the noblest work of God," is one of the best specimens of human kind. Trade is not dishonorable; poverty is not dishonorable; but sin always and everywhere is so.

Paul therefore, coming to this city, where he had no friend that could either minister to his wants or help him—for the whole city of Corinth was hostile to him—had recourse to tent-making, the trade which he had learned when he was young; and though sustained by the Holy Spirit of God, though inspired what he was to teach, yet he is an instance of this important truth, that God never works a miracle where man's means are adequate to the supply of his necessities.— And rather than expect a miracle to feed him, Paul the apostle, the learned pupil of Gamaliel, descends, if such you choose to call it, to work at a trade in order that he might live thereby.

Then we read that while he worked at his trade as a tent-maker, he did not let that supersede his loftier mission as an apostle and ambassador of Christ; for "he reasoned in the synagogue every sabbath." While he worked on the week-day in making tents, he reasoned on the Sunday in preaching the Gospel; and the result was, that "he persuaded the Jews and the Greeks"—that is, that Jesus was the Messiah promised to the fathers. "And when they opposed themselves, and blasphemed"—the result that he met with is an encouragement, therefore, to those whose preaching is not successful still to persevere—Paul did not cease to preach, but "shook his raiment,"—the symbolical act of an Eastern or of a Jew; as much as to say, "I have told you the Gospel, I have told you your responsibilities; if you will not accept the offer of everlasting life, the fault will not be mine, for I fully taught you; but the fault will be upon your own heads. You seem hopeless and hardened; I cannot waste my time while there are other fields ripe for the harvest and ready to be cut down." "He therefore departed from the synagogue, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue." And we read that "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Whilst many of the Jews blasphemed and opposed the apostle, many others believed and accepted the Gospel. Now, why should we hesitate to address the Gospel still to the Jews? or why should Gentiles, as

many Gentiles do, so often say, "We have no faith in a Jew's conversion; we have no confidence in the Jews?" It is true that many have turned out deceivers; but it is not true that there is not an election according to grace; for some of the most devoted and spiritually-minded men of the day, both here and on the continent of Europe, are converted Jews. Because some blasphemed in the apostle's days, he did not rush to the conclusion that all are gone, but went and preached to others; and he found his reward in the conversion of many, though he had previously been pained and grieved by the blasphemy of a few.

While Paul was at the house of Justus, and had been successful in teaching Crispus, the Lord appeared to him in a vision, and said, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them."

You thus see, that whilst he was working in the making tents for a shelter as a tent-maker, and thus earning his bread, he did not make an apology for doing nothing for the service of his Blessed Master. Just let those engaged in toil from Monday till Saturday—and some are almost crushed and overwhelmed by its pressure—think if they may not find now and then an opening, an opportunity, when they may turn the talent that they have, whatever that talent may be, to the instruction of the ignorant, to the comforting of the sorrowful, to the spread of the Gospel of Christ. Paul could work six days a-week at tent-making; and yet on the Sunday he was not satisfied with enjoying privilege by hearing the Gospel, if such might be within his reach, but he spent it in preaching that Gospel to those who were ignorant of it.

Readings on Acts 18.

The Book of Ruth.

The gems of the Bible are often to be found among its smallest books. The short chasms filled by the unpretending books of Esther, Ezra, and Nehemiah, or some of the minor prophets, like Jonah and Habakkuk, are really the most radiant parts of Biblical history, and the characters there described, in a literary point of view, are transparencies and illuminations.

Among such as these, the book of Ruth is one of the wonders of the Bible. It was written as a part of the genealogy of David, in the first instance, and is an important link in the history of Jewish royalty. It is also an indispensable proof for the lineage of Jesus Christ. Whether it was written by Hezekiah, Ezra or Samuel, it has always been an undisputed part of the sacred canon; but the proofs of its authorship are generally assigned to Samuel. Since his day, the book has always held its place among the sacred writings.

Both in its historical and prophetic character, this deeply interesting book has many points of hidden meaning which need alike a spiritual faith to apprehend, and a critical acquaintance with Oriental and Biblical literature to explain. But apart from any recondite and remote allusions, and aside from those suggestive emblems which have a bearing upon evangelical truth, to

be developed in the fulness of time, there are upon the face of this narrative, those touches of nature which find a ready response in every mind having true taste and genuine feeling.

It is said that Dr. Samuel Johnson on one occasion had gathered around him that select circle of literary friends who often met to hear the recitations of each other's productions of genius, or to listen to such results of literary discovery as any one might find among the unknown relics stored away in the corners of great libraries, or among restored fragments of ancient learning which were now and then brought to light. At this interview the celebrated critic read to his friends what he said was a pastoral in prose, or what they might call a *Bucolic* or a *Georgic*, if they could give it a name, and locate its authorship and characters. After reading from some manuscripts or scattered leaves, this entire book of Ruth, his literary associates were enraptured with admiration. They enquired where such an original and matchless production had originated; how it came to be known; and they declared that in all their classical readings they had never seen it, nor the like of it; and that such a relic of literature was now destined to immortality. The reader at length told them that this literary gem could be found in their printed Bibles, far back among the unread records of the Jewish judges and kings; and that in neglecting these ancient chronicles for heathen classics and for modern literature, they had overlooked the fountain of the purest learning.

It is one of the peculiar excellencies of these ancient Scripture narratives, that their portraits of character are true to the life, and are at once recognized by the lovers of what is genuine in nature, even in the remotest times and countries. Full three thousand years have passed since the events and persons of this narrative formed a part of the then acting age; and yet so fresh are these scenes, so tender are these strokes of nature, that artists have vied with each other, in bringing out these features as the choicest subjects of their genius, whether in poetry, sculpture or painting.

It is indeed true that even now, in some of the sequestered spots of Palestine and Syria, the characteristic habits of the ancient oriental life are almost as unchanged as the hills and vallies of their natural scenery. In no civilized or half civilized country in the world, except in that region, can we be sure of seeing, in our remote day, any thing like a resemblance of the manners, occupations or costume, which formed the every day life of that picturesque and distant antiquity as it is portrayed in these brief annals which form the episodes of the earlier writings of the Bible. It is not a slight argument for the genuineness and inspiration of that Book, that it alone, of all existing records, connects the dim ages of the infancy of our race with the acting present, and that it is also the connecting link between our race now and the last generations of it, when human history shall end.

But while manners and scenes may change, religion changes not; and as it is grounded in truth, and operates upon our nature, both the presence and the absence of religion can be recognized by the same essential marks in the persons of this ancient history, equally with the tests which the gospel gives us now.—These opposing principles

Canada East.

Paul and his Craft.

BY REV. JOHN CUMMING, D. D.

After Paul had preached the Gospel in the truly eloquent and impressive terms which we studied in a previous reading, he left Athens, the metropolis of wisdom, not only in Greece but in the world, and came to Corinth, a city of a very depraved and abandoned character. It seems, that in that city he found a Jew named Aquila, and his wife Priscilla, who were exiles from Rome under an imperial decree; and who found in Corinth, which was a province of the empire, that shelter which they were not permitted to enjoy in the capital. And it seems that Paul, because he was of the same craft, abode with them, and wrought at this occupation, which was also theirs—namely, that of tent-making. The explanation of this is the fact, that in Judæa, in the days of Paul, and in the provinces associated with Judæa, nothing was more common than for the most learned and accomplished men to be taught some trade by which, in case of emergency, they might earn their livelihood honestly and respectfully.

Paul, you recollect, was an accomplished scholar, brought up at the feet of Gamaliel, a first-rate linguist, acquainted with all the literature of Greece and of Rome, skilled in all the casuistry of his own country and of his own party; and yet, in connexion with this, though a man of distinguished family, though a man of accomplished learning, he did not, like some other people in modern times, find it beneath his dignity to learn a trade by which to work with his hands when he came among a people where his learning

are represented, by Ruth, the example of constancy in faith; and Orpah, who, with her divided heart, at length became a backslider and apostate, and returned to the world where she belonged. God and mammon hold their empires as wide apart as ever, and the dividing line, though sometimes not easy to be discerned, parts off the subjects of these two kingdoms into those who "are of the world," and those again, who "are not of the world." There is the same contest between the world and religion going on among us, as was seen in these two sisters, Ruth and Orpah. The ancient faith of God's people was in a deadness to the world, and a separation in spirit from it. The chosen people of God, under the ancient covenant, were called out from among the nations; and from the first, they were strangers and pilgrims. They had a mark upon them which made them as aliens in the presence of neighboring peoples, and it was touchingly said of them: "They shall dwell alone, and are not reckoned among the nations."

So it is, that in heart, and in the inner life, Christians are "not of this world." Engaged in all its active duties—with a full share of the secularities which belong to their callings—holding their places of trust, of labor, and sometimes of honor, among their fellow-men—these Christian wayfarers have an indelible character in their secret history which allies them to things unseen. But their prevailing temper and the bent of their lives show plainly that they seek a better country, even an heavenly one; and that they are strangers and pilgrims on earth as their fathers were.

—Southern Baptist.

### The Vantage Ground.

"No pleasure," says Bacon, "is comparable to the vantage-ground of truth."

And in this case as in Gurney's maxim on happiness to be found in kindness, the pleasure is only equal to the power.

There is real, genuine, whole-hearted pleasure in knowing that you are right—that God is on your side—that his word has revealed the truth so plainly that there is no mistaking the mind and will of the Spirit. Then a man rises up to a noble enthusiasm in the defence and spread of his faith. He counts it all joy if he suffers for it, and is ready to die a martyr if a victim is demanded.

There is great power, too, in having this vantage ground to stand upon. Any man fights better when he has the best ground. It gives him confidence, and the prestige of victory. Sure of being right he presses his argument home upon his adversary, with a will, and every blow tells. He is not fighting his own battle only. He is the champion of truth; and men, angels and God himself are interested spectators of the conflict in which he is engaged. Compassed with such a cloud of witnesses, and shielded with the consciousness of being right, and wielding the sword of truth, he has indeed the vantage ground, and is sure to win the day.

### Prayer a Sign of Life.

"Prayer," says John Fox, martyrologist, "is the breath of the new creature, and the sign of a spiritual life. Christians, let your prayers be secret, sincere, fervent, and constant." "The way to heaven said a good man, is through the closet," and they that have been eminent in piety have been excellent in prayer. David would not let a morning pass without prayer, yea, three times a day he was at this blessed duty. It was his element and constant. Your prayer must be fervent if it be effectual. Prayer without fervency is a bullet without powder, or as a bird without wings, that cannot mount up into the air. Holy fire must be put to the daily sacrifice. God answers by fire. He that looks upon the heart regards the manner of your prayers. Cold, slight, murmuring over a few petitions, either out of custom or to stop the voice of conscience, will not avail.—Christians, the time that you spend with God is the sweetest time and best improved. Therefore, if thou lovest thy life, be thou in love with prayer.

Dear reader, can Jesus say of you, "Behold

he prayeth." Are you earnest in prayer? or are you cold, formal, and freezing? Stir up yourself every hour of the day to take hold of God, and wrestle, Jacob-like, for a blessing, until you as a prince have power with God and prevail. But "pray in the Holy Ghost" and in faith, and let not your earnestness be the mere excitement of the flesh. "Then shall ye seek me and find me," says the Lord, "when ye shall seek after me with all your heart."

### Napoleon's Tomb.

Few sights in Paris are more striking to a stranger than the tomb of the great Napoleon. On the outskirts of the city stands a large hospital for worn-out and wounded soldiers. It is marked by a lofty dome.

Directly under the centre of the dome there has been constructed lately a round hollow burying place, about fifteen feet deep, in the floor of the building, and of about twenty-five or thirty feet diameter. It is formed entirely of white marble, and surrounded by a low wall of the same. In the centre of the circle stands a stone coffin of red marble or granite, of the most beautiful and costly workmanship, and it is for the remains of the great warrior Napoleon, which several years ago were brought from St. Helena, and are at present resting in a recess or chapel close to the tomb, guarded by veteran soldiers.

Around the low wall, with their faces fixed on the tomb in the centre, stand twelve statues of white marble, each intended to represent, in a figure, one of twelve of Napoleon's greatest battles, as Austerlitz, Marengo, Jena, &c., the names of which, edged with a wreath of laurel, are inlaid with green, on the marble floor, opposite the respective statues.

A few feet back from the tomb stands a lofty altar of black marble, where mass is offered from time to time by a papal priest, we suppose for the repose of the soul of the dead! In front, candles are burning on the altar; on the back, are inscribed, in French, the following words, which were among the last uttered by Napoleon:

"It is my wish that my remains may be laid by the banks of the Seine, in the midst of that French people whom I have loved so well."

Such is human glory! His greatness passed away, and he died, in exile on a lonely isle in the Atlantic Ocean. Surely "the Lord of Hosts hath done it, to stain the pride of all glory." That gorgeous tomb will cover his mouldering body; and there he will lie, surrounded by the memorials of conquest and carnage,—as it were embalmed in blood,—till the Lord comes to judge the world at the last day.

How different our feeling in thinking of a Christian's grave! "Precious in the sight of the Lord, is the death of his saints." How different, for example, the spot where, in ancient times the great Apostle of the Gentiles was laid, or the resting place of John Bunyan, or those men of God who conquered many souls for Christ with the sword of the Spirit, which is the Word of God. How blessed, after a life of love and labor, for the weary soldier to lie down embalmed in that promise: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

### Always Beginning.

Some are all their days laying the foundation, and are never able to build upon it with any comfort to themselves, or usefulness to others. And the reason is because they will be mixing with the foundation, stones that fit only for the following building. They will be bringing their obedience, duties, mortification of sin, and the like, into the foundation. These are precious stones to build with, but not meet to be first laid to bear upon them the whole weight of the building. The foundation is to be laid in mere grace, mercy, pardon, in the blood of Christ; this the soul is to accept of, and to rest in, merely as it is grace, without the consideration of anything itself, but that it is sinful and obnoxious to ruin. This it finds a difficulty in, and would gladly have something of its own to mix with; it cannot tell how to fix these foundation-stones, with-

out some cement of its own endeavors and duty; and because these things will not mix, they spend a fruitless labor about it all their days. But if the foundation be of grace, it is not at all of works; otherwise grace is no more grace in this matter; it utterly destroys the nature of grace, which, if it be alone, it is not at all.—Owen.

### Pruning the Vine.

"I am the vine, ye are the branches."—John 15:5.

Gotthold, visiting a person who was in deep affliction and sorrow, was told by the family that he was in the garden. Thither he followed, and found him employed in clearing a vine of its superfluous leaves. After a friendly salute, he inquired what he was doing. "I find," was the reply, "that owing to the abundant rain, this vine is overgrown with wood and leaves, which prevents the sun from reaching and ripening the grapes. I am therefore pruning part of them away, that it may bring its fruit to maturity."

Gotthold rejoined: And do you find that in this operation the vine resists or opposes you? If not, why are you displeased that a gracious God should do to you what your vine must not be pleased that you do to it? You prune off the superfluous foliage in order that it may bear the better fruit; and God takes away your temporal blessings and earthly comforts in order that faith may produce its noble fruits of love, humility, patience, hope and prayer, and these larger, and sweeter than before. Let them talk as they please. When a man has a superfluity of all things, and is a total stranger to the cross, the Sun of righteousness, with its gracious rays, can scarcely reach the heart: and hence his Christianity usually bears only the hard and acrid fruits of hypocrisy, pride, unkindness and implacability. Let God, therefore, do with you as he will; he will do you no harm.

You are now stripping the vine of its leaves; in the spring you hood it, planted layers, pruned the suckers, and bound the branches. My friend you are yourself a branch on the spiritual vine, which is the Lord Jesus. God is the dresser, and he well knows that, without his grace and care, he can look for no good at our hands. This is the reason why he employs contempt to lay you in the earth, trials to prune, afflictions to restrain, and poverty to strip you of your leaves. He intends it all to make his grace sweeter to you, and your heart sweeter to him.

My God, withdraw not from me thy care, otherwise I shall grow wild and corrupt. Prune, bind, and strip me as thou wilt; my comfort shall be, that thou canst never mean it for evil.

### "Comic" Religious Addresses.

If the spread of a style so pernicious receive no check, we know not what vulgarities, what indecencies, and what degradation of things sacred the pulpit may not ere long have to answer for. We have ever felt, and have not failed to express, our earnest desire that the working classes should be spoken to in their own way; but certainly not in this way. That such chatter should gather thousands to listen, or have its multitudes of publishers when published, is by no means extraordinary. The clown in the booth, the comedian on the stage, the cheap John hawking his wares in the public highway, all gather crowds by indulging in rude, coarse, and sharp humor.

Only thus, it is said, can the multitude be gathered. Yet the multitudes heard Jonathan Edwards, and trembled. Richard Baxter, Adams and Howe, effected more than our modern pulpit novelists will ever do. It is not in this way that the problem, now so much talked about, of "adapting the pulpit to the wants of the age," is to be solved. Life in the pulpit need no more be accompanied by spasms than torpidity; and a man may weave into his speech the vivacity of Colet, Latimer and Robinson, without the capers of Santa Clara or Friar Gerund.—*British Banner*.

### Lost! Lost! Lost!

Just after breakfast a few days since, we were startled by the hasty tolling of the Court

house bell, as if for fire. Every one rushed into the streets, but it was soon ascertained that the bell tolled for a lost child, not for fire. "A child lost!" The announcement sent a pallor to every cheek, and a tremor to every heart, and tears to many eyes. Parents thought of their own little ones, and rejoicing that it was not their child, hastened to join in the search. The mechanic left his shop, the merchant his goods—only one thought filled every mind, "a child lost." Arrangements were made for a thorough and speedy examination of every place the child could possibly have reached. No pains or trouble were to be regarded—"we must find the child," was the universal sentiment. Just then the little fellow was brought in from the country, whether he had gone the night before without the knowledge of his parents.

What a joy we all felt that he was found. How thankful that he was not wandering away, exposed to the bitter cold, and the driving snow. And with what a sensation of relief we returned to our homes, rejoicing over "a child found."

Do you not hear that knell? It tolls for a lost soul—a soul wandering on the dark mountains of sin, lost to all good, to God, to Heaven. It may be the soul of your parent or your child, your brother or your sister, your husband or your wife—will you not hasten to the rescue? Perchance the erring one may be reclaimed, and led back to the fold of Christ. Angels in heaven may rejoice over him "who was lost and is found." Haste, ere it be too late, to show the wanderer the only path that can lead him to happiness and to heaven.

It may be your own soul is lost—wandering far from God,—and every moment in danger of eternal death. Christ is seeking you. He came to seek and save the lost—listen and you hear him calling you! Answer that call: follow the sound of that voice, and you may reach heaven. But neglect it, wander on, and still on, in sin: refuse every call of love and mercy, and you will at last wake up in despair, to echo through the long, long ages of eternity the wail of the ruined soul—"Lost, lost, lost!"

### Losses Compensated.

Consider, even, the undoubted sores and trials of this mortal life. "Sweet are the uses of adversity." With all pains and losses there are sent blessings, or remedies, or, at least, alleviations if we will only receive them. Of old times was it not found that what the Church lost by martyrdom was more than repaid by new accession of converts, and new fervor of zeal? The Church lost a deacon, Stephen; but how rich and strange the compensation, as from the deacon's martyred dust there sprang an apostle, Paul!

For the individual, too, as well as the community, disease and calamity have their uses, their alleviations, even their ample compensations. Uses—forasmuch as they serve to refine, humble, and hallow the character. Alleviations—since "God stayeth his rough wind in the day of his East wind." And even compensation—for some help, some vantage, not seen at first, is sure to reveal itself to those that are watchful and wise. When Paul came to Macedonia "his flesh had no rest;" but God comforted him "by the coming of Titus." Thus, often when we are in great straits, some Titus comes—some friendly compensation—and we are not weaker, rather stronger; and after tears, sometimes in our tears, we are happier than before. It is true of life, as with nature, that with the dark cloud God sets a rainbow in the sky.

### Waldenses Coming to Western Virginia.

A communication has been published in several of the religious and secular newspapers, from the Rev. Mr. Lorriaux, who has been for some time laboring for the spiritual benefit of the French population of Boston, designed to awaken the sympathy and call forth the benevolence of the American people in behalf of a large number of pious, frugal, and industrious Waldenses, anxious to emigrate to this land of civil and religious liberty. The reasons given for this desire, were the limited territory to which they are

confined at home; the sterility of the soil; the prospect of continuous poverty to themselves and their descendants; the excessive taxations; the constant attacks upon their holy religion; and the annoyances to which they are exposed from a Jesuitical and Inquisitorial priesthood. It is now stated, on reliable authority, that Mr. Lorrain has secured three thousand acres of good land, to be occupied by his congregation about to come to this country—numbering some five hundred souls—in Monongalia county, Virginia, within eight miles of Morgantown, and only twenty miles from the Pennsylvania line, at the low price of seventy-five cents per acre. This gentleman supposes the report of this purchase will induce many thousands of French Protestants to seek new homes in the same, or similar localities, leaving their own country, where their dearest rights are always in danger, and where land commands a price of from \$300 to \$500 per acre. Whilst the old world cannot well afford to lose such people, they will be welcomed to this. A blessing to any community will be those who profess the faith of the Huguenots, of the Jays of New York, and of the Marions of South Carolina. The history of the Protestantism and piety of the devout French and Swiss of former days, is not now as generally known as it should be, or as it will be.—*Pres. Banner.*

### "Abraham the Believer."

What did he believe? He believed what God told him, to wit—that he should have a son, and that through that son should come the promised Redeemer. He thus firmly, hopefully believed the truth of God, on the simple authority of God. By this belief he was justified, or accounted righteous. He was regarded by God, as if he had never broken the law of God, nay, as if he had invariably kept it.

In this sense he was the "Father of believers," for he illustrated in his own conduct what it is to believe, and experienced the precious blessings which flow from believing.

Those now who are justified, or accounted by God as righteous, are justified in the same way. It is by believing the truth of God, and acting accordingly. They believe as God tells them—that they are sinners,—that Christ "died for their offences and rose again for their justification,"—that He is an able and willing Savior,—that there is no other Savior, "no name given under heaven among men whereby they can be saved, but the name of Jesus," and they cordially accept him as such;—"venture on Him, venture wholly." This done they are justified,—justified by believing, and are the children of Abraham in that they do as faithful Abraham did, and are "blessed with faithful Abraham."

If we are ever saved, we must be justified—for no one can be saved who is in a state of condemnation; and if we are justified, we must be justified in the same way as "Abraham the Believer." If we believe, God will deal with us as he dealt with him,—treat us as believers,—as if we were righteous, and bless us with heavenly and spiritual blessings. And if we do not believe, we shall be accounted as under the law, as violators of it, and shall suffer its penalty. "Believe on the Lord Jesus Christ, and thou shalt be saved." "He that believeth, shall be saved, and he that believeth not shall be damned." Say then—"Lord I believe; help Thou mine unbelief!"

"Just as I am, without one plea  
But that thy blood was shed for me,  
And that thou bidst me come to thee,  
O Lamb of God, I come!"

Just as I am, and waiting not  
To rid my soul of one dark blot—  
To thee whose blood can cleanse each spot,  
O Lamb of God, I come!

Just as I am—poor, wretched, blind—  
Sight, riches, healing of the mind,  
Yea, all I need, in thee to find,  
O Lamb of God, I come!

Just as I am---though tossed about  
With many a conflict, many a doubt,  
Fightings within and fears without,  
O Lamb of God, I come!

Just as I am, thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,

Because thy promise I believe:  
O Lamb of God, I come!  
Just as I am: thy love unknown  
Has broken every barrier down;  
Now to be thine, yea thine alone,  
O Lamb of God I come!  
*Religious Herald.*

### The Promised Return.

"I will come again and receive you unto myself; that where I am, ye may be also."—John 14:3.

Another "word of promise" concerning the Church's "blessed hope." Orphaned pilgrims, dry your tears! Soon the morning hour will strike, and the sighs of a groaning and burdened creation be heard no more. Earth's six thousand years of toil and sorrow are waning; the millennial Sabbath is at hand. Jesus will soon be heard to repeat concerning all his sleeping saints what He said of old regarding one of them: "I go to awake them out of sleep!" Your beloved Lord's first coming was in humiliation and woe; his name was, "the Man of Sorrows;" He had to travel on, amid darkness and desertion, his blood-stained path; a chaplet of thorns was the only crown He bore.

But soon He will come "the second time without a sin-offering unto salvation," never again to leave His Church, but to receive those who followed Him in his cross, to be everlasting partners with Him in his crown. He may seem to tarry. External nature, in her unvarying and undeviating sequences, gives no indication of his approach. Centuries have elapsed since He uttered the promise, and still he lingers; the everlasting hills wear no streak of approaching dawn; we seem to listen in vain for the noise of his chariot wheels. "But the Lord is not slack concerning his promise;" He gives you "this word" in addition to many others as a keepsake—a pledge and guarantee for the certainty of his return—"I will come again."

Who can conceive all the surpassing blessedness connected with that event? The Elder Brother arrived to fetch the younger brethren home! the true Joseph revealing himself in unutterable tenderness to the brethren who were once estranged from Him—"receiving them unto himself"—not satisfied with apportioning a kingdom for them, but, as if all his own joy and bliss were intermingled with theirs. "Where I am," says he, "there you must be also." "Him that overcometh," says he again, "will I grant to sit with Me on my throne."

Believer, can you now say with some of the holy transport of the apostle, "Whom having not seen, we love?" What must it be when you come to see him "face to face," and that for ever and ever! If you can tell of precious hours of communion in a sin-stricken, woe-worn world, with a treacherous heart, and an imperfect or divided love, what must it be when you come, in a sinless, sorrowless state, with purified and renewed affections, to see the King in his beauty! The letter of an absent brother, cheering and consolatory as it is, is a poor compensation for the joys of personal and visible communion. The absent Elder Brother on the throne speaks to you now only by his Word and Spirit—soon shall you be admitted to his immediate fellowship, seeing Him "as he is"—He himself unfolding the wondrous chart of his Providence and grace—leading you about from fountain to fountain among the living waters, and with his own gentle hand wiping the last lingering tear-drop from your eye. Heaven an everlasting home with Jesus! "Where I am, there ye may be also." He has appended a cheering postscript to this word, on which he has "caused us to hope":—"He which testifieth these things saith, surely I come quickly."

### The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper

of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

NO. VI.

Dear Sir:—We have with much astonishment read your most singular remarks upon the resurrection of the wicked from the new earth. That it is subsequent to the conflagration predicted by Peter, you argue from Rev. 20:9; which you say represents the wicked, when raised, encompassing the beloved city, which according to Rev. 21:2; cometh down from heaven, only upon the new earth. We think it very strange, that you should suppose that the camp of the saints, and the beloved city, Rev. 20:9; and the holy city, the new Jerusalem seen by saint John coming down from God out of heaven, Rev. 21:2, should be the same. If you have any evidence of this, we should like to have you present it in full. As for us, we see no reason for such an opinion. We should as soon think that Jerusalem, the ancient city of the Jews, where stood the temple of God and the kingdom of heaven, were the same.

Again as you say, in reference to those nations living in the four quarters of the earth, at the time of Satan's release; where he will go to meet, deceive, and organise them into one mighty army.

True,—Satan finds them in the four quarters of the earth, because they are raised and he is loosed at precisely one and the same epoch; and hence when he goes from his prison, he finds subjects in waiting for his command. Their resurrection and his liberation being synchronous, his finding them in waiting when he turns to seek them, does not require that they should have been living before his release. And therefore there is nothing in the circumstances of the case that is incompatible with the supposition that those deceived are the resurrected wicked.

We have strong objections against the views of the negative as expressed in the foregoing.—We dislike the idea, that the wicked will have such a part, and place in the new earth, which is to be the abode of righteousness and glory forever. According to the views of the negative the wicked will have a long time in that better world, and occupy the same or a greater part of it, with the devil their commander and leader.—They will sleep there at least one thousand years—the whole length of the Millennial reign of the saints—they from that holy land of rest, occupied by the redeemed of the Lord, they will awake from this holy ground, in number as the sand of the sea, and live there for a season, where they will be found in waiting orders by Satan, when he goes forth from his long confinement, to deceive and organize them into the greatest and most numerous army ever recorded in the history of warfare,—in number as the sands of the sea,—spreading themselves over the entire breadth of the new world, as they march from Gog and Magog to the camp of the saints and the beloved city—surrounding the same—sweeping everything before them in their way, from the four quarters of the earth to the encampment of the saints—perfectly triumphant and victorious until fire shall come down from God out of heaven, and devour them; thereby saving the camp of the saints and the beloved city from certain destruction—which must have been the fate of both, had it not been for the divine interference in their behalf.

To accomplish all this, must consume a long period of time. So much could not be done in a moment, in the twinkling of an eye at the last trump, when the wicked shall come forth from their graves with shame and everlasting contempt unto the resurrection of damnation.

To accomplish all this, must consume days, months and years, unless the devil and the wicked are to be much more powerful subsequent to the resurrection than before.

It must necessarily take a long time to deceive so many alike, and have them so perfectly united in the same delusion. It must require another long period of time to gather them together from the four quarters of the earth, and to organize them into such an army.

Another long period of time would be required to march such an army over the whole breadth of the earth from Gog and Magog, and bring them up from thence to the camp of the saints and around the beloved city.

Now who, we would ask, can believe this?—Who can believe that the devil and all the wicked dead, when raised from their graves will have such a brilliant career in the new earth, where the righteous have dwelt in glory for a thousand years—the home of the redeemed and the land of their rest? Who can believe, that the holy land of Emmanuel's reign will ever be polluted with such a pathway through it?

It is so inconsistent with Rev. 21:24—26, and many other texts of Scripture, that I cannot believe it; neither can I see how any one can who reads the last cited text, from Rev. 21.

"And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it."

In these verses, just cited from Rev. 21:24—26, it is affirmed by the apostle that the kings and nations of the new earth shall not cease to bring their honor and glory into the holy city, the New Jerusalem. But if the nations in the four grand divisions of this new world are the wicked and all under the deceptive influence of the devil, waiting for him to organize them into an exceeding great army, that shall occupy the whole breadth of the new earth from Gog and Magog to the camp of the saints and the beloved city; we cannot see how the affirmations of the Apostle can be fulfilled.

According to the views of the negative the nations of the new earth, at the time of Satan's liberation, will be the resurrected wicked waiting for him to deceive, organize them into one vast army, and to march them up from Gog and Magog upon the breadth of the earth against the camp of the saints and the beloved city, to destroy the people of God and their city—disappointed of success only by a devouring fire from heaven, which consumed them, after they had surrounded the habitations of the just. But according to the Apostle John in the foregoing citation from Rev. 21, the kings and nations of this earth in the restitution, are those which are saved, who bring their glory and honor into the holy city; by the light of which they are constantly guided in their devotions to God.

Now is it possible for both to be right about this matter? Shall we have, at the time of Satan's liberation, all the wicked in that land of living fountains and sun-clad hills and fruitful vales, spreading themselves over its whole length and breadth under the organized command of the devil; marching up in warlike vengeance to the holy city and surrounding the same with an army far more numerous than the legions of Cesar, and the millions of Xerxes; and holy nations with their kings and rulers, in a meek and peaceful spirit with banners of love waving as they go forth with the honors and glory of their kingdoms to the new Jerusalem? This is impossible, that we should have both classes in that world of light and glory where the weary shall be at rest and the wicked cease from troubling them.

That the resurrected wicked are not the nations here referred to, is evident from the fourth, seventh and eighth verses.

In verse fourth it is said that Satan should deceive the nations no more, till the thousand years should be fulfilled. What nations are here referred to, that shall not be deceived any more for a thousand years? Is it the nations that shall not inherit the new earth for the period of time that Satan is bound? If so, then it must be the nations which shall be living on the earth at the end of the thousand years and not the resurrected wicked; that will be deceived when Satan shall be loosed from his prison.

For you will see, that the nations which are not to be deceived during the thousand years are at its expiration to be deceived. The eighth

verse proves, that the nations in the four quarters of the earth at the end of the thousand years are undeceived people, and have been for a thousand years. Hence we see that Satan has great work to do when he is loosed out of his prison, to deceive, and bring them under his influence.

If it be the living nations that shall not be deceived,—then it must be the living nations that shall be deceived at the end of the thousand years and if so, it cannot be the resurrected righteous

that shall live upon the earth, during the thousand years and be deceived at the end of the same. It cannot be said of the wicked in perdition, verse fourth, that they shall not be deceived any more for a thousand years; this will not be pretended by the negative, that the wicked in hell will be freed from all the power of the devil during the period of time he shall be bound. If the fourth verse cannot be applied to them while in hell, the 8th verse cannot be applied to them when raised from the dead. It must therefore be applied to a people living upon the earth, this side of the general resurrection of the just.

We have one more strong objection to the views of the negative upon these verses, in applying them to the resurrected wicked. The wicked will be raised by the infinite power of the Son of God. To suppose that the devil will be able, or permitted to interfere in any way and cause a delay of the judgment of the wicked when raised, is so very inconsistent, that it needs no refutation. Can you suppose, that Satan will then be able to exercise a controlling influence over the wicked when raised, and take them from the custody of the Judge, and organize them into an army, and march them from Gog and Magog to the beloved city?

When the Son of man shall come in his glory he will raise all the dead, and bring all nations before him instantaneously for judgment, giving the devil and the wicked no time to enter into such hostile arrangements as the negative has argued from Rev. 20:4-8.

Yours truly,  
EBENEZER PEASLEE.

Newton, N. H., Jan. 8, 1858.



## ADVENT HERALD.

BOSTON, FEBRUARY 5, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### Israel's Passage of the Jordan.

The passage of the Jordan, by the hosts of Israel, at the close of their forty years' wandering in the wilderness, was one of the sublimest spectacles recorded in history.

Of all the multitudes who came out of Egypt, of twenty years old and upward, only Caleb and Joshua remained. The carcasses of that entire generation, those two excepted, had fallen in "that great and terrible wilderness wherein are fiery serpents and scorpions, and drought, where there was no water, but what came miraculously from the flinty rock, where there was no food, but what was miraculously supplied, where their clothes did not wax old upon them, nor their shoes wax old upon their feet, and where they had witnessed all the signs and the great miracles which the Lord had wrought for them. And now another generation, comprising those who had been born, or had grown up in the wilderness, had taken the place of their fathers, and had pitched in the plains of Moab, at Shittim, about seven miles east of the fords of Jordan, near Jericho. Their great leader had given them his parting instruction, had seen the land of promise from the top of Pisgah, had died in his full strength at the age of 120, and been buried by the Lord in an unknown valley; and Joshua is commissioned in his stead, as the leader of Israel.

The thirty days of weeping and mourning for Moses being ended "The Lord spake unto Joshua the son of Nun, Moses' minister," and said "Arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given you, as I said unto Moses. From the wilderness and this Lebanon unto the great river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun shall be your coasts. . . unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them," Josh. 1:1-6.

Thus commissioned as Israel's commander, Joshua gave instructions to the officers of the people, to no-

tify them to prepare food, for that in three days they were to pass over Jordan. Two spies had been previously sent, who had found safety and protection in the house of the harlot, or hostess, Rahab, and had returned and told all that befel them to Joshua. And early in the morning Joshua and all Israel removed from Shittim to the river Jordan, and encamped on its eastern bank.

The wives, little ones and the cattle of the two and a half tribes whose possession was to be on the east of Jordan were to remain on that side, while all their "mighty men of valor" passed over with the ten tribes to subjugate the west of Jordan. After three days the hosts of Israel made preparation for crossing. Under the Divine appointment, the priests bore the ark in advance of the people; and when the "feet of the priests that bore the ark were dipped in the brink of the water," "the waters which came down from above" stopped in their onward and impetuous flow, they "stood and rose up upon a heap very far" back towards the sea of Tiberias, being piled up and accumulating above, while the waters below flowed off towards the Dead Sea, leaving the channel of the river bare for several miles of its course. This was a more stupendous miracle than the parting of the sea when Israel came out of Egypt; for Jordan was a flowing stream, and it was at "the time of harvest, when Jordan overfloweth all his banks." The priests bore the ark to the middle of the vacated channel, and "stood firm on dry ground, in the midst of Jordan," "until all the people were passed clean over," which must have occupied nearly a day; and when the people had passed over "right against Jericho," which was some distance back from the river, and had placed a memorial of twelve stones in the bed of the channel where the priests' feet stood, and had taken twelve stones from thence, for a memorial to their children, then the priests that bore the ark, left their place in the midst of Jordan; and no sooner were the soles of their feet lifted up onto the dry land, than the symbol of the Divine Presence being removed, "the waters of Jordan returned to their place, and flowed over all their banks as they did before." Thus the Lord magnified Joshua, showing by the parting of the waters of Jordan, and their accumulation above, that He was with him—so that the people "feared him, as they feared Moses, all the days of his life"—the river being dried, "that all the people of the earth might know the hand of the Lord, that He is mighty," and that Israel might fear him for ever.

"The people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho"—being preceded by "about forty thousand prepared for war," who "passed over before the Lord unto battle, to the plains of Jericho;" it lacking just five days of forty years since their departure from Egypt under Moses' leadership.

### The Promised Land.

So numerous are the scriptures respecting the earth, as the residence of the redeemed, that the apathy and indifference which many manifest respecting it, not to say opposition, is really surprising.—Have not such reason to pray that the rebuke to Israel may not be said to them?—"Yea, they despised the Pleasant Land, they believed not his word; but murmured in their tents, and hearkened not unto the voice of the Lord." If angels desired to look down upon earth when Christ came to suffer, will they not much more do so when he shall come to reign. Many prophets and righteous men desired to see the days of the mere Gospel dispensation: and shall any of the righteous have no longing anticipations respecting that most glorious of all dispensations, the regeneration? Shall the earnest expectation of the creature wait for it?—shall the spirit and bride invite to it? and shall there be Christians who have no earnest expectation, no groan or emotion, nor any desire respecting it? Shall the representatives of the redeemed, in the symbolic visions shown to John in Patmos, sing, "We shall reign on the earth," and that song of the restored earth awaken no response in the breasts of those who hope to join in the song of the redeemed?

### Words of Comfort.

"Wherefore, comfort one another with these words," 1 Th. 4:18.

When the bereaved and stricken heart is sorrowing for the loss of friends, the words of comfort which the apostle has prescribed, have respect to the resurrection. "I would not," says Paul, "have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The coming of the Lord, and the resurrection of the just are the hope of the Christian. They cheer him in his greatest despondency, and dispel the gloom from his darkest trials.

But particularly is this his source of consolation when bereft of Christian friends. We know that he has only parted from them for a season, and that there is to be a reunion, when Christ shall bring again all that sleep in the dust of the earth. Thus Christ comforted the sisters of Lazarus, saying, "Thy brother shall rise again;" and thus should all Christians, with the promises respecting the resurrection, comfort bereaved Christian friends.

And yet how many, in all their ministrations, never make allusion to that day! Do such realize the value of that promise? or do they know the efficacy of "these words," as a source of consolation?

### The Greek, Aion.

Bro. Bliss:—In the Herald of Jan. 15th, I find your answer to my inquiries relating to the Greek word "Aion," with all its various uses, significance and connections.

In the 16th section of your answer, you say;—"These points of discrepancy, will all be seen to be sustained, by a collation of all the passages in which the word occurs; which we have done for the purpose of arriving accurately at the results in the above and which can be given at any time, when such a presentation of all the various uses, significance and connections of the word may be needed."

If you have thus collected all the passages in which the word occurs, with all its various uses and significance, it appears that quite a portion of the labor has already been performed; and if you will now publish the results of your labor on this point in the Herald, you will do me quite a favor, as there are some points relating to this word aion, and its various uses, as presented in your answer, that I do not yet fully understand. Yours truly,

T. M. PREBLE.

East Weare, N. H. Jan. 22, 1859.

We cheerfully comply with the above—an accurate knowledge and just appreciation of facts, being essential to a right judgment.

The word *aion* has a classic, and also a Jewish usage. Its classic usage is to be determined by observing how the tragedians and epic poets of classic Greece used it; which was, variously, to signify time, a space of time, a life time, perpetuity, long duration—indefinite and unlimited,—and eternal duration. These various uses require that, in rendering the classic into English, the word should be represented by various terms corresponding to its uses. The present enquiry, however, has respect, *not* to its classic, but to its Jewish use—as indicated by the speakers and writers of the New Testament, where it occurs 128 times, in 102 texts: a comparison of which must determine with certainty its *usus loquendi*.

It is used as a noun, and properly rendered *world*—not the *material* earth, nor the *habitable* world, but this *dispensation* of man's probationary state, extending from the creation to the consummation—in the following scriptures. In each of these instances the form of it is "*aionos*" in the original, and it is limited in its significance by the particle *this*:

Matt. 13:22 The care of this world.

39 The harvest is the end of the world.

40 So shall it be at the end of this world.

49 So shall it be in the end of this world.

24:3 What shall be the sign of . . . the end of the world.

28:20 I am with you alway, even unto the end of the world.

Mar. 4:19 The cares of this world.

Luke 16:8 The children of this world are wiser.

20:34 The children of this world marry.

1 Cor. 1:20 Where is the disputer of this world.

2:6 The wisdom of this world.

4:8 None of the princes of this world.

2 Cor. 4:4 the god of this world hath blinded.

Gal. 1:4 Deliver us from this present evil world.

Eph. 1:12 The darkness of this world.

With a slightly differing form (*aioni*) the same word is used with a similar significance, in the following:

Matt. 12:32 Forgiven him neither in this world, neither in that to come.

1 Cor. 3:18 Seemeth to be wise in this world.

Eph. 1:21 Named, not only in this world, but also in that which is to come.

1 Tim. 6:16 That are rich in this world.

Tit. 2:12 Godly in this present world.

In the following scriptures, the same word in different forms, is applied to the world to come, or the dispensation of the future in distinction from the present:

Mark 10:30, In the world (*aioni*) to come, eternal life.

Luke 18:30, In the world (*aioni*) to come, life everlasting.

20:35, Worthy to obtain that world, (*aionos*.)

Heb. 6:5, The powers of the world (*aionos*) to come.

In the following, it is spoken (by a metonymy) of the habitable worlds as objects of creation and existence.

Heb. 1:2, By whom also he made the worlds, (*aionas*.)

11:3 The worlds (*aionas*) were framed by the word of God.

By a metonymy, also it is put for the things, customs &c. of the present state.

Rom. 12:2 Be not conformed to this (*aiono*) world.

2 Tim. 4:10 Having loved this present (*aiona*) world.

It is applied to the present dispensation, in anticipation of its close. Thus:

1 Cor. 10:11 Upon whom the ends of the world (*ton aionon*) are come.

Heb. 9:26, Now once in the end of the world, (*ton aionon*).

In the following, it is used of time indefinite, in the past.

1 Cor. 2:7, Ordained before the world was, (*pro ton aionon*).

Luke 1:70, Which have been since the world began (ap *aionos*—lit. from ever.)

John 9:32 Since the world began (ex *ton aionos*) was it not heard.

Acts 3:21 Spoken by all the holy prophets since the world began (ap *aionos*).

15:18, From the beginning of the world (ap *aionos*)

Eph. 3:9 The mystery, which from the beginning of the world hath been hid in God (apo *ton aionon*).

The same expression, and having the same significance is rendered "from ages," i. e. time indefinite in the past:

Col. 1:23 The mystery which hath been hid from ages, and from generations (apo *ton aionon*.)

The "ages to come," has the same significance as "the world to come," and it is the same in the Greek.

Eph. 2:7 That in the *ages* (*aioni*) to come he might show.

This word is once, and correctly rendered "course"—it being put by a metonymy for the practices or customs of this globe:

Eph. 2:2, In time past ye walked, according to the *course* (*ton aiona*) of this world.

Twice, this word is used as an adjective, and is expressive of eternal, as in the following.

Eph. 3:11, According to the *eternal* purpose (*ton aionon*.)

1 Tim. 1:17 Now unto the King *eternal* (*ton aionon*.)

To be continued.

### The Bridegroom.

And Who is He? To what ancient family does he belong? What are His possessions, His person, His deeds of renown?

Need I mention him? Need I pronounce a name above every name in this world or in the world to come? He is the Son of God. Before Abraham was, yea in the beginning was he. He is before all things, and by him all things consist. Can you name the one whose pedigree antedates his who is the Alpha?

Do you ask for his property, and his achievements? All things were made by him and for him. Look up to the dome of the firmament, look round upon all beneath its broad, wondrous arch, if you would see proof of what he has done, and what he owns. His title-deeds cover all continents, all worlds.

Shall I speak of his person? Would that I might. speak worthily of Jesus Christ as Immanuel—in whom dwelleth all the fullness of the Godhead bodily; whose is now a glorious body, transcedently beautiful, immortalized in celestial grace, energy and dignity. The Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth. In all things he has the pre-eminence; whom the heavens have received; who is clothed with a garment down to the foot, with a golden girdle about him; and his countenance as the sun shineth in his strength. But who with mere mortal tongue may portray him? Who with mere mortal eye can behold him? The hoary-headed Apostle, his most intimate companion on earth, was overwhelmed by his presence. When however, this mortal shall put on immortality, and all the requisites for intimate, personal fellowship with him be possessed, what honor, what bliss will be enjoyed. In his person the Godhead descends into humanity, and man is brought up into conjunction with Deity. To behold him the chiefest among ten thousand, the one altogether lovely, is the soul's banquet, her highest joy; and therein is a sweetly transforming, an indescribably enrapturing power.

Of all wonderful things done by him during the whole range of his eternal existence, the strangest

the most fruitful in glory to God, and in blessing to man, was the shedding of his blood, his doing it under a covenant, freely for the remission of sins. Ah yes, he purchased the church with his own blood. He served his time, laid out his whole estate for her. What love was that! What love is his due! An Armenian prince taken captive, together with his queen, by Cyrus, was asked if he desired the restoration of his liberty, his kingdom and his queen.— He answered : “ As for my liberty and kingdom I value them not; but if my blood would redeem my wife, I would cheerfully give it.”

Cyrus having generously restored him all, he asked his queen what she thought of Cyrus’ person.— She replied :

“ I really did not observe him; my mind was so occupied with the man who offered to give his life for my ransom, that I could think of no other.”— What absorbing admiration, what tenderness of attachment, what thrilling delight must there be among the ransomed of the Lord in the immediate presence of him who not merely offered, but actually died for them. “ And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb!”—*Sermon by Rev. A. C. Thompson.*

#### ITEMS AND NEWS.

From Italy the news is alarming. In Milan an outbreak was hourly expected, and the soldiers were suspected of sympathising with the people, to whose cry of “ Vive l’ Italia” some of them had responded. The University of Pavia was about to be opened, but although the garrison had been augmented, collisions were apprehended upon the return of the students, and the place was almost in a state of siege. The agitation in Genoa and Modena was increasing. There was difficulty between the Hungarian and Austrian regiments forming the garrison of Cremona, the Hungarians having shouted Vive l’ Italia. The Sardinian Government is preparing for war. Finally 30,000 men, from the Austrian army, have left for Italy, making a force of nearly 100,000 there. Alarming reports were still ripe respecting the significance of the remark by Napoleon to the Austrian Ambassador, but the Moniteur officially denies that they are authorized by facts. Still the impression gains ground that Europe is again on the eve of a general war. It is said that Prince Napoleon has assured Lord Cowley of the willingness of France to abandon the present system of negro immigration, if Great Britain will assist her in obtaining coolies from the British possessions. A telegram from Corfu states that the Ionian Republic is determined upon a union with Greece and will appeal to the powers who signed the Paris treaty, in case England refuses her consent. In consequence of serious disturbance in Syria, reinforcements from Constantinople had been sent for. Ferukh Khan had been made Prime Minister of Persia, and the Shah had decreed reforms in the State.

The family of Mr. John Green, at Port Jarvis, N. Y., had a narrow escape from suffocation on Monday night 24th ult. in consequence of the ignition of a large quantity of charcoal in the cellar, which filled the house with smoke and deadly fumes of carbonic acid gas. Mr. Green was awakened by the smoke and gas, and the danger to which himself and family were exposed was averted.

A bald eagle caught a wild duck in the Susquehanna, opposite Duncannon, Pa., one of the late cold days, and seated himself on a cake of ice to make his breakfast. His feet and feathers froze to the ice, and he was seen struggling till dark, and in the morning was dead and stiff.

An Iowa paper says that a very wet season last year prevented the growth and maturity of the crops in that State, and now the effects are manifesting themselves in an unwonted scarcity of breadstuffs, threatening a rise in price in which will occasion general distress, if not actual want, to thousands of the population.

On Wednesday evening last week the train from Waterville for Bangor started a fine deer, which, taking the track ahead of the locomotive, kept its way gallantly for about a mile, but was at last forced to give up the unequal contest, glad to escape by a flying leap into the outlying snow.

Patrick Kelley, who has for a number of years occupied a little cabin in the woods in Otis, Mass., was lately found frozen to death in that town, within a few rods of the Tyringham line. He was addicted to occasional “sprees,” and when found a jug was by his side.

Mrs. C. C., aged 37, wife of Enos Chatfield of Sheffield Mass., feeling unwell a few nights since, went to the cupboard and drank what she supposed to be currant wine. It proved to be corrosive sublimate, and she died almost instantly.

The citizens of Gratiot County, Michigan, are again in a suffering condition for want of food, and have appealed to the Legislature for assistance. The

crops failed again last year, and of one thousand families living in the county it is estimated that not more than one-quarter of them have the means of subsistence till the next harvest. Every year or two there is a famine in this county. The inhabitants should quit the barren region!

The farmers of Wisconsin who mortgaged their farms to the various railroads have formed a league to resist the foreclosure of the mortgages. Some 3000 or 5000 persons belong to the league, bound together by secret oaths, having signs, grips and passwords. At the late meeting of the league it was determined to resist by violent measures the attempt to foreclose.

Two weeks ago it was discovered that a Frenchman named Campan, near Detroit, had killed his wife and buried her so carelessly that the toes of the corpse appeared above ground. He was arrested, and the case sent to the grand jury.

A Hindoo of the Bhattia caste was baptized at the American Mission Chapel, Bombay, by the Rev. Mr. Harding. This is said to be the first instance of a Bhattia having embraced Christianity. Another native was received into the church on the same occasion, on profession of his faith.

At Derby, Ct., a man named Phelps was buried by the caving in of a well, at the bottom of which he was at work. The dirt commenced caving in from the bottom, and for several minutes Mr. Phelps could be seen working his way up as it fell in around him until finally it stopped his progress, and left him at least ten feet below the surface. At latest accounts his body had not been recovered.

Deborah Tracy, a maiden lady of about sixty years of age, residing at East Sheldon, died from the effects of poison, which she mistook for cough drops.

An unknown wretch quietly entered the residence of a colored washerwoman, at St. Louis, a few days since, and unobserved by her set her clothes on fire, and, amid the awful screams of the victim, made off with six shirts. The poor woman died in awful agony.

The gold fever is raging throughout the West, and hundreds of young men are preparing to start early in the spring for the newly discovered mines of Western Kansas. In many of the large towns companies of fifty to one hundred are organizing.

A young man named John Hart died in Washington by a painful accident. Returning home at a late hour, he attempted to climb over the palings of the front yard, but slipped and was caught by the neck in such a manner that he was strangled to death. His dog in the endeavor to pull his master from his dangerous position, tore the clothes entirely off from his body.

A few mornings since, a man named Tucker, his wife and two children, were found frozen to death in a barn in North Castle, Westchester county, New York. Chilled, weary and homeless, it is supposed they had sought a shelter from the inclemency of the weather, and perished.

There is now a fair prospect that the area of Alabama will soon be increased by the addition to that State of a portion of West Florida, including the seaport of Pensacola. The Florida Legislature has passed a joint resolution, which has received the approval of the Governor, leaving it to the people of the State to vote upon the question of cession. The sentiment of the Floridians is considered as being favorable to the change.

A number of reckless young men, probably from lack of better employment, and having no other means of bringing themselves into public notice, have recently been holding “ Infidel meetings,” at Washington. Their efforts, thus far, seem to result in nothing more than collecting together a crowd of noisy and idle persons, ambitious of creating a disturbance.

The Plymouth Rock says there is great excitement in the neighboring towns respecting mad dogs, and people go armed with clubs, or join the chase of the rabid canines on horseback. In Plympton, an ox belonging to Mr. J. C. Thompson, and a hog owned by A. Parker have fallen victims to hydrophobia, while dogs without number have been sacrificed.

The Buffalo Advertiser reports that the peach crop of Western New York, was destroyed by the excessive cold of the 10th. Reliable information from fruit growers in various parts of the country, shows that on the examination of the many hundreds of fruit buds all were found dead.

At a social gathering in Bangor Me., of about sixty young people, at a house on Pine street, the parlor floor gave way under the pressure and settled three feet. The company were greatly alarmed and the ladies commenced fainting. The room was cleared very rapidly and no one was hurt.

Intelligent conversation is the great charm of man, the finest solace of intellectual labors, and the simplest yet most effectual and delightful mode of at once resting and invigorating the mind, whether wearied by study or depressed by struggles with fortune.

The total number of Spiritualists in the United

States is given as 1,284,000, and the number in the whole world is estimated at 1,940,000. Maine is credited with 40,000; New Hampshire, 20,000; Vermont, 25,000; Massachusetts, 100,000; Rhode Island, 5000; Connecticut, 20,000; and New York, 350,00. The Register gives the names of 349 public speakers and 238 professional mediums. The literature of the profession comprises 500 books and pamphlets, six weeklies, three semi-weeklies, and four monthlies.

The Cadiz (Ohio) Republican says that Mrs. Burney of Tippecanoe, Harrison county, Ohio, a highly respectable lady, and a member of the Presbyterian church, during a peculiar condition of her physical and mental organization, has preached a sermon half an hour long, every other Sunday at 10 o’clock, for eighteen years. While preaching she reclines upon a bed. Her instructions are generally excellent and abound in scriptural quotations; but when she recovers her consciousness, she has no recollection of what she has been saying. Several years ago her case excited the attention of several medical gentlemen, who, while they had the utmost confidence in her sincerity, could give no satisfactory explanation of the mystery.

At Germantown, Pa. there is a harbor for dishonest domestics, known as a Servant’s Boarding House, where Bridget or Betsey can repair when out of a place, and live free of charge while there, providing she steals enough when next employed to compensate for her board. The establishment is wholly sustained in every article of housekeeping by the plunder secured by domestics. We guess a few such places might be found in Boston.

“ When a stranger treats me with a want of respect,” said a philosophic poor man, “ I comfort myself with the reflection that it is not myself that he slighted, but my old shabby coat and hat, which, to say the truth, have no particular claim to admiration. So if my hats and boots choose to fret about it, let them, but it is nothing to me.”

Bishop Janes, in a recent address to candidates for the ministry, said—“ My young brethren, there are three things, I hope you will never do; one is, to use tobacco; another, to make apologies; the third, to speak of your sacrifices in the ministry.”

The Boston (Mass.) Pilot recently gave an abstract of the annual report of the Society for the Propagation of the Faith. The receipts of the Society for 1857, from all of the globe, amounted to \$838,000; of this sum Lower Canada contributed about \$16,000. The expenditure was, in round numbers, as follows: Missions in Europe, \$159,000; in Asia, \$284,000; in Africa, \$54,000; in America, \$177,000; in the South Seas, \$73,000. The whole amount contributed on this continent was a little over \$32,000, while the sum expended here was nearly \$180,000.

During our visit to Lowell we were shown through the Laboratory of our celebrated countryman, Dr. J. C. Ayer. Scarcely could we have believed what is seen there without proof beyond disputing.

They consume a barrel of solid Pills, about 50,000 doses, and 3 barrels of Cherry Pectoral, 120,000 doses, per diem. To what an inconceivable amount of human suffering does this point! 170,000 doses a day!! Fifty million of doses per year!!!

—What acres and thousands of acres of sick beds does this spread before the imagination! And what

sympathies and woe! True, not all of this is taken by the very sick, but alas, much of it is. This Cherry Drop and this sugared pill are to be the companion of pain and anguish and sinking sorrow—the inheritance our mother Eve bequeathed to the whole family of man.

Here the infant darling has been touched too early by the blight that withers half our race. Its little lungs are affected, and only watching and waiting shall tell which way its breath shall turn.

This red drop on its table is the talisman on which its life shall hang. There the blossom of the world just bursting into womanhood, is stricken also.

Affection’s most assiduous care skills not, she is still fading away. The wan messenger comes nearer every week.

This little medicament shall go there, their last, perhaps their only hope. The strong man has planted in his vitals, this same disease. This red drop by his side is helping him wrestle with the inexorable enemy; the wife of his bosom and the cherubs of his heart are waiting in sick sorrow and fear lest the rod on which they lean in this world be broken.

O Doctor! Spare no skill, nor cost, nor toil, to give the perishing sick the best that human art can give. *Galveston, Texas, News.*

**NEWSPAPERS.**—A man eats up a pound of sugar, and the pleasure he has enjoyed is ended; but the information he gets from a newspaper is treasured up in the mind, to be used whenever occasion or inclination calls for it. A newspaper is not the wisdom of a man, or two men; it is the wisdom of the age—of past ages too. A family without a newspaper is always a half an age behind the time in general

information; besides, they never think much, nor find much to think about. And there are the little ones growing up in ignorance, without a taste for reading. Besides all these evils there’s the wife, when her work is done, has to sit down, with her hands in her lap, and nothing to amuse her mind from the toils and cares of the domestic circle.—Who would be without a newspaper?—*Franklin.*

**DEGREES OF GUILT.**—When the balance shall be struck between small sins (so-called) with great privileges, in the one scale—and crying sins with few responsibilities, in the other scale—who shall say that infinite justice may not see deeper guilt in the unkind, the uncharitable suspicion, the selfish act, and other manifestations of an un-Christ-like spirit, in which Christians are too often tempted to indulge, than in the more glaring departures from the law of God of those who have but just begun to hear of a Savior’s love, and to know anything of its constraining power?

#### SCRIPTURE TROPS.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

**FETTERS, n.** Lit. chains, or other restraints for the feet: “ Thy hands were not bound, nor thy feet put into fetters,” 2 Sam. 3:34.

— A Substitution, when their use is put for analogous restraints: “ To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints,” Psa. 149:8, 9.

**FIELD, n.** Lit., land appropriated to pasture or tillage: “ Six years thou shalt sow thy field,” Lev. 25:3.

— A Metaphor, illustrative of the place or sphere of any labor, or increase: “ The field is the world,” Matt. 13:38.

— A Synecdoche for fields: “ The hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field,” Ex. 9:25.

— A Metonymy for its fruits: “ If a man shall cause a field or a vineyard to be eaten, and shall put in his beast, and shall feed in another man’s field; of the best of his own field shall he make restitution,” Ex. 22:5. “ Why have thy servants set my field on fire?” 2 Sam. 14:31.

— A Personification, when acts indicative of intelligence are ascribed to it: “ Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord, for he cometh to judge the earth,”—so joyful is the event anticipated, Psa. 96:12, 13.

**FIERY, adj.** Lit. partaking of the nature of fire: “ These men were bound in their coats, their hose and their hats, and their other garments, and were cast into the midst of the burning fiery furnace,” Dan. 3:21.

— A Simile, illustrative of the condition, or appearance of the object designated: “ Thou shalt make them as a fiery oven in the time of thine anger,” Psa. 21:9. “ His throne was like the fiery flame, and his wheels as burning fire,” Dan. 7:9.

— A Metaphor, expressive of strictness, or severity: “ From his right hand went a fiery law for them,” Deut. 33:2. “ Think it not strange concerning the fiery trial which is to try you,” 1 Peter 4:12.

**FILL, v.** Lit., to pour or press into anything, to the extent of its capacity to receive: “ Fill the water pots with water. And they filled them up to the brim,” John 2:7.

— A Metaphor, expressive of satisfying, or of filling with what is immaterial: “ Wilt thou fill the appetite of the young lions?” Job 38:39. “ God will not avert away . . . till he fill thy mouth with laughing, and thy lips with rejoicing,” Ib. 8:20, 21. “ I would fill my mouth with arguments,” Ib. v.23.

— An Hyperbole, expressive of abundance: “ To-morrow will I bring the locusts into thy coasts . . . and they shall fill thy houses,” Ex. 10:4, 6.

**FILTH, n.** Lit. anything that defiles physically: “ Pluck away his crop, with the filth thereof,” Lev. 1:16.

— A Simile, expressive of what is contemptible: “ We are made as the filth of the world,” 1 Cor. 4:13.

— A Metaphor, expressive of vileness, or indecency: “ Put filthy communication out of your mouth,” Col. 3:8. Lot was “ vexed with the filthy conversation of the wicked,” 2 Pet. 2:7.

— A Substitution, when washing it away is put for moral or spiritual cleansing: “ He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem, when the Lord shall have washed away the filth of the daughter of Zion,” Isa. 4:3, 4.

## CORRESPONDENCE.



mountain, with his palace between the seas, shall end, and all the nations of the saved shall inherit the earth forever, even forever and ever.

N. BROWN.

Kingston, N. H., Jan. 10, 1859.

## Preaching with Notes.

Some persons object to the use of a scrip of paper containing notes (be it ever so small) by a preacher, and argue, or assert, that the minister has only to open his mouth and let words flow, without study or previous arrangement—their inspiration not having taught them Paul's lesson: "Study to show thyself approved,—give attention to reading, to exhortation, to doctrine,—meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Hold fast the form of sound words; and the things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also." Therefore, in my reading, having met with the following sensible remarks, I send them for publication. Says Dr. Cotton Mather, in his *Magnalia*, vol. I, b. 3, p. 399, in his life of John Warhan:

"The custom of preaching with notes has been decried by many good men, besides fanatics, in the present age, and many poor and weak prejudices against it have been pretended. But hear the words of the most accomplished Mr. Baxter unto some gainsayers: 'It is not the want of our abilities, that makes us use notes; but it is a regard unto our work, and the good of our hearers. I use notes as much as any man, when I take pains; and as little as any man, when I am lazy, or busy, and have not leisure to prepare. It is easier unto us, to preach three sermons without notes, than one with them. He is a simple preacher, that is not able to preach a day without preparation, if his strength would serve. Indeed, I would have distinction made between the reading of notes, and the using of notes. It is a pity that a minister should so read his notes, as to take away the vivacity and efficacy of his delivery; but if he so use his notes, as a lawyer does the minutes whereupon he is to plead, and carry a full quiver into the pulpit with him, from whence he may, with one cast of his eye, after the lively shooting of one arrow, fetch out the next, it might be a thousand ways advantageous.' I suppose the first preacher that ever thus preached with notes in our New England, was the Reverend Warhan: who though he were sometimes faulted for it, by some judicious men, who never heard him, yet when once they came to hear him, they could not but admire the notable energy of his ministry. He was a more vigorous preacher than the most of them who have been applauded for never looking in a book in their lives."

Beloved, ignorance is not the mother of pure, scriptural, acceptable devotion. We may call to our assistance every possible aid. We may, and should, as ministers of the word of God, read, hear, take notes, criticise, use notes, pray for divine assistance, and feel, after our best endeavors are put forth, "we are unprofitable servants;"—"who is sufficient for these things?" May God endow us with "the spirit of power, and of love, and of a sound mind," and make "us able ministers of the new testament," qualified to proclaim the glad tidings of the kingdom at hand; and by scriptural argument, kindly presented, stop the mouths of gain-sayers, and put to silence the ignorance of foolish men, who, as foretold, wrest the Scriptures to their own destruction, being unlearned, and unteachable, in the leading, the important truths of the gospel of God's dear Son, not knowing what is the hope of the Christian's calling, nor the time of God's final visitation to judge the world in righteousness, by Jesus Christ.

C. P. Dow.

## Christian Zeal and Activity.

In these days of activity, when the motto of men of all classes and conditions in society seems to be, "To accomplish much in little time," when every thing around moves with accelerated speed, it should be the earnest inquiry of every Christian, Am I engaging in my Master's service with all that enthusiasm which the nature of the work demands?—While the men of the world are engaging with such ardor in their several pursuits, am I, enlisted as I have in a nobler, holier cause, exhibiting a proportionate zeal and interest in its progress? It is an encouraging fact that there are, and ever have been since the establishment of the Christian religion, those willing to do all in their power for its advancement—those who have counted not even their own lives dear, that they might promote the interests of the Redeemer's cause. Such were the apostles; such were the Reformers; and such are some in our own day. But this cannot be said of the great mass of professing Christians. A want of a full and entire consecration to God renders them incapable of faithful and efficient service in their Master's vineyard. Indeed, so far from this they are but

dead weights to the church, and stumbling-blocks to the world. It is lamentable that such a state of things should exist amid the ranks of the soldiers of the cross—that there is such an unwillingness to put on the whole gospel armor and courageously fight the battles of the Lord. O Christian, art thou aware of thy high calling? Dost thou realize that thou wert called to labor? Dost thou comprehend the magnitude of thy work? Knowest thou not that the present is the only time thou mayest have to labor? Then why not up and doing? Or has the thought taken possession of thy heart, that the work allotted thee to do is so little, that there will be time enough in the future for thee to accomplish it, and that for the present thou wilt take thine ease and enjoyment amid the enchanting scenes of the world? O banish the thought—indulge it not for a moment! It is ungrateful, selfish, untrue. There is plenty of employment in the world—a wide field of Christian service, demanding the immediate, full and constant exercise of all thy bodily and mental powers; and it is thine inestimable privilege, as well as imperative duty, to enter with alacrity upon the work before thee. Why choose to be among the scarcely saved, when thou mayest have an abundant entrance administered unto thee into the everlasting kingdom? But methinks I hear one saying, "I am not learned, nor distinguished in point of social position." Yet these qualifications are not always essential in order to render effectual service to the Master. Who will say that the tiny violet, which is bent by the dew-drop, is not as useful in its sphere, as the mighty oak, which the hurricane cannot move? As in nature, so in grace: the humblest individual may be as useful as one occupying a far higher position in society. Should any complain of want of high intellectual endowments, let them remember Harlan Page, who with only the education which the common schools of 50 years ago afforded, and following the trade of a house-carpenter, was instrumental of a hundred or more conversions, and of exerting an influence extending how far the judgment only will reveal. Then let them go and do likewise.

Neither is the period of service essential to the accomplishment of much good. It is said of a certain divine who had preached the gospel for 58 yrs., giving sound doctrine from a clear head, that on looking over his past life, he was constrained to say—"There has come to my knowledge but little fruit in the conversion of sinners, while the labors of one who went from his ordination vows to the tomb in the short period of four months, were signally blessed in souls being brought to Christ." The uncertainty of much time being allotted us for labor, should be a strong motive to induce us to labor now; but strange as it may seem, there have been those, who, embracing the view that time was short, have by their actions at least indicated that they felt as though it was not of much use to labor for the salvation of others. If there are any such now, God grant that they may awake, and with zeal and fervor enter upon their work, realizing that if not done soon, it must remain undone forever.

O dear brethren and sisters of like precious faith, have not many of us been slumbering too much at our several posts of duty? Can we do more than we have done, in time past? It would seem that we of all others who are looking for the speedy return of the Nobleman, to give reward unto his servants according as their works shall have been, should be especially engaged in every good word and work—should be active, fearless and faithful soldiers, ever keeping our armor bright with service in the life-long warfare between right and wrong—the continual struggles between sin and holiness; that earnest battle, which, though it knows no complete victory this side the grave, is sure of a glorious issue in the hereafter which stretches beyond.

Shall not the new year upon which we have entered, witness a spirit of zeal and activity among us as a people? Shall we not more than ever be united in the grand object of spreading the glad tidings of a soon-coming Saviour before a scoffing world? Shall we not be more zealous in diffusing this light amid the prevailing darkness, hoping and praying that some may receive the warning, and prepare to meet the Coming One? All may do something; all should do according to the means or ability which God has given them. Those who have abundance of this world's goods, should give liberally of the same. Those who have eloquence of tongue combined with a heart filled with love for the perishing, should especially devote themselves to the work of persuading souls to become reconciled to God; and those who have nothing else to offer, can send fervent petitions to the throne of grace, which, if offered in the right spirit, will doubtless bring down rich blessings upon those for whom they are offered. Let us then awake, and with all the enthusiasm which natures like ours are capable of exercising, begin and continue to work with untiring zeal in the wide-spread field before us, till the great harvest-time shall come, and then with the

great and glorious company of reapers, who, with loud and joyful notes, shall "shout the harvest home," shall we be permitted to bring some golden sheaves, which shall enrich the Master's garner.

Manchester, Mass.

## Christ our Life.

Our blessed Saviour says, "I am the way, the truth, and the life." He calls himself "the resurrection and the life," and "the bread of life." Paul says "Christ is our life." Again, "The gift of God is eternal life, through Jesus Christ our Lord." John says, "This is the true God, and eternal life." Also, "This is the record that God hath given, to us eternal life, and this life is in his Son." Peter calls him "the Prince of life."

The life which we have in Christ is an all comprehensive blessing,—embracing many spiritual blessings which the christian now enjoys, and especially the completion of those blessings in the kingdom of God.

The life through Christ embraces light, or illumination. For proof turn to John's Gospel first chapter and fourth verse, "In him was life, and the life was the light of men." Jesus says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." The former passage, teaches that the life in Christ is the light of men, and the latter, that the light is of or from the life. Hence one element of our life through Christ is light. He is first made to his people "wisdom."

Life through Christ implies pardon, or justification, by which we are restored to the divine favor. "In his favor is life" says the Psalmist. Our Lord says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John says, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Hence, while the wrath of God is an element of spiritual death, freedom from condemnation is an element of spiritual life. And "there is now no condemnation to them which are in Christ Jesus."

"We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Christians are said to be "accepted in the beloved." And this is a part of their life through Christ; and a most precious part it is; and it is so felt to be, by those who have ever felt the burden of guilt and condemnation. O the blessedness of being delivered from "the body of this death!" And the merit of Jesus, embraced by faith does it. He is made to the believing penitent, "righteousness," or justification as well as wisdom.

Again, life through Christ includes the purification of the heart, which shows itself in newness of behaviour. Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace." And, "you hath he quickened, who were dead in trespasses and sins." John says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." These passages show that the new nature, or love, is an element of our spiritual life. And this comes through Christ. If we are created anew unto love and good works, it is "in Christ Jesus." If we have washed our robes and made them white, it is "in the blood of the Lamb," "ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the spirit of our God." Christ is made to his people "sanctification."

So far the Christian has now passed from death unto life. And such are the leading elements of his life. In this sense

"Everlasting life is won." We who believe have it, and we rejoice in it. O what a heaven it opens in the soul! Yes, the manna from on high now falls around the camp, and we gladly partake of it,—the smitten rock sends forth its stream in the wilderness, and we drink, and feel it to be "the water of life." The soul believes and loves,—connects itself by faith with the great parent source of life, and thus receives life—a life which yields direction, peace, and a holy walk, in the day of health and prosperity,—a life which gives comfort and support, in the night of sickness and adversity,—a life which enables its possessor to finish his earthly course with joy, and the work he has received of the Lord Jesus. "The righteous hath hope in his death." Yes he has a blessed life then, for though death is not "the gate of endless life," yet the life can pass through the gate. Natural death has no power over our spiritual life, unless it be to enhance its sweetness, for death is among the things which shall not be able to separate us from the love of God, which is in Christ Jesus our Lord." Yea, "to die is gain;" and therefore no wonder i

the wayworn soul should "desire to depart, and be with Christ, which is far better."

But life through Christ comprehends that perfect life of glory and blessedness, promised to those who love Him, and to which the Scriptures give great prominence,—embracing the resurrection of the dead saints, the changing of the living ones, and their glorification with Him forever in his kingdom. To this our Lord, doubtless referred when He said, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die,"—that is, as I understand it, when Christ fully manifests himself as "The resurrection and the life," those who have died in the faith of Christ, will rise; and those who are alive, and have faith in Christ, will not taste death, but will be translated as was Enoch. Paul very plainly expresses these views in writing to the Corinthians and the Thessalonians. To the former church, after stating the coming of Christ, and the restoration of the kingdom, he says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold I show you a mystery: we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible; for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Whatever be the state of the departed, or whatever be the enjoyments of those who are alive and remain, here is a victory yet to be gained. And through whom is it to be gained? The apostle answers, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Not only do we now receive all spiritual blessings through Christ,—and overcome the world, the flesh, and the devil, through Christ, but the great and full victory which the whole church,—the dead and living saints,—are to achieve in the morning of the resurrection, is to be achieved through Christ. Christ will be our life then. He will destroy the last enemy. And hence the living saints will say in effect, "O death, where is thy sting?" while those who have come from the chambers of death, will exclaim, "O grave, where is thy victory?" Original "sin," being the sting which produces death, will be taken away, and death must quit the field for ever. Blessed Jesus, we are indebted to Thee for this lively hope! "Therefore," the apostle adds, "be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

The apostle presents the same blessed hope to the Thessalonian Christians, in order to comfort them in their bereavements and sorrows. He says, "I would not have you ignorant concerning them which are asleep, that ye sorrow not; even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Therefore comfort one another with these words."

This precious passage, not only teaches us that the saints will be raised and changed through Christ, but that they shall ever be with Him. They are to "receive the kingdom prepared for them from the foundation of the world." "They shall hunger no more, neither thirst any more; for the Lamb shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Thus while Christ is now made to his people wisdom, and righteousness, and sanctification, He will hereafter be made unto them "redemption"—the redemption of the body, and the redemption of the inheritance. And this is all included in eternal life through Christ.

In Jesus, then, I have a Saviour fully suited to my lost condition. The gospel presents a scheme of life which amply meets my state of death. Am I dark? Here is the light of life. Am I a child of wrath? Here is forgiveness and favor. Is my heart alienated from the life of God? Here is the laver of regeneration. Am I mortal? Here is immortality. Am I to see corruption? Here is incorruption. Do I long to enter a sorrowless land? He who is my life, and who is in the midst of the throne, says, "Behold I make all things new."

Christ is all,—our all now,—our all for ever. He is our life. No wonder that Peter should say, "Lord,

to whom shall we go? Thou hast the words of eternal life."

And the more we know of ourselves, and Christ, the more ardently we shall say,

"None but Christ to me be given,  
None but Christ in earth or heaven."

R. HUTCHINSON.

#### Conference Report.

The East Central Maine Advent Conference met on Saturday morning Jan. 22d, with Elder S. K. Partridge in the chair, and in the absence of the Secretary made choice of Thomas Smith as Scribe.

The propriety of organization was discussed by Brn. Harding, Dudley and Kennedy, and was approved by the most present. Proceeded to hear reports from the several churches represented in the conference. Bro. Kennedy, of Somerville, said that in S. they have church order, with prayer and conference meetings, and occasional preaching of the word; the church being in a thriving condition.

Bro. J. Partridge, from Whitefield, said that until within one year he had been opposed to organization, but now fully saw its propriety and importance. In W. there is a small number of members, and no stated meeting.

Bro. M. Hemenway, from South Hope, said they had no regular organization, but were united and striving to live for the Lord. Meetings on the Sabbath, with occasional preaching, and prayer-meetings twice in the week; prospects encouraging.

Bro. J. Dudley, of Augusta, said that in his field of labor, Cross's Hill, South Togus, &c., the people manifested much interest in hearing the word, and appeared anxious to learn the truth.

Elder S. K. Partridge, of North Whitefield, said the small church in that place were in gospel order. Quite an interest was manifest in his vicinity.—Some have been converted to God, and men of mind were investigating the subjects of the state of the dead and end of the wicked, as an important Scriptural question, and some deciding in favor of the unconscious state of the dead and destruction of wicked men. He also spoke of the death of two worthy members of the church of South Hope, who fell on sleep in the hope of a part in the first resurrection.

Voted, to adjourn to the time of the next conference, to be held on the first Thursday in June next, at the place hereafter to be designated by Eld. S. K. Partridge. (Signed)

S. K. PARTRIDGE, Chairman.  
THOMAS SMITH, Scribe.

#### Our Mission.

Mr. Editor:—Having again entered the work of a missionary within the bounds of our Massachusetts Conference, I have taken the liberty to ask in behalf of this enterprise a little help.

My proposition to Pastors and others by letter, is this—that each member of their respective churches and Sabbath schools,—also, those who are not members, yet interested,—give for the mission one cent per week, commencing, if convenient, with the first week of the year.

This is, as all can see, but a small contribution indeed, for each one, yet, in the aggregate, will amount to a sum, with what may be received where labor is bestowed, which will better than formerly sustain the enterprise, and with the divine blessing, render it, I trust, efficient in aiding the weak, and planting the word of life in new fields.

Let us not, my friends, "despise the day of small things," in withholding these humble offerings from God's treasury.

You may be assured that our little mission has accomplished much good already.

The feeble are made strong to do more for themselves, when aware that efforts of this kind are being put forth to assist them.

I have mentioned new fields. There are several places in this State now open for our views, and apparently ripe for the work of God, which for the want of a little help in the start, we are compelled to pass by. I do not ask you to do that which will retard in the least the noble objects which we are all seeking to accomplish in our new arrangements at the Herald office, &c., nor those of our individual congregations. I am confident that my simple request will not be so regarded.

Come, one and all, old and young, deal kindly with this brief plea, not for my sake, but for His sake who "became poor to make us rich," whose precious cause we all love.

Some good stewards of the Master may be living isolated, who may feel willing to do something for the mission. I would say to such, you can send your contributions to Mr. Charles Wood, Worcester, Mass., also, the same direction to all. Your brother in Christ, G. W. BURNHAM.

Truro, Mass., 26 Jan., 1859.

#### ADVERTISEMENTS.

#### Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of God who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous;

their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

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#### Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, or ERYSPIELAS, PIMPLES, PUSTULES, BLOTTES, BLAINS AND BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSPERISIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

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Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulence, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

#### Ayer's Cherry Pectoral,

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So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

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This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed infants, wens, "scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and serofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

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Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable salve."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced.

#### Dr. Litch's Medicines.

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I. 1. Facts on Romanism	12 "
2. Promises—Second Advent	04 "
3. Declaration of Principles	.25 per 100

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 5, 1859.

## The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NUMBER II.

Though I shall present to you the new things, nearly in the same order in which they occurred to me, on that lovely morning, while riding in the woods of Canada, yet for the sake of classification, and the convenience of inspection, I will place them in two groups or rows,—THE FIRST GROUP containing things to be possessed now; and THE SECOND GROUP, things we shall possess soon, if we are good.

It may be as well, however, at the outset to form a correct idea of what is meant by a new thing. You can consult a Dictionary, as Walker or Webster, if you wish; but I should like for you to gain your idea from the Bible, seeing that you are going to study the new things of that holy Book. I am not aware that it contains any definition of a new thing; but it gives a definition of an old one; and this will aid us in forming a right notion of a new one. The definition is the following: "That which decayeth and waxeth old is ready to vanish away," Heb. 8:13. An old thing, then, is one that is ready to vanish away. And of course a new one is just the opposite—is not ready to vanish away. And therefore things which are new, and ever new, are things which always retain their original freshness, and attraction, without taint, or decay. The poet has this idea of a new thing when speaking of the robe of righteousness which Christ gives to His people—he says:

"This spotless robe the same appears,  
When ruined nature sinks in years;  
No age can change its glorious hue;  
The robe of Christ is ever new."

You now see that I am desiring to draw

your young minds to things which are always new. Mary's mind was set on these things, when she sat at Jesus' feet, and He said of her, "Mary hath chosen that good part, which shall not be taken away from her." May you make the same happy choice, and then you will be surrounded and blessed with new things forever.

## The Little Dreamer.

A little boy, who had seen but three "Happy New Years," awoke one morning not far from the last, and as his mother spoke to him he did not seem inclined to answer her, but turned his head away.

"Don't you love mother?" she said, speaking to him again.

"Yes," he answered, "but I ain't at home," and almost burst out crying.

"Yes, you are," she answered.

"No," he said, "I was up to my grandma's, for I did see her and all the folks, and I was kissing my grandma;" it seemed as though he could not give it up.

We speak of our little friend's experience, as nothing strange, for we suppose there are none of our young readers who have not found many bright visions, and had many happy thoughts in the still hours of night, which they wish might be real, but when they awoke in the morning, lo! it was a dream.

Our little friend had just returned from a pleasant visit at his grandmother's, and now he imagined himself there again, but he was disappointed. And such is much of life without we have a hope beyond, and love that Saviour who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." There will be no disappointments, no troubles then which now swell the little heart almost to breaking, neither will there be any more pain. Oh! what a happy place will heaven be.

S.B.

## I Ate the Fig.

I shall never forget my first lie, although it happened when I was a very little girl. My youngest sister had a penny, with which she wished to buy a fig; and being too ill to go down to the shop herself, she engaged me to go. Accordingly I went. As I was returning with the fig, nicely done up in a small paper, suddenly the thought occurred to me that I should like to look at the fig. So I very carefully opened the paper, when the fig looked so very tempting, I thought I could not help tasting it a little at one end. I had scarcely dispatched that bit before I wanted it all, and without much more thought I ate up the whole fig.

Then, when the fig was all gone, and I had nothing to do but to think, I began to feel very uncomfortable—I stood disgraced before myself. I thought of running away off somewhere—I did not know exactly where, but from whence I should never come back. It was long before I reached home, and I went as quickly as I could and told my sister that I had lost the penny. I remember she cried sadly, but I went directly out into the garden and tried to think of something else; but in vain—my own guilt stared me steadily in the face, and I was wretched.

Although it wanted but a few minutes to our dinner hour, yet it seemed very long to me. I was anxious that some event might intervene between me and the lie I had told. I wandered about the garden with a very heavy spirit. I thought I would give worlds if it had not happened. When the dinner hour came, I was seated in my high chair at my father's side, when my sister made her appearance, crying and looking very much grieved.

My father immediately inquired what the matter was. Then my mother stated the story, the conclusion of which was, that I had "lost the penny." I can never forget the look of kind, perfectly unsuspecting confidence with which my father turned to me, and, with his large, blue eyes full in my face, said, "Whereabouts did you lose it? Perhaps we can find it again."

Not for a single instant could I brave

that tone and that look, but bursting into tears I screamed out, "Oh! I did not lose it—I ate the fig!"

A silence as of the grave ensued. No one spoke. In an instant I seemed to be separated at an immense distance from all the rest of the family. A great gulf was between us. A sense of loneliness and desolation came over me, the impression of which, I presume, will go with me forever. I left the table, and all that afternoon, the next day, and during the week, my feelings were melancholy in the extreme. But as time wore away, and my father and mother, brothers and sisters, received me back to their love and favor, my spirits recovered their wonted tone. The whole event left an indelible impression on my mind and heart. It convinced me that the way of transgression is hard.

## What is Gold to Me?

Alfred W.—was a good and cheerful little boy. He never forgot his prayers at night, and he loved to sing those delightful little hymns he had sung in the News-boys Sabbath-school. But his mother was far too indulgent to him, and this made him sometimes, when unwell, very fretful.—One cold day in November he was suddenly taken very sick, the doctor was called in and said he could not possibly live an hour. His poor mother was almost frantic with grief at this unexpected announcement, but knowing his life, through God, depended upon immediate action, she lost not a moment in nursing him tenderly; and when administering some medicine she cried, "Here, my son, take this like a man, and mother will give you a new gold dollar." I shall never forgot that sweetly resigned expression on his countenance, as he looked up in her sad, pale face, and his reply has been ringing in my ears ever since. Said he, "What's gold to me now, mother?"

Rich Nellie.

Little Nellie L. had lost her father, and her mother was poor. Her sweet temper and winning ways gained her many friends. Among these was an excellent lady, Miss N.—. A glimpse of Nellie's bright face peeping in at the door always brought a smile of peculiar tenderness over Miss N.'s placid features. She loved to sit by the child, softly stroking her hair; and while looking thoughtfully into her smiling eyes, would often say, "Poor, poor Nellie!"

When Nellie shook her head, with a heart too happy to forebode evil, her friend would caress her still more fondly, and then say, "Poor little Nellie!"

The child's heart seemed troubled by these pitying words, for she asked one day "Why do you call me 'poor'?" Please don't, Miss N.—. I'm not poor—why, I've got twenty-five cents and a good mother!"

"A good mother!" Could any earthly treasure have made her so truly rich?

## APPOINTMENTS.

MY Agency.

I expect to preach in—

Salem, Monday evening, Feb. 7.

Newburyport, Tuesday evening, Feb. 8.

From Feb. 9 to 13, as Elder Pearson shall arrange, in N. or vicinity.

J. V. HIMES.

DEDICATION.—The Advent Chapel at Waterbury, Vt., will be opened for religious services on Thursday, Feb. 24, at 10 1/2 o'clock A. M. Elders Himes and Cunningham are expected to attend, and continue the meeting over the following Sabbath. Friends from abroad are cordially invited to join us in consecrating to God our humble temple built with hands; in which we may labor to save our fallen men, that they with us may have a part in "an house not made with hands, eternal in the heavens."

T. WHEELER, { Committee.  
A. COLLINS, } Committee.  
Waterbury, Vt., Jan. 31, 1859.

I have appointments as follows:—At London Ridge, the 1st Sabbath in February; at Warner, in the Universalist meeting-house the 2d Sabbath; at Danbury, in the Townhall, the 3d.

T. M. PEEBLE.

BUSINESS DEPARTMENT.

## BUSINESS NOTES.

D. W. Sornberger—S. Gage was \$1.25 to 951—are out of Nos. 1 and 2.

G. Mott—Those thus situated will have to be helped by those who know their circumstances and can administer to their necessities. Cannot send Nos. 1 and 2.

H. C. Swartz, \$5.20 to bal. ac't and for Harps sent the 26th.

C. A. Votey—Sent the 26th. That work cannot be procured except through the Appletons or some large importing house, at an expense of from \$15 to \$20.

V. Newcomb—The \$1 was rec'd, and you were credited to 945.

E. Parker—Have cr. \$2 each to Geo. W. Turner to 979 and J. Towle 979 and ch'd you. On the 7th inst. we cr. J. Lerner to 945; C. W. Kellogg to 954, and E. Benedict to 954, and on the 17th L. D. Thompson to 971 and charged you, each \$1.

S. Hurt—There are \$4 due for the paper sent to England, which was discontinued Jan. 1.

W. P. Stratton—Changed your cr. to 919 and sent Dis. 3 cts. due for postage.

P. K. McCue—It was rec'd, and paid from 893 to 945.

S. Norcross—Sent Dis.

R. Hutchinson—There is \$1.23 your due, after paying portfolios, and leaving those papers p'd to No. 919—the dividend for Jan. 1, 1859, is not being yet made.

C. W. Beckwith—You owe 75 cts. on last year's ac't.

E. W. Prescott—It was rec'd, and paid to 919.

## A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, FEB. 1, '59.

Received, from *Life and Associate Members*—

# ADVENT HERALD

MILLENNIUM.

WHOLE NO. 925.

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J. PEARSON, Jr.  
L. OSLER,

*Committee  
on  
Publication.*

**TERMS.**

\$1, in advance, for six months, or \$2 per year.  
\$5, " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1, amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

Original.

**RACHEL COMFORTED.**

Upon my soul, like the sound of murmuring rills,  
A silent influence steals from earth's vales and hills;  
Where, till the silent trump awakes the dead,  
The loved ones sleep, they mark death's silent tread.

Men of grey hair, those in their prime, go hence,  
That infant tomb, mysterious providence;  
But where the willow sends his leafless moan,  
The violet heeds the breeze of April tone.

Yes there is hope, though bitter is the cup,  
Those infant bones shall yet be gathered up;  
Tho' scattered far, o'er many Alpine dales,  
They shall come forth with dwellers of those vales.

They sprinkle many sunny mountain sides,  
A testimony that the truth abides;  
Their Lord upon that stone did set his seal—  
As he came forth thus with his bride will deal.

The seed is sown, the harvest doth appear,  
Rising above the chaff, the tares so dear;  
The waiting bride oft asks why the delay,  
And why her risen Lord doth stay away.

The vision speaks,—A glorious harvest waits  
A multitude untold before the gates;  
Rachel her bitter weeping may refrain,  
To their own border they shall come again.

Of all who felt the Heavenly Shepherd's rod,  
None e'er repent that they this path have trod;  
The night is gone, morn paints the eastern skies,  
The turrets of the heavenly city rise.

S. BACHELOR.

**Paul before Gallio.**

BY REV. JOHN CUMMING, D. D.

We read next, that when Gallio was deputy of Achaea—thus proving that this province was under Roman jurisdiction—the Jews made insurrection against Paul. It was very sad that those that ought to have known better were the first opponents of Paul. And they said, "This fellow persuadeth men to worship God contrary to the law." Now, what do you think was the law in that place? Why, the law was Paganism, or the worship of heathen gods; and yet these unprincipled Jews, in order that they might destroy Paul, who were taught by their own law to hate idolatry, pleaded that the established religion of the country was idolatry, and that Paul was very guilty in preaching the worship of one God against that. You see how far men's passions and prejudices will carry them when they let go principle and deviate from the path of duty.

When Paul began to open his mouth to vindicate his cause, it seems his statement was cut short by Gallio taking a view of the matter that you might expect to be entertained by a heathen

Roman, a man of good sense, a man acting judicially from the bench. He said, "If it were a matter of wrong"—if the law were violated, or if a great crime were committed—"then, O Jews, it would be reasonable that I, as a magistrate, should interfere. But if it be a question of words and names"—the expression "names" evidently originated from Paul's constantly preaching this name, the name of Christ the only Saviour—"and of your law"—which he thought it was—then "look ye to it; for I will be no judge of such matters." As much as to say, "I do not profess to be a theologian; I am not competent to pronounce doctrinally upon questions which I have really not studied; and therefore, if it be a mere theological question, the bench of a magistrate is not the place at which you ought to appear." This was very sensible and very just; "and he drove them"—not the language of violence, but merely told them to depart and be gone—"from the judgment-seat."

Well, "then all the Greeks," it seems, "took Sosthenes;" these were probably not Greeks strictly so called, but what were called Hellenistic Jews; that is, Jews born in Greece, who spoke the Greek tongue and were under Grecian jurisdiction; just as we have in England Jews who are really Jews, but yet subjects of the Queen and obedient to the laws of England. The Jews in England would be called Anglican Jews and on the continent French or German Jews; and in those days Jews living in the Greek provinces were called Hellenistic or Greek Jews in opposition to the pure Jews of Judaea and Jerusalem. These took Sosthenes, who seems to have been a Christian, but converted, once the chief ruler of the synagogue, and beat him before the judgment-seat.

Then the statement is made, "Gallio cared for none of these things." I do not know that Gallio deserves the blame that some people are disposed to give him. I have no doubt you have heard sermons preached upon the text, "Gallio cared for none of these things," and in which apathy or indifference to religion in professors was highly reprobated. The conclusion was just; but whether the premises fully warrant it is another thing. He was a public magistrate; he had no right to interfere unless there was a distinct accusation laid before him with witnesses to prove it; and he called upon judicially to determine the matter. If Sosthenes, when beaten by the base Greeks, had appealed to Gallio, and Gallio had been called upon to decide, then I think his conduct would have been not apathy to religion, but undutifulness to his office as a magistrate. But he could not have anything of apathy to religion when he did not know what religion was; he had probably never heard the gospel, he had probably never heard the name of Jesus. All that he knew was, that there was a great quarrel among a number of low-minded Jews, who were strangers in the midst of this splendid city of Corinth, and that they were quarrelling among themselves; and if they complained to him, and brought a distinct charge, then he would examine it; but if they chose to quarrel among themselves, and beat one another and be satisfied with beating one another without complaining to him, he felt it was not his province or his function to interfere. It is therefore not that Gallio, being a Christian, was indiffer-

ent to the interests of Christianity; but that Gallio, being a Roman magistrate, took no notice of things that did not as he thought, come legitimately within his jurisdiction.

Though this may take away this passage from a frequent application of it, yet we must always interpret Scripture according to the clear and obvious meaning of that Scripture, and not to subserve a purpose, or to support a doctrine, or because that particular interpretation is contrary to that which seems to us to be right. At the same time, as we shall see in the sequel, he was personally indifferent to all religion.

We then read that Paul, after this tarried there a good while, and then sailed thence into Syria, and took with him Priscilla and Aquila, having performed a vow which he had made—probably in things ceremonial, becoming all things to all men—and came to Ephesus, the first place he entered was the synagogue of the Jews.

The Jews seem then, however, to have been more liberal than now; for when a stranger Jew entered into a synagogue then, he was allowed to say anything on religious matters that was conducive to the instruction of the people; and hence a Christian Jew had always access to a Jewish synagogue. Now-a-days, however, for a Christian Jew to enter the synagogue is not so common; and in many countries, at least, it would not be permitted.

We read next, that a certain Jew named Apollos, born at Alexandria—which was the capital of the greatest and acutest acquirements of the age—an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being a devoted, fervent man, "he taught diligently the things of the Lord; knowing only the baptism of John,"—evidently half-instructed in Christianity. "And he began to speak boldly in the synagogue." And then, what took place? It is said that "Aquila and Priscilla took him, and expounded unto him the way of God more perfectly." Now, here was a Christian female made the instrument of the instruction of this eloquent and gifted man in the way of the Lord. She did not go into the synagogue and preach, which would have been unbecoming and unscripural to a woman; but she did what was far more efficient—she spoke with him, and talked with him in private. And such teaching, gently and kindly given, would penetrate the heart like the dews that descend from the skies; while the more fervid, powerful eloquent preaching of her husband Aquila might have altogether failed in instructing and enlightening.

One of the most interesting inferences that we gather from this blessed book is, that there seems to have been a place for everybody that had a word of truth to speak, and an opportunity of speaking it. And, depend upon it, if we only felt more the influence of Divine grace, and understood our privileges better, we should find more frequent opportunities than we now see of saying a word in season to them that need it; and if a word in season, "behold, how good it is!"

those called to the marriage supper of the Lamb, that they should be thus honored and blessed?

Ah, they belonged to a rebel province, to an alien race; they had deformed themselves; they were blind, deaf, and halt; they were poor, were miserable to the last degree, lying in a horrible pit and miry clay. Among such, for such did the Eternal Word appear; made in the likeness of sinful flesh, aye made sin for them, wounded for their transgressions, bruised for their iniquities. Oh, mystery of divine love—inexplicable, fathomless benevolence! Are not these, in contrast with those not called, the blessed, the only blessed?

They are the called according to his purpose; and most effectual is that call. It is something more than the invitation addressed alike to all; it is a call inward and operative, finding its way through deaf ears, and into obdurate hearts; a call to awake, a call to repent and believe; a call which is obeyed. Come unto me; follow me, is the Saviour's command, and the soul moves trustfully towards him, and hears forgiveness pronounced, and all sweet promises whispered. Is there not happiness in that—happiness in having blind eyes opened upon the glories of the spiritual world, in having the feet turned away from the gates of everlasting death, and into the way that leadeth to life eternal?

"Whom he called, them he also justified."—They are clothed with his righteousness. To the bride it is "granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints"—theirs, not by earning, or purchase, or self-elaboration, but by gift. "Not having mine own righteousness," is the testimony of the whole church triumphant.

Can human pen now describe what will then be the church's beauty and blessedness, when she shall stand forth, clear as the sun, fair as the moon, clad in the robe our Lord giveth her?—How mean was the cloak of golden tissue that Diocletian sold for a hundred talents, in comparison with this mantle, so divinely resplendent! When one of the seven angels saith, 'Come hither, I will show thee the bride, the Lamb's wife,' who does not feel like swooning with John, and like exclaiming with Augustine: "O heavenly Jerusalem! Our common mother, the holy city of God, thou beautiful spouse of Christ, my soul hath loved thee exceedingly, and all my faculties are ravished with thy charms. Oh what graces, what glory, what noble state appear in every part of thee!"

"He lifts me to the golden doors;  
The flashes come and go;  
All heaven bursts her starry floors,  
And strews her lights below,  
And deepens on and up; the gates  
Roll back, and far within  
For me the heavenly bridegroom waits,  
To make me pure of sin.  
The Sabbaths of eternity,  
One Sabbath deep and wide—  
A light upon the shining sea—  
The Bridegroom with his bride!"

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."—Rev. A. C. Thompson.

James Otis.

The patriots of our colonial history have been cast into the shade by the renown of those of the

Revolution. American liberty, however, is due quite as much to those men who fought for principles in legislative halls and courts of justice as to those who so nobly fought upon the tented field.

It may be doubted whether many of our young men and active politicians ever heard of James Otis; or, if they have heard his name, whether they know anything of his history. Mr. Otis was the most prominent opponent of the mother country in her attempt to tax the colonies. They had existed for one hundred and fifty years without any formal assessment of taxes. It is true they bore most of the burdens of the numerous wars with the Indians and those last four French wars, to wit: "King William's War," from 1690 to 1697; "Queen Anne's War," from 1702 to 1713; "King George's War," from 1744 to 1748, and "the Old French War," which wrested from France nearly all colonial possessions on this continent. This last contest lasted from 1756 to 1763.

The taxes for the support of all these wars were self-imposed. The colonies fought in defense of their homes and for the honor of the mother country. But they had ever resisted any attempt to tax them directly or indirectly by the English Parliament. As early as 1676, a century before Jefferson penned the Declaration of Independence, the General Court of Massachusetts resolved "That the [English] acts of navigation are an invasion of the rights and privileges of the subjects of his Majesty in this colony, they not being represented in the Parliament." The colonists, therefore, were educated with the notion that taxation and representation are inseparable. The British Ministers knew this, hence they resorted to indirect taxation by duties, customs, and imports. These rules of trade were rigidly enforced by the royal officials of Boston.

The burden fell first on the merchants, next on the consumers. All were roused to assert their rights. Mr. Otis dared to defend the merchants and thus bearded the lion in his den. More important cases soon followed. It had been for some time the practice of officers of the customs to enter warehouses, and even dwelling-houses without legal papers, to search for contraband goods. The people became indignant, and the officials armed themselves with the authority of the King's Exchequer, in the form of "Writs of Assistance." These, too, were resisted, and the offending merchants were arraigned before the King's Court. James Otis was then "Advocate-General" for the province, and was called upon to argue the case for the Government. He declined to do so, and took the part of the merchants. The cause was tried in 1761. On that occasion, said President Adams, "Otis was a flame of fire; with a promptitude of classical allusion, a depth of research, a rapid summary of historical dates and events, a profusion of legal authorities, a prophetic glance of his eye into futurity, and a rapid torrent of impetuous eloquence, he hurried away all before him. American independence was then and there born. The seeds of patriots and heroes, was then and there sown. Every man of an immense crowded audience appeared to me to go away, as I did, ready to take arms against Writs of Assistance."

This is strong language penned by one who surveyed the whole ground, and who has been styled by Jefferson the "Colossus of debate" on the floor of the Continental Congress. But he admits that the birth of our independence is due to James Otis. He gave up a lucrative office, and became the advocate of the oppressed from a love of justice and liberty. No one now can appreciate the sacrifice of such noble souls to gain for us the privileges which we so quietly enjoy.

On a certain occasion Otis, half in earnest, half in jest, enumerated the sufferings he had borne for the common good. He belonged to a club that met occasionally for recreation and mutual improvement. A certain William Molineux was a member who for several evenings wearied the company with complaints of his own grievances and losses. Presently Otis exclaimed, "Come come, Will, quit this subject, and let us enjoy ourselves; I, also, have a list of grievances; will you hear it?"

The club expected some fun, and all cried out, "Ay, ay! let us hear your list." He then proceeded: "I resigned the office of Advocate-General, which I held from the crown, which produced me two hundred sterling a year. In the next place I have been obliged to relinquish the greatest part of my business at the bar. In the next place, I have lost a hundred friends, men of the first rank, fortune, and power in the province, and have made a thousand enemies, among whom are the Government, the province, and the nation. Though I love pleasure, I have renounced all amusement for ten years; I have ruined as fine health and as good a constitution of body as nature ever gave to man. Once more," said Otis, holding his head down before Molineux, "look upon this head! (where was a scar in which a man might bury his finger) What do you think of this? And what is worse, my friends think I have a monstrous crack in my skull."

Then setting up a merry laugh, all the company joined with him, and passed the rest of the evening in good humor. But at this very moment, the approaches of insanity were visible in his conduct. Many thought that the terrible sword-cut which he received in his head from a Government official in a violent dispute about colonial matters, brought on this fatal eclipse of his powers. For twelve years he lived in retirement, bereft of reason, yet docile, still showing in his occasional gleams of sanity the same brilliant imagination and fervid eloquence which marked his active life.

On the 23d of May, 1783, he died instantaneously, by a flash of lightning, while standing in the door of Mr. Osgood's house in Andover, in the act of telling a story to the assembled family.

#### Heathen Spiritualism.

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." Nothing affords so striking an illustration of this aphorism of the wise man, as the history of religious error. The inventive capacity of the father of lies seems to have been exhausted ages ago, and his exertions in the way of suggesting false doctrine turn out to be merely feeble reproductions of long exploded errors, new vamplings of effete superstitions. For example, the wildest and most pernicious of modern delusions is nothing but a new form of necromancy, a species of imposture which dates its origin from a very remote antiquity, and has been widely diffused among even the most degraded heathen nations.

No spiritualist of America is a firmer believer in the agency of disembodied spirits, or in our power of communicating with them, than are the Chinese. They have mediums, circles, table-turnings, and spirit-writings, and go through all these processes with as much gravity, sincerity, and pecuniary profit, as do any modern American necromancers. The common mode of practising the art, we learn from the Rev. Mr. Culbertson, of the Presbyterian mission at Shanghai, in his book entitled, "Darkness in the Flowery Land," is that in which the spirit takes possession of the body of the necromancer, and utters through his or her organs the desired response. In this case the performer is wrought upon by incantations until thrown into a kind of frenzy, or into something like a mesmeric sleep, and while thus in a state of insensibility, his utterances are regarded as infallible. The inquiry may relate to the issue of a disease, or the means by which it may be healed. Perhaps the inquirer wishes to know where certain lost or stolen property is to be found; or it may be, seeks some general information as to his future prospects, or as to the best means of speedily making his fortune. In other cases it is desired to obtain some information as to the condition, or wishes, of a deceased relative.

One instance is mentioned in which the performer or "medium" called herself the adopted daughter of the seven genii sisters. After going through certain forms she lay down upon a couch, muttered something in a low tone for ten minutes, and then sank away into a trance. Her limbs were rigid, but trembling violently; her body

was cold and pale. While in this state her spirit was considered to have gone up to the mansion of the seven sisters, and was heard in conversation with them. They it appears were all abroad in the earth, except the fifth, who was delighted to see her adopted daughter, and called a servant to boil some tea.

The spectators now considered this fifth sister to be present in the body of the performer or medium, and treated her accordingly. They took her over the various parts of the house, and received information and direction from her as to the location of the doors, lintels, well, ancestral tablets, etc. Finally she went into a chamber where was the ghost of an old aunt who had been dead ninety years. This ghost said, through the medium, that she staid under the bed of her living niece, and that as the niece had never treated her with proper regard, she took this place in order to do her injury unawares.

When the sorceress awoke from her trance, she declared that she knew nothing of what she had been saying, and the spectators (all Chinese) were quite satisfied that the whole was a reality. Henceforth the ghost of the old aunt became a source of terror and alarm, and the necessary consultations with the medium, as to the best means of remedying the evils thus made known, became a means of no small profit to her. Like her successors in our own age and land, she managed to "make a good thing of it."

But the Chinese spiritualists exceed their Western brethren, in that they get information not only from the spirits of men, but also from the ghosts of animals. In 1852, a Tanist priest at Shanghai professed to be in communication with the ghost of an old fox, which had lived several thousand years ago. The fox had become a young lady, and would converse through the priest with persons who wished to know the best means of promoting their worldly interests.

The imposter was probably a ventriloquist; but after gulling his dupes out of large sums of money, his imposition was discovered, and he received what he and all like him richly deserve, a severe personal castigation.

The operation of spiritual writing is performed in this way. A table is sprinkled with some kind of powder, or flour, or bran, or dust; then a small basket, without a handle, is armed with a pencil or chopstick, which is tied to its edge, or thrust through its interstices. The basket is then turned upside down, its edges resting upon the tips of one or two fingers of two persons standing on opposite sides of the table, and in such a manner that the pencil touches the powdered surface. In a short time the pencil moves, leading after it the basket, and the fingers on which it rests, and tracing upon the dusty table lines and figures in which a good linguist easily recognizes the characters of the Chinese language. In this way information is communicated on subjects of which the operators have no knowledge. Sometimes, indeed, a ghost thus invoked, may be unable to write Chinese, or may be unwilling to exercise its powers; and nothing can be discovered but unmeaning lines and angles. But in general the composition is good, and the information valuable.

Had these facts been first made known twenty years ago, they would have been charged to the influence of heathenism, which, in the lack of the true object and mode of worship, lays men open to the inroads of every kind of absurd and degrading superstition. But alas! recent and painful experience teaches that even in the noon of the nineteenth century, and under the blaze of gospel light, persons of intelligence and education can go back to the puerile and abject follies of necromancy. Misled by a prurient curiosity, or by a love for the mysterious, or by a passion for singularity, or by the hope of becoming wiser than it is given man to become, they begin by attempting that which, if it were possible, is strictly forbidden by the Divine law; and then end in the righteous retribution by which God gives them up to a strong delusion that they may believe a lie.—*Chris. Intel.*

#### An Advent Thought.

"I will come again and receive you unto myself: that where I am there ye may be also."

When the Savior comes to His people at the

hour of death, He makes himself visible to the eye of faith; when he returns to them at the hour of sense, every eye shall then see Him, and they also who pierced him, and all kindreds of the earth shall wail because of Him. The same Jesus who ascended from the Mount of Olives, shall descend in like manner as his disciples saw him go up to heaven. How inconceivably glorious will be this advent of Christ to his people! Before, He came "to take away sin by the sacrifice of himself;" now, he will appear "without sin unto salvation."

Before, he came an infant of days, a weeping babe in Bethlehem's manger; now, he will come as the Eternal Son of the Eternal God. The first time, he is seen in the humble garb of an obscure Galilean, attended by a few despised fishermen; the second time, he is recognized clad in the robes of divine majesty, and attended by a countless retinue of bright immortals. Faith has wept over him wearing a crown of thorns, and carrying the reed of mockery; sight now rejoices in the brilliancy of the crown of glory on his head, and of the scepter of universal power in his hand. Before, he came to be mocked, and scourged, and buffeted, and spit upon, and nailed to the accursed tree, but in this hour of his return he is armed with the terrors of unpeased justice, and scatters desolation and dismay among his enemies. This advent of Christ to his people will be witnessed by an intelligent universe. What a glorious change, what a joyful transfer!—to be placed at the right hand of the Judge, to be fellow-heirs and brethren of the Lord Jesus. This is the day when by all such shall be heard a sound of joy, the voice of Jehovah calling his elect from the four quarters of the winds, and when thrones and dominions, and principalities, and powers, those ministers of his who do his pleasure, widening their shining ranks to receive the redeemed of Christ's blood, shall marshal them heavenward as Heralds of the sky; wherein one choir, the ransomed of the Lord, shall unite in a strain of the sweetest concord, and what was once separate from God and far from holiness, shall fill up the chorus of their song of victory to the Captain of our salvation.

Original.

#### Early New England Adventism;

*Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.*

Entered according to Act of Congress, in the year 1858, by DANIEL T. TAYLOR, in the Clerk's Office of the District Court for the District of Massachusetts.

No. XV.—SAMUEL LEE, M. A.

This divine was first minister at Bristol, R. I., where he was pastor for four years, from 1686 to 1691. Having taken ship for England he was taken prisoner by the French, and died in France 1691, aged 66 years. "He was," says Dr. Allen, "a very learned man, who spoke Latin with elegance, was a master of physic and chemistry, and well versed in all the liberal arts and sciences." Cotton Mather makes him a prodigy, affirming that "hardly ever a more universally learned person trod the American strand."

He was author of ten or twelve works, most of which, though very rare in this country, have passed under my eye. Lee had much to say on

prophecy, and like all other interpreters was not without his errors. From his earliest works we will first give his scheme of the numbers and prophetic powers that figure in the grand calendar.

In his "Orbis Miraculum, or the Temple of Solomon portrayed by Scripture Light, &c." a folio of pp. 371, London 1659, he has inserted a plate, on which is pictured the New Jerusalem descending from heaven,—speaks of the future millennial period in various places, showing his repudiation of the anti-millennialism prevalent in his time. He ends with a wish that Hos. 3:4-5 being accomplished, "both Jew and Gentile having one shepherd and one fold, may worship God in the New Jerusalem that cometh down from above, wherein dwelleth righteousness, when the new heavens and new earth shall be manifest, when there is no temple to be seen; for the Lord Almighty and the Lamb are the temple of it." p. 371.

In Lee's "Antichristi Excidium. Heir. 33:3, a Latin, 19 mo. of pp. 193, London, 1664 he reckons the chronology of the rise and fall of the Papal Antichrist, a book, says Dr. C. Mather, that "shall survive and assist the funeral of the monster whose nativity is therein with such exquisite study calculated." Mag. B. III. His dates are shown in another volume, viz.:

"Israel Redux ; or the Restoration of Israel, &c," a 16 mo. pp. 131. London : 1677. Giles Fletcher, LLD., having written a MSS. work on the restoration and conversion of the Jews, it was published posthumously by Lee (in 21 pages), who enlarges upon it. Fletcher thought the Tartars were the ten last tribes. Lee, in his "Dissertation," endorses the view, arguing it strongly and quoting the Scriptures profusely. Days of glory would yet come on earth. Gog and Magog, i. e. the Turks—their power then waning—would be destroyed to bring this event to pass. Jerusalem at the time will be "gorgeous as a gem"—(an expression since made use of by Dr. Croly, in his splendid poem "Earth to earth, &c")—a new earth will arise,—and the judgment end all. He quotes some fifty passages as proof of his views and among them Acts 21:24.; Rev. 21:3-24; and 22:2, etc. The testimony of Justin Martyr, together with the whole early church, is brought to sustain his faith in a future millennial period, though our author somewhat unfairly avoids coupling with it their faith in a personal reign, but writes ambiguously. He concedes that the rise of the man of sin in the church almost extinguished this blessed truth concerning Christ's kingly office, and says Pope Leo XI, in his 19th Session of the Lateran Council, decreed that none should presume to preach of or assert the coming of Antichrist," p. 110.

With his contemporaries of N. E. he makes "the kings of the east" Rev. 16 to denote the Hebrew nation. The seven vials will not begin to be emptied till the seventh trumpet's sounding and the resurrection of the witnesses. The hour, day, month and year of Apoc. 9 he makes to be 891 years, which will reach to 1691, or, he observes, if we begin the 2300 years from the destruction of the first temple, they will end in 1712. But the most probable time he thought, was 1736, the identical year of terminus of the 1260 years, which had their date in A. D. 476. Still the reign of Antichrist would begin in 1715, about 1260 years from the death of Valentinian. Finally he says, "I return to Israel and Daniel's computation of their times, by adding 30 years more to these 1260, therewith making up his 1290. So that if the 1260 do finish about 1700 or 1715, or at the utmost in 1736, then 30 years after their expiration and the great conflicts with the Papal powers in the West, will begin the stirrings and commotions about the Jews in the East; if then to 1736 we add 30 more, they reach to 1766, the times of Israel's gathering from their dispersions and conflicts for their country. . . If then we add 45 years more to 1766 it produces 1811 for those times of happiness to Israel, for 'Blessed is he that waiteth and cometh to the 1335 days, Dan. 12.'" pp. 121-22. He modestly declines fixing dates with certainty, but rejoiced in view of "Zion's approaching glory."

In a "Superaddition to the former dissertation,

tions, &c"—and bound with it—of 124 pages, he curiously computes Israel's restored land of promise to be 710 miles in length and 160 in breadth, and prays that the great day of the Lord may be hastened.

In the "Ecclesia Gemens," of pp. 92, and bound in the same, he mentions again his former computation of the 2500 years as beginning at the destruction of the city and temple by Nebuchadnezzar, B. C. 588, and so ending A. D. 1712—vindicates at length, the computation of prophetic times and thought the church "ought to be looking for and hastening unto the coming of the day of God, when there shall be a new heavens and a new earth." p. 39.

Dr. Allen, his biographer, says that Lee in a manuscript treatise on Rev. 1 expresses similar opinions in regard to the ending of the prophetic numbers. Lee is noncommittal in his exact views of the nature of the millennium. More anon.

### The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

#### NO. VII.

Dear Sir:—You seem to think me wrong, and charge me with a variation from Scripture in my remarks upon the devouring fire (Rev. 20:9), which comes down from God out of heaven and devours the wicked army of Satan who come up from Gog and Magog and surrounds the camp of the saints and the beloved city. In my remarks I said, that the deceived nations, gathered under Satan were destroyed by a devouring fire from heaven which consumed them, and proved them to be mortal beings, capable of being consumed as well as deceived.

To this you reply—"Here again is a variation from Scripture, which says not that they are consumed by fire, but that it devours them. So does the flood devour those who fall therein; in like manner the fire swallows them up, and they are seen no more on earth, being wiped off from it by the sweeping flame, and yet perpetuated in just the condition that God shall see fit to direct."

The variation from scripture with which I am here charged by the negative is not sustained by any proof drawn from the word of God, nor from the nature of the devouring element. The affirmations of the negative are the only evidence given in support of the charge. Therefore, until some further proof shall be produced, the charge must be considered unsustained. It is an error into which many have fallen, of making charges without sustaining them by any proof aside from their naked assertions. This error, I hope we shall try to keep ourselves free from as much as possible, while engaged in this discussion.

That a devouring fire, is a consuming fire, we should argue from the nature of the element.—Whatever is devoured by fire, is consumed by it. It is so used to mean in scripture.

Lev. 10:2. "And there went out a fire from the Lord, and devoured them, and they died before the Lord." The fire here, which went out from the Lord and devoured those wicked men for offering strange fire before the Lord, were consumed by the same, so that they died before the Lord.

Their lives were consumed by the devouring element in the same manner that the company of Satan were, that surrounded the camp of the saints and the beloved city. See also Num. 26:10.

In Scripture, where a devouring fire is spoken of, it means the same as a consuming fire, when applied to material objects. In no instance, we think, is a devouring fire, in the holy Scriptures applied to the future punishment of the wicked in perdition. If it could be proved from the word of God that the wicked in a future state will be devoured by fire, their annihilation would be conclusively established. The language of Scripture upon this subject is—"their worm di-

eth not, and the fire is not quenched." The fires of perdition do not "devour," or consume the lives of its victims; they are both alike endless in their existence.

The logical inference, therefore, is that the company of Satan, devoured by fire from heaven were consumed, so that they died from the effects of the flames. They were utterly destroyed!—There is no evidence, that they were swept by this fire from the earth in a bodily form into perdition;—but that their lives were destroyed.—Therefore they must as I affirmed, be men living in their mortal bodies, which only are capable of being devoured by fire. The incorruptible and immortal bodies of the wicked, in the resurrection state, will be incapable of being devoured, and consumed as here described in Rev. 20:9.

And yet another charge follows in this connection. "Again" (says the negative) "is the writer at fault. Immortality is no where predicated of the wicked, but alone of the righteous. They "seek for glory and honor and immortality," (Rom. 2:7,) but to the wicked will be the reverse of all these viz. "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil," (vs. 8,9.) Immortality and such anguish are antipodal and incompatible.—

The wicked are to go away into "everlasting punishment," into "the fire prepared for the devil and his angels," but they here had an experience of that predicted fire which sweeps them into their appointed place. And therefore they are not necessarily, as the affirmative claims, men in their first, or unresurrected bodies."

The affirmative is not so much "at fault," as the negative affirms. The wicked will be raised either with mortal or corruptible bodies, or with immortal and incorruptible bodies—If not immortal and imperishable, they must be mortal and perishable in the resurrection state. The eternity of their future punishment cannot be true, if the wicked are raised with mortal and perishable bodies. That which is mortal and perishable, cannot endure forever the fires of perdition, or immortal punishments. If the wicked are to be mortal and perishable in the resurrection state they cannot endure forever the fires of perdition—consequently their annihilation must follow, unless they are raised with immortal and imperishable bodies. The negative must be greatly "at fault" in one or the other of his views. He contends strongly for the endless punishment of the wicked, in the paragraph last cited, and still denies the immortality of the resurrected wicked. Both cannot be true! He must be wrong in one, or the other. These views are quite as "antipodal and incompatible" with each other as anything advanced by the affirmative, which has so greatly astonished the negative.

That which must endure forever the fires of perdition, must be immortal and imperishable.—The resurrected wicked must endure forever the fires of perdition. Therefore the resurrected wicked must be immortal and imperishable. Will the negative have the goodness to show us the unsoundness of this argument? It is no more inconsistent to say, that the wicked will have in the resurrection state immortal bodies, than it would be to say that they will have an immortal existence.

And in fact, to affirm that they will have an immortal existence, in bodies not immortal would be perfectly absurd.

That all will be made immortal in the resurrection, is clearly proved by 1 Cor. 15:53,54, "For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Death will never be swallowed up in victory until all are raised from the dead and made immortal.

The negative replies to our closing remarks in No. 3 of the opening argument, as follows:

"The affirmative next lays stress on the declaration that, the "sea gave up the dead which were in it, and death and hell delivered up the dead which were in them." It is argued, that in the new earth there will be "no more sea" and that consequently the sea must give up its

dead at the second resurrection in the present earth. The argument however, has no foundation; for the original as much affirms that there will be no more heavens and no more earth, as it does that there will be no more sea. It simply declares that the heaven, earth and sea, as they now are, are no more; without in the least intimating whether there will, or will not be a sea in the new earth. But other Scriptures show that there will be; so that the argument based on this expression fails."

You surprise me by your declarations in regard to the original reading of the Scriptures.—Do they surely affirm that there will be no more heavens and no more earth? If so, how shall we account for the great mistake into which our translators have fallen, in their work of translating the holy Scriptures?

They frequently speak of the new heavens, and of the new earth. 2 Pet. 3:13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Rev. 21:1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

By these texts just cited, it will be seen that our translators of the Scriptures have spoken unto us of the great and precious promise of the new heavens and the new earth, which shall succeed the present heavens and earth, which are to wax old as a garment—which shall be changed and folded up—which shall perish and pass away with a great noise, while the elements thereof are melting with fervent heat.—And saint John saw the new heavens and the new earth as they appeared when first created—he saw them without a sea.

Why our translators should have made this great mistake in translating the Scriptures from the original, is truly marvelous. And why the negative should have fallen into the same mistake, is more marvelous still. He has with care read the Scriptures in the original, and declares that they affirm as much that there will be no more heavens and no more earth, as it does that there will be no more sea. But nevertheless, our friend is one of the ablest advocates of a new heaven and a new earth of the present day. How he can believe and advocate as the eternal truth of God, what the Scriptures in the original affirm will never be, I cannot conceive. It must be that he has come to the conclusion that the reading in the original is incorrect; and therefore, notwithstanding they do affirm that there will be no more heavens, and no more earth, there will be nevertheless, a new heaven, and a new earth, according to our translation.

We are also equally astonished that you should so boldly assert that there are other Scriptures which show that there will be seas in the new earth—that you should so affirm in opposition to the Apostle John, Rev. 21:1, is more than I could in any way expect from one so modest as yourself. If there are such scriptures, why did you not bring them forth, chapter and verse?—Why make such bold assertions without proof, if the proof you have? I have carefully read the Scriptures for many years, but have never found such passages as you speak of:—the reason is, no such scriptures can be found! You are altogether mistaken in this assertion! You equally mistake in regard to the original! I venture the assertion, notwithstanding your strong affirmations, that there are no scriptures which say, there will be seas in the new earth; and that there is no such reading in the original scriptures as you have affirmed—no place where they affirm that there will be no more heavens, and no more earth. If there is let them be produced.

The declaration of Saint John, Rev. 21:1, which describes the new heaven and earth without a sea, is fatal to your whole theory. If there be no sea in the new earth, it must be from the seas of this world that the wicked will rise and come to judgment at the close of the millennium brought to view in Rev. 20. Consequently, this world will be continued, with its seas, until that epoch. The millennium, therefore, must necessarily be in this world. There is no way possibly to avoid this conclusion. Of this you must be fully convinced. And hence to save your

cause, you affirm that the original Scriptures say that there will be no more heavens and no more earth as much as they do that there will be no more sea; and that other Scriptures show that there will be seas in the new creation. But these assertions cannot save your cause. If it has come to this pass, that you cannot sustain the negative of this question without denying some of the clearest texts of Scripture; and of affirming the existence of others which cannot be found, you had better confess yourself mistaken in your views of the millennium and the coming of Christ.

Yours truly,  
EBENEZER PEASLEE.  
Newton, N. H., Jan. 8, 1859.



## ADVENT HERALD.

BOSTON, FEBRUARY 12, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### **Freedom of Thought and Speech.**

On another page may be found a communication addressed "to the Committee on Publication;" which, as it is a censure respecting the present course of the *Herald*, and a recommendation respecting its future, seems to demand something in reply.

Why it is addressed to the "Committee on Publication" appears, from its 4th Section, to be owing to an erroneous supposition that the "editorial sanctum" is "under law," to them; whereas their duties are only advisory. The editor is not their agent, but that of the entire board of the standing committee, in which the others named have an equal voice with them.

The censure in the article is a "regret" that "the Advent Herald as the organ of the A. M. A. has resolutely set itself for the defense of the doctrine of eternal suffering, and is devoting so large a space in its columns to this object."

This charge is more surprising, from the fact that since the time when it became "the organ of the A. M. A." which was the beginning of the present year, there has been no discussion of the question referred to. In the closing No. of the last year, the present editor earnestly requested correspondents to turn their pens to other themes—which request our correspondent, in sect. 14, has mistakenly imputed to the retiring publisher. And while felicitating over the absence of the theme, this communication of our brother breaks the silence, and itself introduces into the organ of the A. M. A. the subject of regret on which it would otherwise have been still silent. Is, then, this censure just?—our brother being the one who breaks the silence. To him this enquiry is addressed, his own magnanimity never yet having been shown to be in fault, and it being confidently expected that when he shall himself look for the space supposed to have been devoted, and find it not, he will promptly recall the accusation mistakenly made.

The article, however, bears not merely retrospectively, but prospectively, and offers advice, which, because of the source whence it comes, is worthy of respectful consideration. And this advice is, that the *Herald*, respecting the question at issue "maintain a dignified silence."

There are occasions when silence is dignified; but silence is not necessarily thus, and it is often incompatible with true dignity.

There is dignity in soundness of speech, and in words of wisdom. There is dignity in a judicious and effective proclamation of truth, in affectionately warning the impenitent, and in the announcement of pardon to the repenting; but the silence that has no needful and fitting reply, where a reply is called for, or which cannot courteously give to every man that asketh, a reason for one's belief on any mooted point, may show less of dignity than of some other quality.

Should, however, silence be aimed at, how far should it be carried? Should we be prohibited from correcting an accidental error in, or a misstatement of an historical fact? When partial quotations are made, giving erroneous impressions respecting the opinions of those quoted from, are we to be denied the right to give their actual words in their actual connection, for the rectification of such impressions?

When words are used in senses not theirs legitimately; or are restricted to limited uses, when they have wider latitudes of meaning; or, having a various significance, according to their respective connection are claimed to have uniformly one, are we to be required to sit in "silence," lest it be "undignified" to point out such mistaken use of terms? When one, desirous of knowledge, finds some point dark and obscure, and wishes for some fact respecting it that he thinks in our possession, shall he be prohibited from enquiring about it, lest the fact to be elicited may be unwelcome to some who wish it otherwise? If some good brother wishes to learn the various uses of a word,—as Bro. Preble does of "aion," and as answered in the past and present Nos. of the *Herald*—shall it be considered a trespass for us to give him the incontrovertible facts he seeks?

Shall we be required to suspend all the pleasant colloquy we have enjoyed with so many of our readers on so many topics of interest, lest some point discussed may remotely be connected with the tabooed subject? or lest there be some principle involved in or some facts elucidated, that shall bear adversely on the view taken of the prohibited theme? Questions like these flood our mind, and would come forth in long procession, so that should we submit to the requirement, and promise fealty to the demand, we might ever live in constant doubt respecting the extent of the requirement, and in constant fear lest we unwittingly should violate our pledge.

There is a difficulty, also, in another aspect of the case; for however pleasant it might be, to be voluntarily silent, to be silent upon an appearance of compulsion is far otherwise. We could no more promise compliance in advance with a suggestion of this kind, than a man could render a reason under compulsion,—though reasons were as plenty as blackberries! Freedom of thought, and freedom of speech are inalienable. They are our birth-right. Palsied be our tongue, and paralyzed our arm, before we stand or sit anywhere, under a law of silence, under restrictions of thought or speech, by the creed or opinion of man. To the declarations of God's word we reverently bow; but were we prohibited, anywhere, from teaching what we there read, or from correcting what we believe is in opposition to that, we should be compelled to take our hat and go forth in search of a purer air and a freer soil, where we could stand erect and feel the breathings of manhood unshackled and free.

The reasons given for this recommendation of silence, somewhat involved and somewhat repeated, so as to be numbered twenty, on being analyzed and classified, may be reduced to the following:

1. That the doctrine is not true.
2. That multitudes are renouncing it.
3. That it is a vexed question, about which a fierce war is being waged by earnest and sensitive combatants.
4. That the *Herald* has another mission and should be purely a prophetic journal.
5. That large numbers of its readers differ with it on this question.
6. That it has not been attacked from within and the discussion is uncalled for.
7. That the *Herald* should live; and
8. That it can never convince those who differ with it,—the other reasons numbered being mainly variations and amplifications of these; to which we reply that,

1. The untruthfulness of any doctrine is a sufficient reason for not advocating it, and could it be shown that the destiny of the impenitent, as believed by the affirmative, is not a doctrine of inspiration, not another syllable in its defense ought to find admission anywhere. But more than twenty years of careful study—twice the length of time devoted to it by our brother, with opportunities hardly less favorable than his, with research candid, and very possibly as thorough, with no disposition to confess to inferior powers of discrimination, and with a conscientious and earnest desire to know the truth, has caused others to arrive at an opposite conclusion.—Yea the piety of the world, its philology, its clear-headed and cool research, the literature of the church, the names of its godly members which have become embalmed as household words, its martyrs and reformers, its keen and scholastic research, all speak on this question in no doubtful terms respecting what is "fair and sound" in the exposition of Scripture. And this testimony not sustaining our brother's conclusion, the first reason for it lacks the condition needed to give it weight.

2. Were it true that multitudes were renouncing it, that would not determine its truthfulness, nor the wisdom of being silent. Rome apostatized. The thousands of Israel often departed from the truth.—The "Spirit speaketh expressly that in the latter days men shall depart from the faith"—that "the time will come when they will not endure sound doctrine." The mere fact of a change of opinion, therefore, is no evidence of the safety, soundness, or reasonableness of that change.

And were there a change going on extensively for

the worse, there would be so much the more reason why there should be faithfulness in giving the trumpet a certain sound; lest the watchman, for not having given the required warning, perish with those he was commanded to warn.

3. Its being a vexed question, is no reason for silence; for many a vexed question needs to be solved—needs to have light thrown on it, to be so illuminated with the light of God's truth that candid and reasonable men need be no longer vexed respecting it. That men will dip their pens in wormwood and gall, and write unbrotherly, as our correspondent suggests and will wage fierce and unrelenting war, is no reason for the silence of others. It is a reason why such men should be silent, or amend their manners; but it is no reason why Christian gentlemen may not discuss questions of difference with Christian courtesy and meekness. The moment strife begins, or harsh and unbrotherly words are indulged in, that moment defeat has perched on the banner of the one who resorts to them. He shows unmistakably that grace reigns not in his heart; and how can that be truth, which needs so unlovely a defense!

Because the seas roar and the angry waves lash themselves into fury; shall the rock bound coast rage and roar in return?

Nay, the fierce and sensitive waves will calm down into a better mood, and learn that they only lash themselves into foam, and are powerless against the pillars of the earth. In like manner, the citadel of truth, the great rock on which every lover of truth may calmly stand, needs no fierce or sensitive defender; nor will fierceness or sensitiveness avail anything in its assault. God's word is the great rock which will stand for ever; and whoever stands on it stands securely while he stands calmly and fearlessly. But when he ceases to trust in the arm of the living God and resorts to unholy measures, permits his spirit to be at all aroused, and uses words which in tone or spirit are unbecoming his high calling, then he should battle alone, and those only be addressed who are willing to be shown their erroneousness of view and who seek for a knowledge of the truth.

4. The mission of the *Herald* as a journal of prophecy, may legitimately take in its scope the whole of the future—not only the destiny of the righteous, but that also of the lost—both being subjects of prophecy. "Say ye to the righteous, that it shall be well with him, for they shall eat of the fruit of their doing," is no more a requirement of inspiration, than is also that other saying, "Woe unto the wicked! it shall be ill with him, for the reward of his hands shall be given him." To warn men to flee from the wrath to come, is as essential a part of a preacher's specific work, as it is to announce that the kingdom draweth nigh. The prophecies of Christ and his apostles, bring to view Hades' giving up its dead, and Gehenna's receiving its doomed, as well as the restitution of the kingdom; and he would be a faithless disciple of Christ who should so preach the one, as to leave no fear, to the rejecters of the kingdom, of participation in the other.

5. The number of the readers of the *Herald*, who dissent from, or who sympathise with our views the private correspondence received at the office, will determine better, respecting the entire field, than any mere outside observation. The numbers given as advent ministers, sound somewhat mythical to our ears; but it is not known what elements are regarded in the estimate as constituting such a minister, or what unknown names may be included in the category.

6. If the introduction of this question now, as well as in former times, has not come from the other side, and from within, then the observation has been defective which has supposed such to have been the case.

7. There is no such necessity that the *Herald* should live, as there is that while it does live, it should live honorably. Better die, first, a thousand deaths. It is better to die lamented, than to live dishonored. Better pass at once into the oblivious and unknown, than be recreant to any declarations of inspiration. And,

8. Though it may not convince all, yet it has and is convincing some. More than a score of persons, possessed of calm discrimination, and cool, clear-headed judgment,—not inferior to any among us for those qualities—have confessed to a change of views since the discussions commenced two years since; and two ministers have thus confessed since the receipt of our correspondent's communication, making more than a dozen preachers who have thus seen cause materially to modify the views they once inculcated; and they are among the most able and devoted, so that though some may never be convinced, it does not make labor hopeless with all. Paul only hoped to save some of his kindred according to the flesh; and he would have acted very injudiciously if he had sealed his lips into silence, because there were such multitudes who would be unmoved by his teachings. He merely sowed, letting God give the in-

crease as it pleased Him—Paul not being responsible for results.

Is there not however, another reason, standing out in the article of our brother, which materially neutralizes the force of those enumerated? May we not justly infer from Sec. 1, and from what follows Sec. 20, that if the *Herald* advocated the view of our brother it might speak with impunity! and therefore that it is not so much silence on the subject that is desired, as it is that the *Herald* shall not defend the view that our brother wishes to oppose? And in asking that the *Herald* be silent, does our brother propose to be himself silent? He proposes to speak out with voice and pen, and is so speaking in the last No. of the *Crisis*, on the other side of the question! Had he closed his counsel with an intimation that he too, was in the future to avoid the "vexed question," and would turn his attention to other themes, the *Herald* would have gladly acquiesced.

But to propose himself to enter the lists with increased vigor, and to ask the *Herald* to be silent can hardly be reckoned a generous disinterestedness that grants to others the privileges we claim for ourselves. There is now a sheet speaking in loud tones—to say nothing of its logic—on that side of the question but which is heretally sealed to the admission of ought on this; and now could the guns of the only opposing battery be spiked and silenced it would, no doubt, be very accommodating to opposing combatants.

The *Herald*, however, as at present advised, does not feel inclined to promise this in advance, without further time for consideration and reflection, and cannot say what it will, or will not do in any given emergency. It will be more prudent to wait till the occurrence shall determine what is duty respecting it.

We will ask for no right that we do not extend freely to others. When we deal unjustly, when we deal untruthfully, when we deal unfairly, when we deal sophistically, when we deal discourteously, then we solicit rebuke,—to be justly and brotherly given. But while we speak according to the Oracles of God using the words of the Inspired penman, we think we are not open to censure; and we take to ourself none of the regret expressed—pleading not guilty to the charge.

We like brotherly rebuke; we like to be shown where we may pursue a wiser and better course; we also love liberty of speech, equal and exact justice to all, freedom of discussion and debate, a bringing of all doctrines to the light of truth and the test of inspiration—everything being done with Christian courtesy,—with that gentleness and kindness of manner which is conscious of being in the right, which finds no necessity to resort to harshness of speech to cover weakness of argument, and which has such love for the truth that it never shuns the light, or seeks to avoid the test of sound criticism. Those thus actuated may occupy either side of any question, both sides may be thus presented in a Christian manner, and the candid reader be instructed and profited. This must be the spirit of those who expect to win souls to the truth; and those who have it not will show by their thorns and prickles that grapes and figs do not grow upon their branches.

A brother writes: "I find the *Herald* a source of joy to my soul. I have been like one shut up in the dark, but now let out into the bright sunlight." And such has been the testimony of many others when they have found themselves enlightened in the truth, after wandering for years in the darkness of doubt.

### **The Greek, Aion.**

Continued from our last.

In the foregoing, with the few exceptions where a phrase is used adverbially, or the word is used as an adjective, it is a noun, and is limited by the context; but in those that follow, it is used adverbially, in each instance, of time eternal, in the future, without any such limitation.

I Cor. 8:13, I will eat no flesh while the world standeth [eis ton aiona—literally, for ever].

Heb. 7:24 This man because he continueth ever (eis ton aiona).

28 Who is consecrated for evermore (eis ton aiona).

John 8:35 The Son abideth ever (eis ton aiona—lit., for ever).

In the following texts, the same expression, "eis ton aiona," occurs with the same significance as the last four quoted—the word *aiona* being rendered "ever," and the word *eis* being rendered "for."

Matt. 21:19 Let no fruit grow on thee henceforward for ever.

Mark 11:14 No man eat fruit of thee hereafter for ever.

Luke 1:55 To Abraham, and to his seed for ever.

John 6:51 Of this bread, he shall live for ever

58 he that eateth of this bread shall live

for ever  
 8:35 The servant abideth not for ever  
 12:34 Christ abideth for ever  
 14:16 he may abide with you for ever  
 2 Cor. 9:9 his righteousness remaineth for ever  
 Heb 5:6 Thou art a priest for ever  
 6:20 Made a high-priest for ever  
 7:17 Thou art a priest for ever  
 21 Thou art a priest for ever  
 1 Pet. 1:23 Which liveth and abideth for ever  
 25 word of the Lord endureth for ever  
 1 John 2:17 the will of God abideth for ever  
 2 John 2 shall be with us for ever  
 Jude 13 the blackness of darkness for ever  
 2 Pet. 2:17 the mist of darkness is reserved for ever (eis aionia).

In the following, the phrase is "eis tous aionas," and has the same general significance.

Matt. 6:13 The power and glory for ever

Luke 1:33 he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end

Rom. 1:25 The Creator, who is blessed for ever

9:5 is over all, God blessed for ever

11:36 to whom [be] glory for ever

16:27 Glory through Jesus Christ for ever

2 Cor. 11:31 Christ, which is blessed for evermore

Heb 13:8 Yesterday, and to-day, and for ever

In the last text, duration in the past, the present, and the future are summed together, as expressive of all duration. In the two following, the future and the present, are given for all duration henceforth:

2 Pet 3:18 To whom be glory both now and for ever (eis hemeran aionos)

Jude 25 Both now and for ever (eis pantos tous aionas).

In connection with a negative, it is rendered never in the following—the phrase being "eis ton aiona;" and in each passage it signifies, literally, "not for ever":

Mark 3:29 hath never forgiveness

John 4:14 shall never thirst

8:51 shall never see death

52 shall never taste of death

10:28 shall never perish

11:26 shall never die

13:18 shalt never wash my feet.

In the foregoing passages the word *aion* is used singly, and as thus used the context shows that it is an adverb expressive of *ever*, or duration unlimited. In the remaining passages the language is intensified by the repetition or doubling of the term; and the phrase thus used constitutes the most emphatic expression of unending duration in our language—there being no instance on record in the New Testament where such use of it has any limitation—the phrase being, with three exceptions, which will be specified, eis tous aionas ton aionon:

Gal. 1:5 To whom be glory for ever and ever

Eph. 3:21 Throughout all ages, world without end (tou aionos ton aionon)—i. e. for ever and ever)

Phil. 4:20 Unto God and our Father be glory for ever and ever.

1 Tim. 1:17 Unto the only wise God be honor and glory for ever and ever.

2 Tim. 4:18 To whom be glory for ever and ever

Heb. 1:8 thy throne, O God, is for ever and ever (eis ton aiona tou aionos).

13:21 to whom be glory for ever and ever

1 Pet. 4:11 to whom be praise and dominion for ever and ever

5:11 be glory and dominion for ever and ever

Rev. 1:6 " " " ever and ever.

1:18 Behold I am alive for ever more—literally, for ever and ever.

4:9 who liveth for ever and ever

20 " " " ever and ever

5:13 unto the Lamb for ever and ever

14 that liveth for ever and ever

7:12 unto our God for ever and ever

10:6 by him that liveth for ever and ever

11:15 he shall reign for ever and ever

14:11 the smoke of their torment ascendeth up for ever and ever (eis aionas aionon).

15: 7 who liveth for ever and ever

19: 3 her smoke rose up for ever and ever

20:10 shall be tormented day and night for ever and ever

22: 5 And they shall reign for ever and ever.

So much for the use of *aion*. Its adjective must be deferred to a future No.

#### SCRIPTURE TROPS.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

**FINGER.** n. Lit., one of the extremities of the hand: Jesus "with his finger wrote on the ground," John 8:6.

A Metaphor, expressive of power: "The

magicians said unto Pharaoh, This is the *finger* of God," Exod. 8:19.

— A Metonymy, for the contempt, &c., which may be expressed by the use of the finger: "If thou take away from the midst of thee the yoke, the putting forth of the *finger*, and speaking vanity," Isa. 58:9.

— A Substitution, when its act or condition is put for analogous acts or conditions: "My *little finger* shall be thicker than my father's loins,"—i.e. the smallest burden that I will impose on you, shall be more onerous than the greatest that my father did, 2 Ch. 10:10.

**FIRE.** n. Lit., a visible and simultaneous emanation of light and heat from any substance:—"Where no wood is, there the fire goeth out," Pr. 26:20. "The bush burned with fire," Ex. 3:2.

— A Simile, illustrative, by its appearance or action, of analogous characteristics: "His word was as a fire shut up in my bones," Jer. 20:9.—"Lest my fury go out like fire, and burn that none can quench it," Ib. 21:12. "His throne was like the fiery flame, and his wheels as burning fire," Dan. 7:9. "He is like a refiner's fire," Mal. 3:2.

— A Metaphor, expressive of a destructive, or of a purifying or invigorating agency: "The Lord God is a consuming fire," Deut. 4:24. "I will make my words in thy mouth fire, and it shall devour them," Jer. 5:14. "I will be unto her a wall of fire round about," Zech. 2:5.

— A Substitution, when passing through or existence in it, is put for the endurance of analogous trials or sufferings: "When thou wakest through the fire thou shalt not be burned," Isa. 43:2—i. e., God would protect them under trials and difficulties. "I will bring the third part through the fire," Zec. 13:9—i. e. through violent persecution or trouble. "The sinners in Zion are afraid," and say, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 34:14.

— A Personification: "Praise the Lord from the earth, ye dragons and all deeps, fire and hail," Psa. 148:7, 8.

**FIRM.** adj. Lit., immovable: "The priests stood firm, on dry ground," Josh. 3:17.

— A Metaphor, expressive of what is unyielding in purpose: "They consulted to make a firm decree," Dan. 6:7.

**FIXED.** adj. Lit., permanent: "Between us and you there is a great gulf fixed,"—i. e. that will not be removed, Luke 16:24.

— A Metaphor, expressive of a settled purpose: "His heart is fixed, trusting in the Lord," Psa. 112:7.

**FLAME.** n. Lit., a luminous fluid, or blaze, emitted by burning bodies: "When the flame went up toward heaven from off the altar . . . the Angel of the Lord ascended in the flame of the altar," Judg. 13:20.

— A Simile, illustrative of any resemblance to it: "Their faces shall be as flames," Isa. 13:8.—"His eyes were as a flame of fire," Heb. 1:7. "The house of Joseph shall be a flame," Obad. 18.

**FLAX.** n. Lit., a fibrous vegetable, from which is made thread and cloth: "She seeketh wool and flax, and worketh willingly with her hands," Prov. 31:13.

— A Simile, illustrative, by any given condition of it, of what is analogous: "The cords that were upon his arms became as flax that was burnt in the fire," Judg. 15:14.

— A Substitution, when any disposition made of it is illustrative of analogous acts: "A bruised reed shall he not break, and the smoking flax shall he not quench,"—i. e. he will exercise all forbearance towards those weak and tender in the faith, Isa. 42:3.

#### ITEMS AND NEWS.

The Hartford Post, in speaking of a Providence millionaire, recently deceased, says he was worth when he died, some five millions of dollars, yet he lived poorer than most men not worth one thousand dollars. Salt codfish was a standard dish with him, and even in his last sickness, it is said that he upbraided those who had the care of him, for their extravagance in providing delicacies for him, assuring them that he could not afford it. He was a bachelor, and a snuff-taker. His snuff he kept in a large box, and bought by the cent's worth. There was but one store in Providence, and that on India Point, where he could get his box filled for a cent, and the old man used to patronise that store, more than a mile distant, whenever his box required filling.

We learn by the Woonsocket Patriot, that an Irish lad named Sheen, aged 16 years, died at Harrisville, Burrillville, of hydrophobia. He was bitten ten through the hand five weeks since by a strange dog, which made its escape.

From the same source we learn that six weeks ago an Englishman, named Thomas Olive, left the hotel at Plainville, Burrillville, at 9 o'clock in the even-

ing, intending to cross the pond on the ice for Harrisville. His cap was found next morning in the water, but he has not been heard of since. He was a widower, and leaves a little daughter to look for a parent who will probably return no more.

The Chester, Ill., Herald and Press describes a murder which was committed in the vicinity of Risden, St. Clare county, Jan. 28. A man named Beadle went to the house of his neighbor, a Mr. Levi, with whom he had some difficulty, made a noise in the yard, which caused Mrs. Levi to open the door, and, in the dark taking her for her husband, he shot her in the breast. She lived but a short time. The murderer escaped.

The Jews of New York propose to erect a temple that will rival in extent and magnificence the Catholic Cathedral now in course of erection in that city.

A medical imposter in Buffalo has been doing a thriving business lately, by pretending to be the "city vaccinator," going from house to house representing that the small pox was dangerously prevalent, and persuading people to be vaccinated at his hands, his fee for each operation being one dollar.

On Thursday afternoon, the 3d, as the freight train on the New Bedford and Taunton Railroad had proceeded about seven miles from the city, a young man was seen walking along the route outside of the railroad track, at some distance ahead. Before the train had got to him, he stepped into the middle of the road, took off his cap, and waving it over his head threw it upon the ground; then deliberately laying his neck upon the track, awaited the almost instant approach of the train, which passed over him, causing his instant death. The body was placed in the cars and taken to Taunton. It was identified as that of John Martin, a young man about 20 years of age, belonging in N. B. His mother, a widow, resides on State street.

"Let us make a river to the mountains." Under the above heading the St. Louis Democrat broaches a magnificent enterprise, which is nothing less than to unite the waters of the Upper Arkansas river into one stream; to fill the bed of the latter, and make from the three inconsiderable and almost useless streams, one broad, deep, navigable river, that would open the far West country clear to the base of the mountains, and into the new auriferous regions, whither emigration and civilization is now powerfully attracted. The river thus created would be equal to the Missouri in magnitude.

During the month of January the house of Elias Heustis, on a turnpike near Lawrenceburg, Indiana, was entered sixteen nights successively, by a desperate band of burglars, and each night articles stolen. The depredations of the thieves were checked by a rally on the part of Mr. H.'s neighbors who assembled at his house armed. Learning this, the rogues turned their attention to a new locality.

William Moody, an old citizen of Oxford, Ky., was killed on the night of the 24th, by a blow from a club in the hands of his son, Joseph Moody. The murderer, who was crazy from liquor at the time, was arrested and taken to jail in Georgetown.

Cap. Joel Preston, aged 89 years, walked from his home in Granby to Northampton on Tuesday, Jan. 18, a distance of nine and a half miles, in two hours and forty-five minutes. He arrived in good spirits and was not overweared.

Edward Delany and his wife went to bed drunk, at their residence in New York, and in the morning the wife was found lying dead upon the sidewalk. There were suspicions that Delany threw his wife out of the window, but the coroner's jury said she threw herself out.

The wife of John McGraw of Chicago, was terribly and probably fatally burned on the 28th ult., by the igniting of a kettle of tar which she was melting, and which enveloped her in flames.

A child of Mr. P. Allen of Hartford died from the effects of a scald from a teapot of hot water which was accidentally overturned upon it the previous evening.

The London Jewish Chronicle states that the police of Rome continue their visits in Jewish families, in order to ascertain whether any Christian domestics are kept by them. These visits often take place at very unseasonable hours. When, some time ago, a Jew remarked to the intruders that it was rather inconvenient to be disturbed by them, the ruffians fell upon him and beat him so severely that he was confined to his bed for three weeks.

A correspondent proposes that poplar trees be planted along all our railroads and used as telegraph posts. The under branches can be cut down, so as to leave the trunks as clear as the posts now employed. It will take some years for such trees to grow, but if they then make permanent posts, not subject to be blown down during gales of wind, they will be superior to bare poles and should be planted.

A boy named Black, five years of age, was so severely scalded in New York while standing in the street, by a gust of steam from a pipe leading from a wire factory in the rear to the gutter, that he died the next night. It is said that within the last six

months five children have been scalded by the same pipe.

They read so much Latin and Greek at the English Universities that they forget how to write English. A head master at Cambridge recently affixed this notice to the panels at the entrance of a certain college chapel: "On Sunday morning next, chapel will commence at 10 o'clock, and continue until further notice."

Wm. H. Prescott, the celebrated historian died in this city last week, aged 63 years, of apoplexy. His death was sudden and unexpected, and creates a profound sensation in the literary world.

A strange and malignant disease, said to be known in France, is attracting earnest medical attention in Providence, where three cases have gone beyond cure. It commences with a small and apparently inoffensive pimple or pustule, generally on the lip, which soon degenerates into a malignancy nearly uncontrollable. The application of hot iron or caustic is said to be the only effectual eradicator for the disease.

The Scotsman newspaper relates the following curious case of the recovery of a lost marriage ring: "About the end of July or the beginning of August last, a woman named Catherine Ferguson, the wife of a miner named McLean, at Clifton, near the head of Loch Lomond, lost her marriage ring whilst engaged in putting in or building peats, and notwithstanding that every search was made for it at the time, it could not be found. About a fortnight ago the cat brought a rat into the house, and around the neck of the rat was the missing marriage ring. It is supposed, as rats are known to carry off coins or pieces of silver or gold, that the ring had been taken to the rat's nest, where it had gone over the neck of one of the young ones, and remained there until the animal had advanced in growth, and curiously enough, been captured by the cat."

The Barre Gazette states that, a few days since, a daughter of Mr. Ira Bruce of West Boylston found a large gray fox in the hen-house, helping himself to the poultry. Miss Bruce instead of screaming and running away as some young ladies would have done, entered the coop, pitchfork in hand, closed the door behind her, and slew the vermin.

The solution pointed out by the author of "Yahveh Christ," that the "Sacred Tree" of the Ninevite Scriptures is the "Paradise Tree" of oriental tradition, is confirmed by an elaborate work lately put forth at Berlin, by Carl Baetticher, dedicated to the King of Prussia, and also by Sir Henry Rawlinson, the modern father of Assyrian History, in "Rawlinson's Herodotus," the first volume of which is just issued by Murray, London. The Prussian entitles his work "Baum-bullus," or "Tree Worship," as it existed historically in Greece and Rome, in Scandinavia among the old Norsemen, in Persia and Upper Assyria or Nineveh, in Egypt and India. Sir Henry Rawlinson emphasizes the same thing.

A Mr. Timberman, of Cincinnati, Ohio, having lost some money, went to a fortune teller to learn who had took it. Acting upon the advice of this impostor, he accused a respectable citizen with his wife and her sister, of having taken the money, and they have instituted proceedings against him for slander, laying their damages at \$50,000.

The workmen engaged in digging for the body of young Phelps, who was buried in a well at Derby, Conn., some ten days ago, reached the body some days since. It was found in an erect position, with both hands raised and grasping the rope from the windlass, while one foot was raised as if in the act of climbing. He was densely covered with sand, in which he must have suffocated at once.

At Niagara Falls, on Saturday, the 29th ult. a boy twelve years old, the son of Mr. Gibbs, foreman of the paper mills on the island, slipped from the flume, into the running water of the river and was borne swiftly over the Falls. His fall into the water was not seen, and he was first observed some distance down the river, in the rapids, when beyond the reach of human aid.

**COURAGE.**—There is nothing like courage in misfortune. Next to faith in God, and in his over-ruining providence, a man's faith in himself is his salvation. It is the secret of all power and success. It makes a man strong as the pillar of iron.

"If I were so unlucky," said an officer, "as to have a stupid son, I would certainly make him a parson."

A clergyman who was in the company calmly replied, "You think differently from your father!"

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## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

To the Committee on Publication of the A. M. A. and Editor of the Advent Herald—Brethren:—I regret exceedingly that the Advent Herald as the organ of the A. M. A. has resolutely set itself for the defence of the doctrine of eternal suffering and is devoting so large a space in its columns to this object, and in all Christian kindness for, and with no diminution of respect toward its conductors, I shall as a Life-member of said Association, frankly and fearlessly express from my stand-point the reasons for this regret. These are as follows:—

1. Because in my humble opinion the doctrine is not sustained by a fair and sound exposition of the Scriptures, and consequently is untrue. If a truer view cannot be supported, it were a pity not to maintain a dignified silence.

2. Because multitudes of Christians are renouncing the doctrine for a better, and I dislike to see my hitherto favorite organ putting on the cast-off, filthy garments of Christendom and complacently wearing them—prolonging the wail of everlasting torture, now fast dying away from the land.

3. Because such a course for the Advent Herald is unreasonable and uncalled for. Just as well might every other private notion of divine truth, which the peculiar idiosyncrasies of its editors—present or future—might lead them to entertain, be taken up and advanced, till Adventism be turned out of its columns.

4. Because it is a vexed question, on which the A. M. A. is like “a house divided against itself.” Suppose, in the course of time, the Association should see fit to change its officers, and instead of brethren Bliss, Himes, Pearson and Osler controlling the editorial *sanctum*, it be “under law” to Messrs. Fassett, Burnham, Campbell, and (heaven knows I am not ambitious of such a place) my humble self,—what then?

5. Because a great and fierce war is begun—the combatants are earnest and sensitive, and some (not the editor) write in a style irascible, with pens dipped in wormwood and gall, whose unbrotherly articles better not appear anywhere—much less in the Advent Herald, whose legitimate sphere is quite aside from such, and where we who believe in “the unity of thinking differently in love,” dislike very much to see them.

6. Because, though not desirous in the least to circumscribe the Herald’s good influence, make it a one-idea-organ, or gag its columns, yet under existing circumstances it is better not to fill those columns with certain other ideas, but to steadily, and for peace and unity’s sake, keep it at its main work, let others do as they may.

7. Because I, and many of its “tried friends,” who have never ceased to support it, and who do not believe in throwing away a useful thing because of a single defect, will feel more like making it the Advent Herald indeed, and worthy of its loved name, by furnishing for it the right sort of matter—as I have ever tried to do—if it would but be consistent and stick to its text.

8. Because it is better to have one paper purely a prophetic journal, and remain so, pursuing the even tenor of its way, even amidst opposition, and if other journals have no “specific work,” will discuss everything and differ on a thousand points (as we ever shall), why let them do so, without hauling them up for it, or engaging in “unbrotherly disputation” with them.

9. Because the Herald, as a vehicle of Adventism, has not been attacked from within, and why go out of its way to attack others? It has a wiser mission to fulfil, than, seeing “the world is out of joint,” to imagine itself in the “cursed spite” of having been “born to set” the huge, dislocated thing “right” again. Vain task.

10. Because it is a plain departure from its “specific work,” about which it has so much boasted—a diversion from the main question of pre-millennialism and the spread of the advent element among the churches. If others are guilty, why imitate the guilty ones’ example? Better not assume its work to be “specific,” if it is not so to be.

11. Because, as the organ of the A. M. A., it

has entirely another mission; there being nothing in the Constitution of the A. M. A. or in the Constitution of the Conference which gave it birth, or in the Albany platform, on which the whole is based, to warrant the assumption of the “defence of” the view of unending sin and pain as one of “our religious sentiments.”

12. Because there is nothing in its name, or origin, or pictorial symbols, or in the nature of things to imply the necessity of, or give warrant to such a course. It is the chronicler of the “history of the past,” the “events of the present,” the “prophecies of the future,” the “Herald” of the second, glorious, pre-millennial “Advent” of Christ, and its destination and culmination is, I trust, neither Hades nor Gehenna, but “the Millennium.” For ever let it remain so.

13. Because I and a thousand others wish this Advent Herald to live, and yet find it—as you would—a difficult task to systematically put our hands in our pockets to support in our own organ what we conscientiously deem a monstrous error. The Herald is in no such strait: only let it give both views a severe letting alone, and let the churches aid it in doing so. This, and what follows, is no threat, but a fair statement.

14. Because peace is blessed, and as brother Himes suggested in his last issue, it is earnestly to be wished that its correspondents could turn their pens away from the “football of strife” and the “bone of contention” to the subject of the glorious coming and kingdom of the Lord, but they will never do it so long as the Herald continues to provoke their criticisms by kicking back said football, and gnawing away at said bone.

15. Because fault-finding, quizzical and criticizing heretics, with their everlasting questions, seem in a fair way to torment our patient, shrewd and able editor day and night for ever and ever, in vain attempts at unsatisfactory replies, and feeling good-natured towards everybody, and thinking there is enough of Adventism for him and them to write about, I don’t want to see said punishment inflicted on our faithful servant (much less the one he or I believe awaits ranker sins).

16. Because about 25 of the 60 so-called advent ministers, and I am bold to say one-half the laymen who take and read the Herald hold, they solemnly think, a better view of the sinner’s destiny, regarding the Herald’s error a very grave and important one, and not wishing to blow hot and cold out of the same mouth, will find themselves, in reference to soliciting subscribers for and supporting the paper, as sensitive about the heart and pocket nerves as I am.

17. Because there is among the 400 so-called advent ministers in the country so strong an opposing element—about 80 per cent., numerically speaking—against the view in question, that the Herald’s material interests, if it unadvisedly persist in maintaining said view, will not fail, as heretofore, to suffer on account of it. Are not these ministers Adventists?

18. Because (still wishing the Herald to live and prosper) the real strength and firm hostility to said view of this opposing element, is not sufficiently calculated by the Herald, many of its subscribers who, rather than see the obnoxious doctrine—which nothing the paper can ever say will win them to believe—thrust before them every week, will widen the breach by seeking other journals, and the Herald be left at great effort to find a new class of readers.

19. Because the Advent Herald should live; and whether its former respected proprietor knows it or not, one principal reason why it ran into the ground while in his hands, was because it persistently maintained the doctrine of endless torment, and fought hard against the truer view, when there was no need of doing either. Better be opposing Spiritualism. “A word to the wise is sufficient.”

20. And lastly, because the Herald can never—no, never—make me, and others like me, believe again that the awful doctrine is taught in the blessed Bible. Its efforts to do so are therefore abortive and useless, its labor impolitic and gratuitous, its time misspent or lost, its opposition to the better view fruitless and vain; for that will sweep on, in spite of it or ought else, and hereafter, whether true or false, loved or unloved, will be linked in with the history of American Adventism.

I thus give you fair and manly warning. I may be alone, but think I write the feelings of a majority of your readers. Remember Prov. 27:5, and appreciate my motives; remember Gal. 4:16, and believe me to be none the less the friend of the Advent Herald, as the organ, not of any American Eternal Torment Association, but of the American Millennial Association. The first I should mourn over; the second, rejoice. I am with you heartily on the speedy, pre-millennial advent and personal reign, and with me this is still the main thing; but on the point in question I am, as you are well aware, on the other side, and shall, in what I think a more

proper place, after ten years of comparative silence, speak out with the pen, as I have freely spoken—and always shall speak—in my pulpit. If the Advent Herald will enter the arena for extended debate on the question, very well; let it, in view of my twenty reasons, take the responsibility and bear the consequence. I question the sincerity of none, nor make either view a test question of fellowship. Nor

would I rob any—no, not in the least—of the freedom of thought and speech, but accord to all what I claim for myself, an unfettered conscience and a manly independence. I am not anxious for a prolonged discussion with the editor of any paper. He always has the advantage. Hence I have no desire to rain upon your heads a storm of words for forty days and forty nights, till the tops of the highest rooms in the Herald Building are covered, or provoke a similar verbal flood on my own devoted head in return. I never ceased to sustain the Herald, as the past accounts with Bro. Himes bear ample record. I now write for its good, and having faithfully, and I trust in meekness, entered my protest once for all, I shall doubtless not write again. Having pointed out what I think is the Herald’s disease, with some hints at cause and cure, I repeat, in closing, my earnest opinion as before expressed, that if the publishers of the paper cannot conscientiously see and receive the true and better view, in consideration of what I have written that they preserve our Advent Herald in a position of calm, patient and dignified neutrality. So prays your humble servant. I speak as to wise men; judge ye.

DANIEL T. TAYLOR.

Rouses Point, Jan., 1859.

## The Work of Christ as our Life.

While we think of life through Christ, let us think of his work,—of what he has done,—what he is doing, and what he will do, in order that we may have life through his name.

He “took on him the seed of Abraham”—was “found in fashion as a man,” and “became obedient unto death, even the death of the cross,” that we might not perish, but have everlasting life. We are told that “the Word was made flesh,” that “God was manifest in the flesh.” “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life, for the life was manifested and we have seen, and bear witness, and show unto you that Eternal Life, which was with the Father, and was manifested unto us: that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” And why was the Eternal life,—the eternal Son of God,—thus manifested? He tells us He says “I came that ye might have life, and that ye might have it more abundantly.” And to those who would not receive him, he said, “Ye will not come to me, that ye might have life.” He not only came into the world, and toiled in our service; but he died for our sins, rose again for our justification;—He died to make life available for us,—he rose as the Prince of life he died to procure the blessing—he lives again to impart it. Because he lives we may live also. He is able to give life and salvation to the uttermost seeing that he has died, and that he ever liveth to make intercession for us. And therefore, he is now saying, through the gospel to dying men, “Ye may have life, and have it more abundantly” and to those who refuse the invitation, he is saying, “Ye will not come unto me that ye might have life.” He says, “Turn ye, turn ye, for why will ye die, seeing that I have life for you.” And to that soul who has a name to live and is dead, “he sayeth, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”

Christ gives the Spirit of life; and thus he now imparts to those who believe the blessing of life in its initiatory or preparatory blessings, giving a foretaste of the future life and a moral fitness for a participation in it. In this way, Christ now gives himself to his people. Paul speaking of his conversion says, “When it pleased God to reveal His Son in me.” And in the next chapter, referring to his subsequent experience, he says, “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.” Again he says that we have received “in our hearts the light of the knowledge of the glory of God in the face of Jesus Christ.” To the Colossians, he says, “Christ in you, the hope of glory.” To another people, he says, “Know ye not your own selves, how that Jesus Christ is in you, except ye be reproaches?” And how is Christ in his people? He is in them by his Spirit. “Now if any man have not the Spirit of Christ, he is none of his.” The Spirit that raised up Jesus from the dead dwells in the believer. Yes he comes to testify my acceptance,

to produce in me the new nature, to guide me into truth, and to give me an earnest of the glorious life yet to be revealed. “Ye have an unction from the Holy One, and ye know all things.” “The Spirit itself beareth witness with our spirit, that we are children of God,”—giving us an assurance of our filial relation, and thus inspiring a filial confidence, and imparting a filial nature.

The Spirit of life also gives a prelude, a foretaste of the great and glorious future. While it is said, “Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him”—it is also said, “But God hath revealed them unto us by his Spirit.” In what sense? “After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.” The apostle adds, “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.” As believers we are sealed now,—that sealing has reference to the day of redemption; and we are not to mar or injure the seal by our sins, and thus grieve the heavenly Agent.

In this way Christ now gives himself to his own. The Spirit now takes of the things of Christ, and shows them unto us. He exhibits Jesus to the mind and heart, so that the trusting soul, under the influence of the Holy Ghost, can say, with unspeakable joy, “My Lord, and my God.” The poet Wesley knew something of the blessedness and joy of the Spirit, when he exclaimed,

“My God I am thine, what a comfort divine!  
What a blessing to know that my Jesus is mine!  
In the heavenly Lamb, thrice happy I am,  
And my heart it doth dance at the sound of his name.

True pleasures abound in the rapturous sound,  
And whoever hath found it, hath paradise found:  
My Jesus to know, and to feel his blood flow,  
‘Tis life everlasting, ‘tis heaven below.

Yet onward I haste to the heavenly feast,  
That, that is the fulness, but this is the taste,  
And this it shall prove, till with joy I remove,  
To the kingdom of glory in Jesus’s love.”

This is experimental Christianity; and wherever it exists, practical Christianity will also be found. Make the tree good, and the fruit will be good.

But this is not all, Christ will come in glory,—He will come in person at the end of the age, to consummate the life,—to bestow it in its fulness and glory. “This same Jesus, shall so come in like manner as ye have seen him go into heaven.” How plain! And then He will finish the work of giving life to his saints. When He was on earth, he cured the sick without being present; but he was always present when he raised the dead; so he now heals sin-sick souls, infusing certain elements of life, but when death is to be swallowed up fully and forever, he will come to do it. “The Lord himself shall descend,” when the head-stone of the temple of life is to be brought forth, and put on. And when he comes the blessed work will be finished. “When Christ who is our life shall appear,” the life which is hid with Christ in God, shall be manifested. Though Paul had experienced much of the grace of God yet he had not apprehended that for which he was apprehended of Christ; and therefore he and others were “looking for the Saviour, the Lord Jesus Christ,” to come and consummate the life, by making their bodies of humiliation, “like unto his glorious body.” And we are to be looking for the same blessed hope. “And unto them that look for him shall he appear the second time without sin unto salvation.” He will then “perfect forever them that are sanctified,” and who truly wait for him.

John presents the same precious faith. He says, “Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is.” We now occupy a heavenly standing through grace: and though it doth not appear to the world what we shall be, yet we shall soon see the King in his beauty, and be changed into the same fair image, when the whole creation will be delivered, and the time come for the saints to possess the kingdom under the whole heaven, when all things are made new.

“O glorious hour! O bless’d abode!  
I shall be near and like my God,  
And flesh and sin no more control  
The sacred pleasures of the soul.”

R. HUTCHINSON.

## The Squirrels in the Park.

To all who are in the habit of visiting the Quaker city, it is well known that the wicked and disgusting practice, established by idle and vagabondish men, and boys, in most cities, of ranging the gardens, and suburbs, and scanning every tree and hedge, gun in hand, to murder, from sheer wantonness and brutality, the last remnant of the feathered songsters, or the playful squirrel, is here placed under the ban of law, and the consequence is, the nimble grey squirrel is invited and encouraged to re-

gard every spreading tree, throughout the numerous parks of this city, as his undisputed home and country, where he may, at his leisure and convenience, on every pleasant day, display his ever-varying, graceful and nimble performances; awakening pleasing reminiscences in the mind of ripened manhood; while to the young they are an unfailing source of amusement and gratification. His sharp eye, and ready instinct, is not unmindful of the main chance; for in the midst of his gambols, let but the admiring urchin extend his hand, with a nut, a cracker, or a cake, and his hitherto apparently timid friend by a few graceful bounds is at his side, examining, with an unerring and wonderful instinct the character of the offering; and if his decision is favorable to the intention of the donor, he takes it from the extended hand, retreats a few steps, and although the shell may be harder than the oak, in the sides of the old Constitution, even when converted into Old Ironsides, his appliances are fully equal to the task, and in a moment he has extracted the substance, disposed of the chips, and returned to the society of his companions. Cannot this pleasing and kindly feature of good-will to the birds and squirrels, be extended to every city?

S. A. BEERS.  
Philadelphia, Pa.

We hardly think this can be a peculiarity of Philadelphia. A similar protection exists in the neighborhood of this city, and the squirrels are as much at home on Boston Common, in the Park street church cemetery, and other parks in our city, as they are in their native forests.

Dear Bro. :—Looking over the Annual Report of the Central Ohio Lunatic Asylum, I discover that for the last twenty years—i. e. from 1839 to 1859—the smallest number of persons who entered that Institution in any given year, was in 1843 and '4—64 in the former and 65 in the latter; in 1851 there were no less than 284 admitted, and in '52, 267. The causes of insanity in 29 cases in the former, and 26 in the latter year, were: " Ill health, constitutional"—and but 3 in '43 and 5 in '44, ascribed to "religious" causes. In the year of the "terrible Miller excitement," there were admitted from "fright" and "various excitements"—not one! How is this to be accounted for, when nearly all the papers in the land, religious as well as secular, were oft publishing "another victim," &c., in those years? Let those, who may have cause to suspect themselves guilty of a violation of the ninth commandment, answer.

P. K. McCUE.

Somerton, Ohio, January, 1859.

#### Sorrow.

The bitter draught, a portion of which all must drink; the pathway which must be trodden by all who pass over earth's dreary desert. The modifier of our pleasures, twin-sister of our joys; our companion, as we gaze at the wreck which sin has made of this once beautiful world; as we behold the wrongs of man to his fellowman. It goes with us to the bedside of the dying, it is with us as we linger among the graves of the departed. Blessed art thou, sorrow, when thou art sanctified to us in leading our thoughts and affections from things seen and temporal, to those which are unseen and eternal. Twice blessed art thou, when thou workest within the breast that repents for sin, which needeth not to be repented of; for there thou becomest the path leading to that land where sorrow is unknown.

S. A. GORTEN.

#### The Christian's Peace.

The Christian's peace! how calm it flows  
Within the true believer's breast,  
And with what eagerness he goes  
To gain the haven of his rest.

It like the river gently glides,  
And presses on with all its strength,  
Until whatever may betide,  
He gains the heavenly shore at length.

O then, what rapture, and what joy,  
Will fill the Christian's peaceful breast,  
When he shall reach that bright abode,  
And with the saints be ever blest!

O Christian! let us ever strive,  
And pray for every needed grace  
To help—that we may win the prize,  
And gain that happy land in peace.

S. E. G.

PATIENCE OF GOD.—How wonderful it is! Think what he hears, and sees, and yet though immaculately holy, so that sin is infinitely offensive to him, and infinitely powerful, so that he can punish it, how he spares! Take the oaths that are uttered. He hears them all, and they soar up in one horrid chorus to the skies. Take the cries which wrong and outrage extort from widows, orphans and the oppressed. He hears them all, and how—as Abel's slaughtered corpse called from the ground—must they pierce his ears, and demand vengeance! The blood which is unjustly shed,—drawn from the veins of innocence—he sees it all, and it is sufficient to

make rivers. What a foul stench reeks up from corrupt cities, dwellings, and hearts of depraved humanity! And it all mounts to him. And yet he spares—keeps back the struggling thunders. How amazing his patience! He is a God and not a man, and therefore his compassion fails not.—Rev. J. Brace.

Everywhere men ask, "What they shall do to be saved?" Let no self-sparing delicacy or indifference keep us back from bearing a full, firm and ready testimony for Christ and his Church. Our answer must be, "Behold the Lamb of God, that taketh away the sins of the world," and we must be prepared, "in weariness and painfulness," to carry instruction and admonition wherever the Lord shall open a door; giving such discourse to listening ears and believing hearts concerning the institutions and privileges of grace, as shall make it plain to all, how Christ is the "way" as well as the "truth," and how in his Church believers are to be built up into him in all things, who is the Head.—*Bp. Chase's Convention Sermon, 1858.*

If there be within us any sparks of divine love, the best way not only to preserve them but to excite them, to blow them up into a flame, is by the breath of prayer. O prayer, the converse of the soul with God; the breath of God in man returning to its original; the better half of our whole work, and that which makes the other half lively and effectual!

#### OBITUARY.

DIED, in Stanbridge, C. E., FRANCES, daughter of John and Mary WALKER, aged three years and six months.

Thus brother and sister Walker have been made to drink of the cup of affliction. Her father, who had been some time in a backslidden state, recently was reclaimed. When he first commenced praying, as a brother soon after went in, she ran to meet him, exclaiming, as she clapt her hands,— "Praise the Lord, Bro. W—! Pa has begun to pray again! How glad I am!" But her voice, once raised to heaven in prayer and praise, is now hushed in death, to be heard no more till the trump shall sound, and her voice be heard exclaiming, "Hallelujah! the Lord God omnipotent reigneth." May this bereavement be sanctified to the good of the afflicted parents, and endear to them the coming of the Lord.

Cold death has snatched thy lovely flower;  
But lo! the day draws near  
When even death shall lose its power,  
And thy sweet child appear;  
All glorious with immortal life  
In Eden's garden fair!

O father, mother, wouldst thou meet  
Thy dearly loved one there,  
Then live for Him who died for thee  
A death of woe and pain,  
And at the resurrection morn  
Embrace thy child again!

A sermon was preached on the occasion by the writer, on the hope of life. D.W.S.

DIED, in Washington Township, Kosciusko Co., Ind., of typhoid fever, Dec. 31st, 1858, SALLY CHAPLIN, wife of Jas. Chaplin, aged 71 years, 3 months and 28 days.

She was born in Harvard, Mass., and, losing her parents in early life, lived during her youthful days with a maternal uncle in the State of Vermont until her marriage. Shortly after, removing to Essex Co., N. Y., she embraced religion under the labors of Stephen Blaisdell, and, with her companion, joined the Christian Connection. Her ardent piety and hearty benevolence made her house the resort of many ministers of the gospel of different denominations, during her long and eventful pilgrimage, and she formed a very extensive acquaintance with the membership of the church in different parts of the land, as she removed from place to place. The "glad tidings of the kingdom of God," and "restoration of all things," as connected with the personal advent of Messiah, was a message of thrilling interest to her, as her hopes were all centered in the "coming of the Holy and Just One." Though she anticipated falling asleep for a brief rest, her faith grasped the assurance of a glorious resurrection in the likeness of her Lord with that confidence that experimental religion alone gives. She now sleeps in Jesus, awaiting the "voice of the Archangel and the trumpet of God," to call forth God's sons and daughters to immortality and the inheritance of that land where "the inhabitant shall not say, I am sick." Farewell, a long farewell, dear, honored mother, the kindest friend, and dearest earthly name, I shall ever meet in this wilderness of wo.

"Farewell! thy life hath left surviving love,  
A wealth of records and sweet feeling given,  
From sorrow's heart the faintness to remove,  
By whispers breathing less of earth than heaven.  
And may thy spirit rest on those with whom  
They step the path of joyous duty trod,  
Till they shall join thee in the silent tomb  
To wait the dawning of the day of God."

S. A. CHAPLIN.

#### ADVERTISEMENTS.

#### Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Striuous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:

**SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPESIA AND INDIGESTION, ERYSPYLAR, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.**

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud.

Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY  
**DR. J. C. AYER & CO.**  
LOWELL, MASS.  
Price, \$1 per Bottle; Six Bottles for \$5.

#### Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

#### Ayer's Cathartic Pills,

FOR THE CURE OF

**Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentry, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.**

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER's, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by

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#### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

#### Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here presented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases, it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

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\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 12, 1859.

### The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

#### NUMBER III.—NEW MERCIES.

As I trust you have now a right conception of a thing that is new, and ever new, I will introduce you to my first group of new things. I have before told you that it was about two o'clock on a New Year's morn, when God led me to think on these things, so that I might now tell them to you. You were likely asleep in bed at that hour, and dreaming about the presents you were to get as soon as day came. But as I was "wide awake," and really enjoying the new year,

I first thought of *new mercies*—that is, common, daily mercies, which are called *new*. The good prophet Jeremiah, speaking of "the Lord's mercies," says, "They are *new every morning*," Lam. 3:23.—Whatever might be the idea which the prophet had in his mind, there is one interesting sense in which our common, every day mercies, are new every morning.—They never grow old. You can understand this. For instance, when you awake and the king of day is sending his light over the eastern horizon, and through your chamber window, the light is just as pleasant to you as though you had never seen it before. You don't whine, and say, "O it is only that old light which I saw yesterday morning;" you rather say, "O it's morning, I am so glad it's light;" and you feel like saying,

Now I awake to see the light,  
'Tis God who kept me through the night;  
Teach me O Lord to praise and pray,  
And keep me from all sin to-day;  
Should I not live till it is gone,  
Receive my soul through thy dear Son;  
If He should come before the eve,  
May I eternal life receive.

You rise, wash, dress, take exercise in the open air, and then you come to the table. Does not your nice breakfast taste as good to you, as though you had never eaten a breakfast before? O yes. Then it is new. And so with the mercies of the day.—Though they may be only the repetition of the mercies of the previous day, yet as they are what your wants and feelings demand, they have a constant newness to you. When you come to a good fire on a cold day, the warmth which it gives is as agreeable as though you had never enjoyed it before. So when you are weary at night, and retire to rest, your bed is just as acceptable to you, as though you had never laid on a bed before. Instead of complaining that going to bed is an old affair, your new weariness fancies, that it is all new, and you compose yourself to "nature's sweet restorer, balmy sleep," after saying,

Now I lay me down to sleep,  
I pray Thee Lord my soul to keep;  
If I should die before I wake,  
I pray Thee Lord my soul to take;  
If Thou should come before I rise,  
May I receive the heavenly prize.

Thus you see that what are called our

common mercies are ever new. Is not God good to arrange things in this way, making the supply of our needs so pleasant to us? And we should not forget, that, as sinners, we do not deserve these daily mercies. They come to us through Jesus Christ.

Think too of God's sparing mercies. "It is of the Lord's mercies that we are not consumed," says Jeremiah. Peter says, "The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." This is the reason why God does not cut us down when we don't love Him. But we are not to do evil, because God is good; for His goodness should lead to repentance.

Now, my young friends, I want each of you to look at the mercies of God to you, till each can say, from the heart, the following beautiful stanza :

When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost in wonder,  
In wonder, love and praise.

### Faith.

In the public school in Coates street, above Twelfth, in Philadelphia, one day, while the school was in session, a transom window fell out with a crash. By some means the cry of "Fire!" was raised, and a terrible panic ensued. The scholars rushed into the street shrieking in wild dismay. The alarm extended to the teachers also, one of whom, a young lady, actually jumped from the window. Among the hundreds of children, with whom the building was crowded, was one girl among the best in the school, who through all the frightful scene maintained entire composure. The color indeed forsook her cheek. Her lip quivered. The tears stood in her eyes. But she moved not.

After order had been restored, and her companions had been brought back to their places, the question was asked her how she came to sit still, without apparent alarm, when everybody else was in such a fright.

"My father," said she, "is a fireman, and knows what to do in such a case, and he told me if there was an alarm of fire in the school, I must just sit still."

What a beautiful illustration of faith! "My father told me so, and he knows!" That is the gist of the whole matter—implicit, unfaltering trust in our heavenly Father.

### The Black Eye.

"Harry, where did you get that black eye?" said a school teacher one day to a sprightly looking boy.

"Would rather not tell you, sir," replied the boy firmly, but with a very respectful manner.

"But I prefer that you should tell me," said the teacher.

"Excuse me, sir, but I cannot tell you," said the boy, in a still firmer tone of voice.

"Then I must whip you!" the master added; and he forthwith gave the boy a severe whipping.

Harry bore the whipping in silence, tho he felt that he did not deserve it. The fact is, his eye had been struck by some boys whom Harry had offended, because he would not permit them to treat a little boy unfairly. He could not explain the matter without telling of his heroic defense of the little boy, and therefore he bore his whipping silently. Harry was a noble fellow, and meant well. There may be a difference of opinion, as to whether he ought to have answered his teacher's questions. Obedience to his teacher may or may not have required him not to conceal his own noble deeds. That boy afterward became Sir Henry Havelock.

### The Dying Boy.

Said the Rev. N. McLeod, of Scotland, "The other day, I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years' sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest.

I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ear these few words, "I am strong in Him." The words were few and uttered feebly; they were the words of a feeble child, in a poor home, where the only ornament was that of a meek and quiet and affectionate mother; and these words seemed to lift the burden from the very heart—they seemed to make the world more beautiful than it ever was before; they brought home to my heart a great and blessed truth. May you, sir, and I, and every one else, be strong in Him!"

### The Mother.

Despise not thy mother when she is old. Age may wear and waste a mother's beauty, strength, limbs, senses, and estate; but her relation as mother is as the sun when it goes forth in his might, for it is always in the meridian, and knoweth no evening. The person may be gray-headed, but her motherly relation is ever in its flourish. It may be autumn, yea, winter, with a woman, but with the mother, as mother, it is always spring.

Alas, how little do we appreciate a mother's tenderness while living! How heedless are we in youth of all her anxieties and kindness! But when she is dead and gone—when the cares and coldness of the world come withering to our hearts—when we experience how hard it is to find true sympathy—how few love us for ourselves how few will befriend us in misfortune? Then it is that we think of the mother we have lost.

### Punctuation.

Punctuation, that is the putting the stops in the right places, cannot be too sedulously studied. We lately read in a country paper, the following startling account of Lord Palmerston's appearance in the House of Commons:

"Lord Palmerston then entered on his head, a white hat upon his feet, large but well polished boots upon his brow, a dark cloud in his hand, his faithful walking-stick in his eye, a menacing glare saying nothing. He sat down."—*Punch*.

### APPOINTMENTS.

#### My Agency.

I expect to preach, and attend to my Agency, in Haverhill, Mass., Thursday, Feb. 10. Kingston, N. H., Friday, Feb. 11. Newburyport, 13th. Boston, 14th and 15th. Mt. Holly, Vt., 16th—preach in the evening. Low Hampton, N. Y., 17th, evening. Newhaven or Brooksville, Vt., 18th. Bristol, Vt., 19th and 20th. Let there be a full gathering from that region.

Addison, 21st, evening. Burlington, 22d, evening.

Waterbury, 23d, attending the dedication and remaining over Sunday.

Johnson, Vt., Monday, 28th, in the large school house, in Hyde Park, as Bro. L. F. Allen shall appoint.

If circumstances require it, I shall return to Waterbury, on Tuesday, and remain as long as it may be my duty.

I wish to visit other places in the vicinity, such as Duxbury, Cabot, &c., and will arrange with the friends the week of dedication in season for due notice. Shall be glad to hear from all interested.

I wish to remind the stewards of the Lord that I shall give special attention to the business of my Agency for the A. M. Association; but in doing so, I shall not let it interfere with the work of saving souls and edifying the church. Let all, therefore, be ready to do for the cause, as God has prospered them.

J. V. HIMES.

Boston, Feb. 5, 1859.

P. S. Friends in Harrisburg, Pa., and vicinity, wishing help early in March, I will do the best I can, and write to Bro. Colder, or Prideaux, duly.

J. V. H.

I. H. Shipman will preach at Claremont, N. H., the last Sabbath in February.

DEDICATION.—The Advent Chapel at Waterbury, Vt., will be opened for religious services on Thursday, Feb. 24, at 10 1-2 o'clock A. M. Elders Himes and Cunningham are expected to attend, and continue the meeting over the following Sabbath. Friends from abroad are cordially invited to join us in consecrating to God our humble temple built with hands; in which we may labor to save our fellow men, that they with us may have a part in "an house not made with hands, eternal in the heavens."

T. WHEELER, } Committee.  
A. COLLINS, }

Waterbury, Vt., Jan. 31, 1859.

I have appointments as follows:—At Loudon Ridge, the 1st Sabbath in February; at Warner, in the Universalist meeting-house the 2d Sabbath; at Danbury, in the Townhall, the 3d.

T. M. PREBLE.

## BUSINESS DEPARTMENT.

### BUSINESS NOTES.

J. Chamberlain—It was rec'd and paid to 971. J. A. Heagy, \$5 pays for six copies taken by any one person, but not for six copies sent to different persons. We have commenced these papers with No. 4 of this volume, and have er. nothing to M E, as you will see by receipts.

C. Chase—Have er. you \$3 on acc't of J. V. H., to 919.

S. Milliken—We have no spare No. of Dec. 25, and you will see by your paper of Jan. 8th, that there was none of Jan. 1 printed.

Sarah W. Adams—The \$2 were rec'd Jan. 3, and you was er. to Jan. 1, 1860.

J. K. Billington—Sent the 4th.

O. E. Noble, 10 cts—We er. A. Stark \$2 to No. 973, with the others, and sent. Have now er. Rev. T. S. H. to the end of 1859. The 38 to G Z N was an error of our types—on the book 32. Our statements appear now to agree.

S. Foster—Sent books the 7th.

S. Marvin, 25 cts—Sent Discussion. You did not send the postage.

L. C. Wellcome—After er. L. Curtis, on his Her., to end of 1859, there is left due him 50 cts, subject to his order. Shall we endorse that on your note?

### A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, FEB. 8, '59.

Received, from Life Members—

Stephen Foster, of Derby Line, Vt., .....	\$25.
J. M. Orrock " "	25.
Luther T. Cunningham, of Newton, Mass.....	25.
Cyrus Cunningham, Jr., of N. Attleboro', Ms.....	25.
E. W. Case, of Bristol, Vt.....	25.
Osmund Doud, of New Haven, Vt.....	25.

By Collections—

Church in Hartford, Conn.....	47.
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### To Correspondents.

R. R. York—Will give it week after next.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of —— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

DIVIDEND.—At a meeting of the Trustees of the Boston Advent Association, held at the Herald office in Boston Feb. 7, it was voted, that a dividend of five per cent, or two dollars and a half a share, be paid to stockholders in the Chapel for the year 1858.—See Report of Treasurer next week.

### Agents of the Advent Herald.

Albany, N. Y.....	Wm. Nichols, 185 Lydia-street.
Bridgeport, Ct.....	A. Andrews.
Burlington, Iowa.....	James S. Brandenburg.
Bascooe, Hancock County, Illinois.....	Wm. S. Moore.
Bristol, Vt.....	D. Bosworth.
Cabot, (Lower Branch,) Vt.....	Dr. M. P. Wallace.
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Shabbonas Grove, De Kalb county, Ill.....	N. W. Spencer.
Somonauk, De Kalb Co., Ill.....	Wells A. Fay.
St. Albans, Hancock Co., Ill.....	Elder Larkin Scott.
Stanbridge, C. E.....	John Gilbert.
Sheboygan Falls, Wis.....	William Trowbridge.
Toronto, C. W.....	Daniel Campbell.
Waterloo, Shefford, C. E.....	R. Hutchinson, M. D.
Worcester, Mass.....	Benjamin Emerson.

POSTAGE.—The postage on the <

# ADVENT HERALD

WHOLE NO. 926.

BOSTON, SATURDAY, FEBRUARY 19, 1859.

VOLUME XX. NO. 7.

## THE ADVENT HERALD

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To whom remittances for the Association, and communications for the Herald should be directed:

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### TERMS.

\$1, in advance, for six months; or \$2 per year.

\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " " Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1, amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

Original.

### THE OMENS.

War's black wing broods o'er the nations; and men Grow pale at the sounds of approaching wrath, Hoarse thunders growl, and mad lightnings flash, O'er the fierce, red demon's bloody path.

No peace for earth's monarchs:—jealousy, strife, Care, hate and peril come with the crown; And muttering multitudes plot ruin and death For the thrones of tyrants that must come down.

And we, too, must quaff at the vengeful cup, For pride, and corruption, and vile misrule Are wedded to power—till the good stand appalled: While wise heads and statesmen are playing the fool.

Bow, Albion's proud daughter—weep, Albion, too! Thy crimes unrepented shall bring down His rod. Ye are thwarting your mission of mercy to men;

And must give your account at the bar of God.

Kings sway not their sceptres in righteousness;

And for this do the storm-clouds darkly lower, And break in dread ire on their guilty heads, Till they know there's in heaven a higher power.

No peace to the ruler.—no peace to the ruled, Do the swift-footed closing centuries bring.

No peace till the kingdom of Jesus shall come— Then welcome thy advent, O King of kings!

D. T. TAYLOR.

R. Pt. Feb., 1859.

### Estimate of Gallio.

BY REV. JOHN CUMMING, D. D.

I have stated that it had been said in defense of Gallio, that there was not implied in his conduct on this occasion apathy to all religion; but it does seem that there was at least an indifference to the claims of that religion which professed to come from God, and submitted the strongest proofs of its origin; and to which, as unfolded by its advocates, and exhibited in their lives, he ought to have given more decided deference than he seems to have given on this occasion. When the Jews, the most bitter and acrimonious opponents of the apostles, brought Paul to the judgment-seat and charged him with persuading men to worship contrary to the law; and when Paul opened his mouth to say something on his own behalf, Gallio said to the Jews, "If it were a matter of wrong"—that is of immorality—"or wicked lewdness"—or some profane conduct—"O ye Jews, reason would that I should bear with you;" that is to say, if it were some breach of the peace, or some flagrant crime, I, as a magistrate, ought to take cognizance of it, and would have done so if such conduct had

been proved before my judgment-seat to have been committed by Paul or by any other. But he adds, "It seems to be a question of words and names"—that word, the Gospel; that name however, the only name given among men whereby to be saved—"and of your law." And then he says, "I will be no judge of such matters." And he drove them from the judgment-seat.

It does seem that he ought at least to have heard Paul; that he ought to have listened to what he had to say; and if he showed symptoms of fanaticism, or of folly, or of imposture he might have stopped him, and dismissed him from his presence. But to hear the charge preferred by the infuriate Jews and not listen to the apology that Paul was ready to present, seems certainly an indifference to fair play, an insensibility to what became a judge, not to speak of an individual, on such momentous and engrossing questions.

But to show still further that there was more than mere insensibility, that there was a coldness of heart about him, we find that the Jews took Sosthenes, the chief ruler of the synagogue; not a Christian, not the Sosthenes spoken of before as a Christian, but some one bearing the same name, and the chief ruler of the synagogue, and beat him before the judgment-seat. Here, at least, was a breach of the peace; a party, whether they were right or wrong in their convictions, taking the law into their own hands. Gallio ought to have taken cognizance of this; but the statement is, that he "cared for none of these things." Now, the inference we draw from this is, that he was also what he has been often popularly represented by many expositors to be—the perfect type of that cold and callous insensibility to all that relates to God, to the soul, to eternity, to duty, to morality, to the future, to the present, which has become a proverb almost for atheistic apathy. "He cared for none of these things,"—none of these important things, these precious and vitally interesting things—he cared for none of them; he did not think them worth while.

Whether this be a just estimate of the character of Gallio or not, there are many persons in this present age to whom, if you speak of the soul, of God, of the Bible, of missions, of doing good to mankind by making them acquainted with the things that belong to their peace, they will say, "That is religion; that belongs to religious people. I do not feel any interest in these things; I do not value them, I do not think them of any real importance." Now such persons are guilty, not merely of great sin, but they are guilty of scandalous indifference; because to be furious against Christianity is consistent, to be enthusiastic in its defence is consistent but to be anything between is sinful inconsistency.

There is no position we can take up and hold with reasonable propriety between the enthusiastic love of truth and the enthusiastic hatred and proscription of it. I will show you why; because, if this book, the Bible, be not truth, it is the most wicked imposture that was ever palmed upon mankind. It cannot be that the writers of it were deceived; they assert that they saw things that were supernatural; that they did things that were supernatural; that they were inspired by God to say, to speak, to act, to heal, and to do

many wondrous works; and that the lessons contained in this book were not reached by man's wisdom, but revealed from heaven by God himself. Now, if this be not true, no language is strong enough with which to brand such wicked, blasphemous conduct. And therefore you cannot take a middle position: either you ought to burn the Bible, to forsake all connexion with it and its claims and its pretensions altogether, or you ought to take it to your heart, to read it, to learn it, to love it, to live it, and to look for joy and happiness through the way which it reveals. Between loving the God of the Bible with all the heart, and hating the writers of the Bible with all your heart, there can be no intermediate place of consistency. If they do not speak truth they are the greatest blasphemers; if they do speak truth, apathy is not the least of all crimes in the sight of God and in reference to eternal things. Hence the language employed by the apostle: "How shall we escape, if we neglect," not, as some read it, reject, but "if we neglect so great salvation?"

Readings on Acts 18.

### Stony Ground Hearers.

"And some fell upon stony places where they had not much earth, and forthwith sprung up, because they had no deepness of earth; and when the sun was up they were scorched; and because they had no root they withered away."

—Matt. 13:5, 6.

There are many counterfeit converts, who have never doubted the genuineness of their conversion. They are captivated with a false, or rather partial view of Christianity, and they promptly receive it and with zeal begin to run the Christian course. They seemed to run well for a time. The first difficulty they meet with they are discouraged. The first cross they are called to bear they are offended. Such were the stony ground hearers. "He that receiveth the seed into stony places, the same is he who heareth the word, and anon, with joy receiveth it; yet hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth because of the word, by and by he is offended." There are many things in the promising beginning of such hearers which are calculated to deceive both the hearer and his friends. In some things he resembled the true convert, in some he seems to excell. It is well to know these characteristics of the stony ground hearer, that we may be able to distinguish the true from the false. Knowing the deceitfulness of the human heart the professed convert should "rejoice with trembling."

The stony ground hearer gives a patient hearing to the word. He hears it with respect and evidences a good degree of interest in it. He will anxiously inquire into those things to which he has been to some extent awakened.—Will make some effort to wait upon instruction.

He receives it promptly.—Anon receiveth it. Less hesitation with him than with those who have more deeply felt the misery from which they would be saved. Neighbor Pliable, who is John Bunyan's type of this class of hearers, was very easily persuaded to accompany Christian whom he had followed, "to fetch back by force."

No sooner had he learned that Christian went to "seek an inheritance incorruptible, undefiled, and which fadeth not away," than he responds "my heart inclines to go with my neighbor." They are quick of hearing. Forthwith it sprung up.—That which is sown on stony soil where there is but little earth, often springs up much sooner than where the soil is much deeper and better, as every husbandman knows. In the first stages of its growth it promises a more abundant fruit.

He receives it with joy. Will run the first part of the race with more lightness of heart than the true Christian, groaning and heavy laden with a sense of his sin. When Pliable had been told farther of the glories of the celestial country, he was filled with joy. Christian tells him of the "endless kingdom," of "everlasting life," of "crowns of glory," of garments which shall make them shine as the sun in the firmament of heaven. That "there shall be no more sorrow nor crying," that they "shall be with the seraphim and cherubim," and he cries, "the hearing of these things is enough to ravish one's heart; glad am I to hear of these things; come on let us mend our pace." Hypocrites thus often get the start of the true Christian, and are unwilling to wait his more labored march. His heart is ravished with the descriptions of the heavenly country and its blessings, while he has no true impressions of the nature of its enjoyments.

Why did they not continue? Why such encouraging beginnings end so soon and so hopelessly? They have no root in themselves. It was with them a matter of feeling and not of principle. They had not their affections raised to heavenly things, but had brought down heavenly things to their own level. They had no love for, or attachment to the true Gospel, but had made themselves a false picture of it to suit their own notions. Their hearts had not been moulded into the doctrines of grace, but they had moulded the doctrines into the image of their own hearts. Hence, unless there was a real change, all that was necessary to make such fall away, was to show them that the Gospel in which they had professed to rejoice, was a very different thing from what their imagination had pictured it. The moment the faithful preaching of the cross of Christ would show them that it required every follower to deny himself, take up his cross, and follow Christ they would be offended. They were as much in love with themselves as ever. Let them see once that the axe must be laid to the root of every beloved lust and they are away. They "murmur" at this requirement, saying, "This is an hard saying; who can hear it?" "They go back and walk no more with Christ." They follow him from false motives, "not because they saw the miracles, but because they did eat of the loaves and were filled."

So Christ says, it is the rising of the sun which kills it. "And when the sun was up they were scorched, and withered away." The very thing which makes that which had taken root on good soil grow best, is that which withers these. The Sun of righteousness arises. They see his image as it is reflected in the doctrines of the cross. They are ready to ask, "Is this the glorious beauty of your King of which we have heard so much? Truly we may ask what is thy beloved more than another beloved? There is no beauty

here that we should desire him." If the good seed had found their hearts a congenial soil, and had taken root, the influence of the sun would have been most happy. But now they are offended.

As they cannot bear the word so they cannot bear trial for the word's sake. "For when tribulation or persecution ariseth because of the word, by and by he is offended." In their joy in first receiving the word, they count not the cost of following Christ. They are not prepared for struggling against difficulties. When Christian and Pliable fell into the Slough of Despond, "Pliable said to his fellow: Is this the happiness you have told me of all this while? If we have such ill speed at our first setting out what may we expect between this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me." The stony ground hearers do well enough when wind and tide are favorable. But as soon as adverse winds arise, and the swelling billows try the strength of the vessel, they wish they had never risked the voyage; "When the word of Christ's kingdom comes to be the word of his patience, then is the trial who keeps it and who does not." These trials are the things by which Christ tests his professed disciples. They are, therefore, in some form or other, the common lot of his people. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you." Trials in those who have received the word in their hearts and love it, will be to their own benefit and the Divine glory. That the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ.

As in the former case, the things which make the true disciple of Christ prosper, prove that in the hypocrite there is no root. Both the word and the providences of God prove the savor of life unto life, or of death unto death.—*Pres. Wit.*

#### What and Where is the Marriage Supper?

Not yet. The present is the period of espousals. To the ignorant, the prejudiced, the outcast, Christ is now coming graciously and saying: "I that speak unto thee am he." Multitudes are thus made acquainted with him, and are adopted into his family; but his house consists of two establishments, the hither one a hospital, the upper one a palace.

Even death does not introduce to the fullest consummation of blessedness. Perfect paradise it is, as compared with this world; yet do disembodied spirits want somewhat till clothed upon with their house which is from heaven. Separation of soul and body by death is the result of sin, and brings with it a remembrance of God's displeasure. The perfected fruits of his restored favor will not be reaped till the time of restitution; till the resurrection morning, the morning of Zion's marriage day. To the great reception hall, beneath the vast temple dome, there is an ante-room, where all that are called and have arrived are waiting, though joyfully waiting, till the appointed hour shall strike. That spacious rendezvous has much room still unoccupied; the end is not yet. But the great day will come; and oh what a May morning will that be to all saints! Not a bird will then or ever after be silent. How bland, how pure the air; and there is more than one Spring in the year. How soft the light there; and who will ever see a shadow in heaven; or see the sun setting?

With the voice of the Archangel and the trump of God, will Christ appear; saints will receive each his celestial tabernacle; and all, lifting up their heads, will be glad and rejoice with exceeding joy.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia." Such will be the marriage chorus when He visibly, and in the face of the universe, owns the entire true church as his. God and angels—the thousand times ten thousand, and thousands of thousands—will be witnesses. Oh what splendor will there be in Zion's bridal dress on the resur-

rection morning! With heavenly grace of form and feature, and movement, will she step forth from the tiring room.

And what a day of high praise to the Lord Jesus will that be, when he shall come to be glorified in his saints, and to be admired in all them that believe.

Then comes the Marriage Supper of the Lamb, the great banquet of eternity. The grand element of blessedness is, that they who are called sit down with Christ at his table. They shall behold his glory; and seeing him as he is, they will be like him; in perfect purity, love and reverence, will they commune with him.

How unlike will that gathering be to most social occasions of earth; how different the mutual feelings! No flushed countenances, no lofty eyes, no envious glances will be seen there. "I have no comfort"—so confessed Lady Marlborough to the Countess of Huntingdon—"I have no comfort in my own family, and when alone my reflections almost kill me, so that I am forced to fly to the society of those whom I detest and abhor. Now there is Lady Frances Sanderson's great rout to-morrow night; all the world will be there and I must go. I do hate that woman as much as I hate a physician; but I must go, if for no other purpose but to mortify and spite her." Not so David, not so one who is called to the marriage supper of the Lamb. "A day in thy courts is better than a thousand; I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Not a guest is to be there but will say:

"How sweet and awful is the place,  
With Christ within the doors;  
While everlasting love displays  
The choicest of her stores!"

"While all our hearts and all our songs  
Join to admire the feast,  
Each of us cries with thankful tongue,  
'Lord why was I a guest?'

"Why was I made to hear thy voice,  
And enter while there's room,  
When thousands make a wretched choice,  
And rather starve than come?"

"Twas the same love that spread the feast  
That sweetly drew us in;  
Else we had still refused to taste,  
And perished in our sin."

There will be no disasters, no absences, no draw-backs of any kind. At the marriage of Louis XVI. and Maria Antoinette, four thousand persons perished in the crowd that assembled to witness the procession. And recently, while preparations for the royal marriage in St. James' Palace, London, were going on, a Marchioness, who occupied apartments in the Palace in which the ceremony was to be performed, died, and the signs of mourning were exhibited at the same time that the nuptial arrangements were making. But are not the former things,—disasters, deaths, funerals,—passed away forever from the New Jerusalem? What, that is sad, can ever break in upon those divine festivities? Even marriage parties are sometimes the saddest of gatherings on earth. And generally, after all such assemblages, there is a dissatisfied feeling, the soul finding itself vacant, and it may be, forlorn.

"When I remember all  
The friends, so link'd together,  
I've seen around me fall,  
Like leaves in wintry weather;  
I feel like one  
Who treads alone  
Some banquet-hall deserted,  
Whose lights are fled,  
Whose garlands dead,  
And all but he departed!"

But not even the recollection of things now trying will interrupt the song of joy, full-toned and sublime, that shall roll on, unfaltering, unfailing, and with delight still freshening, when myriads of ages have passed by. "Blessed are they which are called unto the marriage supper of the Lamb."

"He saith unto me, Write"—Yes, he would have this set down; whatever else may be omitted; fail not to record this, thou Apostle of fourscore and ten years: "Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." So unlike is this to man's estimates, that it will not be credited; it must

needs be strongly asseverated—"And so he saith unto me, These are the true sayings of God."—*Rev. A. C. Thompson.*

#### A Romance in Politics.

One of Texas' distinguished citizens, name not given, who has figured largely in public life, first as a lawyer, then as a soldier in the Mexican and Indian wars, and then as a leading politician, has the following related of him in a sketch of his life by the New Orleans Christian Advocate. He had been put up by his party in 1857 to succeed Gen. Houston in the U. S. Senate, but feeling called to the ministry and distrusting his own ability to resist the temptations of Washington life, was unwilling to accept the nomination.—He laid the case before his wife, leaving to her the choice between the U. S. Senate and destruction to his morals, and the pulpit and salvation:

"Taking the letters and papers from all parts of the State, giving him assurance of election, he went to his wife and said: 'I can go to the United States Senate. Here are the evidences. If you wish it I will go. But if I go hell is my doom. I shall die a drunkard as certain as I go to Washington. I can yet escape. If I pass this point, I never can. I can enter the ministry, which I ought to have done long ago, and save myself from a drunkard's grave and my soul from hell. But you shall decide.' His poor wife, unwilling to relinquish the glittering prize in view, replied, weeping, that she could not see why he could not be a great man and a Christian too. But after prayerful reflection, she would not incur the fearful responsibility of deciding against his conscience, and told him to go into the itinerancy and she would go with him. To the astonishment of the whole State, a letter from him appeared in the papers, just before the meeting of the legislature, declining the office and announcing his retirement from political life. The next thing that was heard of him was that he was preaching."

#### The Blood Theology.

A Unitarian writer, to whom "the offense of the cross" would seem to be peculiarly odious, has discovered the smart scoff below quoted, in application to the Gospel of Christ preached by his Apostles:

"The theology which ascribes man's salvation neither to his obedience to the laws of his spiritual nature, nor to the unbought mercy of God, but finds the cause in the interposition of a victim, has sometimes been called the 'Sacrificial Theology,' or, still shorter, the 'Blood Theology,'"

Without stopping to correct the willful error which attributes to Christians the heathen notion of "the interposition of a victim" as the cause, instead of the consequence of the unbought mercy of God, it is instructive to remark into what shameless contradiction of inspiration a mind resolved on believing what it likes, can rush. The very word here used in reproach, was suggested to the mind of the scoffer himself by its constant and familiarizing repetition in the New Testament. More than thirty times in that book, man's salvation is ascribed, not to his obedience nor to God's laxity and tolerance of guilt, but distinctly and emphatically to "the blood" of Jesus Christ alone! This is "blood theology" indeed, with a witness. Blood—justice—holiness—is the groundwork of the Gospel; and without it "there is no remission."

#### Vanity.

Where are now the famed potentates whose powers extend over almost the whole earth? Who is it that made them descend from their lofty height, and despoiled them of all their treasures? Whither are gone those vaunted heroes, whose achievements drew forth such expressions of admiration; those learned prodigies of acquirements, whose writings are spread to the remotest corner of the globe; those sublime orators, who decided the decrees of senates at their pleasure? Ask where are the proud, the rich, the voluptuous, the younger? where those

haughty nobles, those hard masters, who so rigorously required such implicit obedience? Ask the earth—she will show you the places where they lie. Interrogate the tomb—it will tell you the narrow space in which their bodies are compressed. Their bodies? Do they then still exist? Perhaps a handful of dust may remain of each.

But whilst all around us thus passes away, whilst everything escapes us, the kingdom which shall not pass away, draws nigh. So many revolutions, such a continual flux and reflux of human things, these perpetually changing scenes of a fleeting world, all point the end towards which we are hastening our steps. It is the voice of the Bridegroom who calls us to the marriage-feast, and by his reiterated warnings, urges us to walk accordingly. You who are deaf to his voice, who remain buried in the mire of earthly things, go down yet lower, and what will you find?—the grave which is waiting for you, and into which you must descend, whether you will or not. Already Death stands at your side, ready to fall upon you, and drag you into it, as he has done with those who have preceded you.

#### Ministers' Sons and Daughters.

The salaries of the clergy of the United States do not average five hundred dollars a year, and yet as a class their children are the best educated, the most influential, the most active, refined, and elevated of the nation. With less culture, with less mental power, there are men all over the land who earn from one to twenty-five thousand dollars a year. But look at the results. Taking them as they come, the biographies of a hundred clergymen who had families show that, of their sons, one hundred and ten became ministers, and of the rest of the sons, by far the larger number rose to eminence as professional men, merchants, and scholars. As to the daughters, their names are merged in others; but there is a significant fact which we do not remember to have seen noticed in that connection, that not only here, but in England, where titles are so highly prized, and the possession of "gentle blood" is a passport to high places, it is very often referred to as a matter of note, as indicating safety and respectability—"His mother was the daughter of a clergyman." We will venture the opinion that three-fourths of the great men of this nation are not over two degrees removed from clergyman's families, strictly religious. When it can be said of a man or woman that the father or grandfather was a clergyman, there is a feeling within us of a certain elevation of character, a kind of guarantee of respectability of blood, of purity and integrity.—*Hall's Journal of Health.*

Original.

#### Early New England Adventism;

*Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.*

Entered according to Act of Congress, in the year 1858, by DANIEL T. TAYLOR, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. XVI.—SAMUEL LEE, A. M.

Continuing the prophetic view of Lee—he in his work, *The Joy of Faith, &c.* 16mo. pp. 247, Boston, 1687, earnestly recommends the study of the divine prophecies, especially those yet to be fulfilled; among which he enumerates the following, which I give entire as exhibiting his scheme of the future. He thinks the unfulfilled prophecies are

1. The final period of the metaline image set forth by vision in the book of Daniel.
2. The downfall of Antichrist, after the expiration of the 1260 years, now at the doors.
3. The ruin of the Turk after the end of 391 years from the establishment of his Ottoman Empire and the great thoughts that shall come into the heart of that Gog in these latter days.
4. The conversion of all Israel to our Lord Christ and their restoration to their own land, never to be removed more.

5. The glorious state of the united church, both of Israel and Gentiles, from the river Indus to the Atlantic ocean, wherever the four metals have obtained, yea and the spreading of it wherever the ten toes have set the prints of their dominion: and that this blessed state shall endure in all manner of spiritual holiness and temporal felicity under a continual spring, when the seasons shall be most happy, heaven's influences most benign, unity and concord and interminable peace among all nations, and the deliverance of all the creatures—which now groan under the cruel oppression of the wicked—into the festival liberty of the Sons of God; this happy restoration of all things shall continue to the close of the world, when those of the outsides about the Holy City attempting mischief, shall be destroyed by fire from heaven, which enters us upon

6. The conflagration of the world and all the wicked in it by fire, mentioned by Peter, and crept into Ovid in his metamorphosis.

7. The return of our Lord to take up his people into heaven. Then comes the great resurrection and the tremendous judgment, after which he proceeds to deliver up his mediatorial kingdom to the Father, and then the glory of heaven shall continue to all eternity, when God shall be all in all.” pp. 21-22.

It seems a real relief to the Romish view of anti-millenarianism as developed by Augustine, to find expositors of the 17th century putting the millennium in the future, even though (as did our author) many of them totally mistake its true character; especially as those who held a future 1000 years reign of Christ on earth were were contemptuously termed in England “the thousandarians,” and many of their works, as Huet affirms, were not permitted to see the light. But this may explain the fact of Lee and others curiously avoiding ever to mention the apocalyptic thousand years.

With the following rich extracts we take leave of our learned author. In his “Contemplations on mortality, wherein the terrors of death are laid open, &c. duodecimo, pp. 149, Boston, 1698” an ingenious, graphic, and original essay on Phil. 3:20-21, he says :

“Death is night-walk through this shady valley: Psa. 23:4, a saint is to pass but not to stay there: tis a night-walk, and there he must walk till the bright morning springs. So many suns must roll over his body till the resurrection.—Then he that sleeps in the dust of the earth shall awake to everlasting life; when his mouldering clay, being well digested in the sepulchral urn, shall attain maturity: it shall then shine forth a diaphanous, splendid and glorious body. The sleep of the ancient hero-saints for some thousands of years shall seem but as the sleep of one night; wicked men’s souls may be terrified with dreams and visions of horror in that dismal night, but a saint sleeps quiet and sound, and with Christ’s dead body shall he arise. He tosses, he tumbles not in this bed of roses. ‘Tis but one fast sleep to a laboring and resting saint—the worm shall seek the nerves of the wicked and feed sweetly on him, Job 25:20 but a saint feeds sweetly on death,” pp. 13-14.

“Christ prepares the heavenly mansions in the temple of glory for us. Then he will come again and receive us unto himself, that where he is we may be with him, and behold his glory.—And when this Prince of Life, the Judge of quick and dead, shall appear, he will pronounce that final, justifying sentence, ‘Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’ Then shall all our sins be finally blotted out and cast behind his back into the depths of the sea, when those times of refreshing shall come from the presence of the Lord, when he shall send Jesus Christ at the great Restitution, whereof he hath spoken by all his holy prophets since the world began.—That day of full redemption, hath not yet appeared.” pp. 23, 24.

“Christ, that pure prolific corn of wheat, fell into the ground and died and brought forth much fruit. The grave is made fertile by his death, that saints lying by his dead body may be impregnated and spring up in a green resurrection and grow ripe to the harvest of glory. They are implanted in the similitude of his death, and shall be raised in the likeness of his resurrec-

tion. As that heavenly grain did rise, so shall saints sprout up on his stalk, without chaff, for the garner of Paradise.” p. 26.

“Although our Lord hath brought life and immortality to light through the gospel in its revelation and consignation to every believer, yet not as to its complete fruition till the day of Christ. Then shall this mortal put on immortality and death shall be swallowed up in victory, and then shall we render eternal thanks to the Father for giving us this victory through our Lord Jesus Christ. For reign he must till the last enemy also be put under his feet. To conquer over death by rising, brings more honor to God than to keep our foot from the grave, or else divine wisdom would not run that course. . . . But some may say, ‘Did not Enoch and Elijah leap over this valley of death into heaven?’—True! but their transition moved upon wheels of transmutation equivalent to death, as they also who are found alive at the coming of Christ—Though they pass not through the strainer of the grave, yet they undergo the percolation of a change. As the heavens shall perish when they be changed and pass away with a great noise and the elements melt with fervent heat, nevertheless we look for new heavens and new earth, not in substance but in quality; even so Elijah though riding to heaven in a chariot of fire, and the living saints at our Lord’s coming in a chariot of air, yet are all by a marvelous change translated to the vision of God.” p. 31.

The volume ends with a gushing spirit of love for the Redeemer’s advent, expressed in the following strain, viz.

“The bright morning of the resurrection! a day wherein the captain of our salvation, our victorious and triumphant Joshua, will lead the armies of Israel into the land of Canaan and command the sun of glory to stand still forever in the noon of eternity, and that permanent happiness never know an evening. O then hasten my beloved and come away, be like a young roe or a hart upon the mountains of spices. Thou root, thou offspring of David, thou bright and morning star that shineth in that ruddy dawning hasten thine appearing! The spirit and the Bride say come, and let him that heareth say come; come quickly. Amen; even so, come Lord Jesus!”

Church of Christ in America, dost thou possess this spirit?

*Note to the Reader.*—Upon examining my printed articles and MSS., I find I have presented the advent views of twenty-two different divines and authors, and at this time have on hand the testimony of eight others of the 17th century, all of whom held the early church view of pre-millennialism. The readers of the Advent Herald will not find them lacking in value or interest.

D. T. T.

### The Millennium.

A discussion of the question: “Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ’s personal and visible advent?”

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee’s Rejoinder.]

NO. VIII.

Dear sir:—In No. 4 of the affirmative, Rev. 11:15-18 was cited and commented upon, in which I remarked, “that sometime subsequent to the sounding of the seventh angel, heavenly voices were heard by the Revelator proclaiming the gladsome news that the kingdoms of this world (not of the next) had become the kingdoms of our Lord and of his Christ.”

In reply you say—“What the negative fails to learn here, is that the symbolic voices in heaven are heard some time subsequent to the sounding of the seventh angel.”

This we regret very much, that the negative should fail to learn. Nothing could be more easy to learn, unless disinclined by some pre-conceived opinion, which would suffer loss on learning such a lesson of truth. What could be

more reasonable, than to suppose that sometime must elapse from the sounding of the angel to the fulfilment of the events predicted?

Under all the preceding trumpets a period of time elapsed from the sounding of the angels, to the events predicted. If these angels were to sound their trumpets as a signal, or to warn the world of the woes that are coming upon the earth, some time must elapse from the sounding of the angels, before the predicted woes commence.

Years will be consumed in bringing to pass the many events of the first woe trumpets. The predicted events are not to be synchronous with the sounding of the trumpets. Time must elapse, before the predicted events begin to take place. And much more time will be required in their fulfilment.

The language of Scripture in relation to the seventh trumpet is—“And the seventh angel sounded and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.”

You will observe the order—1st. The seventh angel sounded. Then, 2, there are great voices in heaven saying—The kingdoms of this world are become the kingdoms of our Lord and of his Christ. 3. He shall reign forever and ever. 4. Thanksgiving and praise by the four and twenty elders, because he had taken his great power, and had reigned. And 5. the judgment—the wrath of God—the time of the dead, that they should be judged, and the day of rewards unto the servants of God the prophets, and to the saints, and to them that fear the name of the Lord, both small and great; and the time, when the wicked corrupters of our world should be destroyed for the great desolations, which they have made in the earth.

We may reasonably suppose that the third woe will be fulfilled under the seventh trumpet. If so, the woeful part will doubtless take place first, and then be followed by the joyful reign of Christ. We cannot believe that the joyful events will precede, and then be followed by the woful. This would not accord with the views of the negative any better, than with the views of the affirmative. The glorious reign of Christ will follow the pouring out of the vials of God’s wrath and the three great woes. If then, so much time will pass, from the sounding of the seventh angel to the heavenly proclamation, as to allow the woeful part to be fulfilled, it must be some considerable length of time subsequent to the sounding of the angel before the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

To suppose that no time will elapse between the sounding of the angel and the fulfilment of all the predicted events would make the work of the sounding angel, altogether useless—giving the world no time to prepare for the coming events. It is also impossible in the very nature of things, that all these events should take place when the angel begins to sound. From the time that the great voices are heard in heaven, saying, that the kingdoms of this world are become the kingdoms of our Lord and of his Christ, to the judgment brought to view in these verses, must be at least one thousand years, if the millennium is to be between the sounding of the angel, and the judgment, will, I presume, be readily admitted by the negative.

The mystery of God that shall be finished in the days of the seventh angel when he shall begin to sound, Rev. 10:7, I do not apply to the consummation of all things, as you seem to have done. It does not belong there. It must refer to something that will precede the consummation. To affirm as you have done, that these events—the third woe—the reign of Christ—the judgment, and the rewarding of the righteous, and the destruction of the wicked, as predicted in these verses will all take place together, when the angel shall begin to sound is the greatest inconsistency that a man of your ability could possibly make. If all these wonderful events be comprised in the mystery of God’s, Rev. 10:7, as you affirm, and are to be finished in the days of the seventh angel, when he shall begin to sound, then the glorious reign of Christ—the long millennium day of a thousand years—must be in this world, prior to the sounding of the

seventh trumpet; otherwise it could not be finished when the angel begins to sound.

Again you say—“This seventh trump is the last of the series; and Paul expressly declares—where he says (1 Cor. 15:51,2) ‘Behold I show you a mystery: we shall not all sleep, but we shall all be changed’—that this is to be ‘in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.’ Thus the event of the resurrection is pinned down to the epoch of the last trump, —when the 7th angel shall begin to sound.”

In the foregoing, you have most certainly made a very great mistake in supposing that the trumpet sounded by the 7th angel, Rev. 11:15, will be the trumpet that will awake the dead at the last day. It is not the same, as the last trump, 1 Cor. 15:51 and 1 Thess. 4:16. We must make a distinction between the trump of God, and the trump of an angel. It is not an angel’s trump that will awake the dead, but the trump of God, 1 Thess. 4:16. It is the trump of God and the voice of the Son of God, that will awake and call the dead from their graves. See John 5:18. We might with the same propriety contend that the angel, Rev. 11:15, that sounds, and the Lord God, 1 Thess. 4:16, are the same persons, as to argue that the trumpets are the same. God will not raise the dead with an angel’s trump; nor with an angel’s voice; but with the trump of God, and the voice of the Lord Jesus Christ. Hence we see that the event of the resurrection is not pinned down very firmly by the negative, to the epoch of the last trump of the seventh angel, when he shall begin to sound.

You next remark—“The affirmative dwells on the idea that the kingdoms that will become Christ’s are of this world, in distinction from those of the next. The word, here rendered world is not aion, expressive of age, and dispensation, but Kosmos—the habitable globe, which never ends, though it is to be changed, or re-beautified at the consummation.”

Now what the negative means by saying that this habitable globe will never end, I cannot conceive. He has most certainly admitted in No. 5, of his reply, that this world will pass away at the day of judgment. So does the apostle Peter, in his second Epistle, 3:7-10-12, and St. John, Rev. 20:11, both affirm the same fact. What to make of this denial here, I know not. I must therefore leave it; and wait for an explanation, which we hope will be given in due time.

Admitting that you are correct in your remarks upon the terms rendered world—that is not aion, but Kosmos—we remark, 1st, That the kingdoms of this habitable globe are to become the kingdoms of our Lord and of his Christ. This you fully admit. 2. You admit that this will be done in this aion, age, or dispensation.—“They are (you say) properly denominated the kingdoms of this world, because no other world in any sense of the term, will have been connected with them prior to their becoming Christ’s.” According to the foregoing admission, the negative agrees with the affirmative, in this,—that all the kingdoms of this world, will become the kingdoms of Christ in the presentage, or dispensation.

Consequently it will precede the advent of the Saviour. And when the kingdoms become the Lord’s and of Christ, there will his powerful reign be sustained, and continued until the judgment, when and where the servants of God, shall be rewarded and the wicked destroyed, Rev. 11:17-18. It is in the same world where these kingdoms become the Lord’s, that the reign of Christ will be enjoyed by the saints of God for a thousand years. It is in the same world from which the tares are gathered out, that the righteous shall shine forth as the sun in the kingdom of their Father.

But it is the kingdoms of this world (Kosmos) that shall become Christ’s in this (aion) age, or dispensation, and from this same world the tares are to be gathered out. Therefore the reign of Christ (the millennium reign) will be enjoyed in this world, in this Kosmos and aion, with righteousness shining forth as the sun.

Your next affirmation is incorrect, in which you say—“The kingdoms of this world will be-

come Christ's only by his gathering out of them all things that offend, and resurrecting all the redeemed."

The same is argued more at length in a subsequent paragraph, in which you cite Matt. 13, and remark as follows—"Having thus shown how the kingdoms of this Kosmos will become our Lord's, i. e. by casting into the fire all the offensive things that are in it, the conversion of these kingdoms cannot be here predicated."

We thank our friend on the negative for citing this portion of scripture, and really hope that he will, and the reader also—carefully read and consider the 41st verse in particular, which reads as follows—"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." We wish to have the negative,—and the reader also—just compare the verse last cited with the following declarations; "The kingdoms of this world will become Christ's, only by his gathering out of them all things that offend and resurrecting all the redeemed." The sentiment here taught by the negative is clearly this—The kingdoms of this world are not, and will not be Christ's until the reaping-angels are sent forth, and gathered out all the wicked, and by his resurrecting all the redeemed. But the text cited, says—"The Son of man shall send forth his angels, and they shall gather out of his kingdom" (mark this expression) "they shall gather out of his kingdom all things that offend, and them which do iniquity."

Hence you will see, that the kingdoms of this world, are Christ's kingdom, before the angels are sent forth, to gather out those that offend, and them which do wickedly. It is from his kingdom that they are to be gathered by the reaping angels. The angels are not sent forth by the Son of man to do this work, that this world may become his kingdom, but to do this work in his kingdom,—to remove all those wilfully, obstinate sinners, that will not submit to his righteous government, that the righteous may shine forth as the sun in his kingdom. This portion of scripture, therefore, instead of sustaining the views of the negative, as expressed in the foregoing declarations, is a most perfect refutation of all his reasoning upon the manner in which the kingdoms of this world are to become Christ's.

Yours truly,  
E. E. PEASLEE.  
Newton, N. H., Feb. 10, 1859.



## ADVENT HERALD.

BOSTON, FEBRUARY 19, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The fear of the Nations.

The inhabitants of Canaan had "heard how the Lord dried up the waters of the Red Sea," for Israel when they came out of Egypt; and of what he had done unto the two kings of the Amorites that were on the other side of Jordan, "Sihon and Og, whom he utterly destroyed;" and their "hearts did melt, neither did there remain any more courage in any man because" of them. To this was now added the drying up of Jordan. The inhabitants of Jericho, not unlikely, witnessed from their walls this astonishing scene, and saw their invaders encamp on the plain before the city; and the tidings of this miraculous event must have rapidly spread, and everywhere carried terror and dismay. For "It came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel," that "their heart melted, neither was there any spirit in them any more, because of the children of Israel." And thus was fulfilled the prediction of God to Moses (Deut. 2:25), "This day will I begin to put the dread of thee, and the fear of thee, upon the nations that are under the whole heaven, who shall hear re-

port of thee, and shall tremble and be in anguish because of thee." And (11:25), "There shall no man be able to stand before you; for the Lord your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon."

This triumphant entry of Israel into the land of promise, was evidence that the Lord had not brought them into the wilderness to destroy them. Their covenant with Jehovah was then solemnly ratified by the appointed seal. All their reproach of having been in bondage to idolatrous Egypt was thus "rolled away;" which gave the name of "Gilgal" or "Rolling," to the place of their encampment. And on the fourth day they kept the passover on the fourteenth day of the month at even, in the plains of Jericho. On the morrow after the passover, Israel ate of the old corn in the land, which they may have found in the deserted granaries, and parched corn of the new harvest, and from that day, their supply of manna ceased, and they did eat of the fruit of the land.

### The Destruction of the Inhabitants of Canaan.

The Lord had said to Israel, "I will send my fear before thee, and will destroy all the people to whom thou shalt come," "I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land lest they make thee to sin against me." Ex. 23:27—33.

Swedenborgians argue that God, being a God of love and mercy, could not command the destruction of those nations; and hence, on the plea that it would be vindictive and revengeful on the part of Jehovah thus to do, they evade the force of this command, and in a like manner the record of its fulfillment, by allegorizing it, and giving it a spiritual meaning,—thus practically denying that God is able to determine what is merciful and just on his part, better than themselves. They sit in judgment on Him, and determine what he may or may not do, and refuse to receive his declarations, except by interpreting them in a manner that shall empty them of all significance.

The nations, however, were abominably wicked, had become sunk in apostacy, so that they were justly doomed to destruction. And as the Lord chose to overwhelm the old world by the instrumentality of a flood, and the cities of the plain by that of fire, so now had he appointed Israel as the instrument of punishment to the inhabitants of Canaan.

This command to destroy, had, however, one limitation,—a limitation that is intimated in the whole history of God's dealings with Israel,—viz. that repentance on the part of these nations, or of individuals in them, would be accompanied by forgiveness. Thus Rahab, who secreted the spies, confessed her faith to them saying, "The Lord your God, he is God in heaven above, and in the earth beneath;" and so, because of her faith, she "perished not with them that believed not." She saved not only herself, but "all her father's household."

The time had now arrived when Israel should enter on their work of extermination. And yet their acts were so ordered, that it is plainly seen that not they, but Jehovah, performed the work of destruction.

The first city was that of Jericho. The intimidated inhabitants had shut themselves closely within the walls of the city, so that "none went out, and none came in." As Joshua was walking alone, near Jericho, suddenly there stood before him a man with a sword drawn in his hand. The fearless leader of the armies of Israel immediately went to him, and made the natural inquiry, "Art thou for us, or for our adversaries?" The reply was, "Nay; but a tain of the host of the Lord am I now come." Cap-Joshua at once recognized him as the Jehovah-Angel that had guided them all the way, and offered Him that worship which can be given only to God, which Jehovah alone can accept and which the Captain of the Lord's hosts accepted, by requiring the removal of Joshua's shoes, because of the holiness of that place,—the same token by which Moses was required to acknowledge the holiness of Jehovah's presence at the burning bush.

He who called himself "the Captain of the host of the Lord," in Josh. 5:14, is indisputably the same person who is called "Jehovah," in 6:2. He now gives Joshua the requisite instructions, for conducting hostilities against the Canaanites. So that the terrible executions which followed, were sanctioned and sanctified by direct commission from him—the drawn sword, symbolizing the sword of justice drawn against condemned criminals.

Jericho, straitly shut up, must have awaited her doom in fearful suspense, while a most extraordinary mode of procedure was adopted by Israel,—acting under special Divine instructions, for seven days in succession, the men of war compassed the city, accompanied by seven priests, with seven trumpets, who bare the ark of the covenant. For six

days they compassed the city once each day; and as day succeeded day, the surprise and consternation at first created, may have begun to subside, and the besieged people may have become disposed to treat it as a senseless parade. But on the seventh day they compassed the city seven times, the armed men going before the priests that bare the ark, and all the host of Israel following after—all marching in silence except the seven priests with trumpets. But at the seventh time of their compassing the city on the seventh day, at the command of Joshua, the people shouted with a great shout, when the trumpets were blown, and the walls of the city fell flat. Israel then marched into the city, and utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword—sparing only Rahab and her parents and brethren, who had indicated their residence by the suspension of a scarlet line from the window—the house being on the wall of the city.

Jericho was devoted to utter destruction, and was to be a desolation forever; and Joshua uttered the malediction: "Cursed be the man before the Lord that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it."

Ai, which contained about 12000 people, was the next place of attack. The easy conquest of Jericho had induced Israel to send only 3000 men men against Ai,—leaving it to the Lord to fight for them, and seemingly, without asking counsel of him. But to their dismay, the courage of the 3000 failed and to their dismay, they fled before the men of Ai, and thirty-six of their number were slain.

This defeat brought to light that Israel had sinned in that one of their number, Achan, had covetous of the spoils of Jericho a wedge of gold, 200 shekels of silver, and a goodly Babylonish garment, had stolen them, and hidden them in his tent. Expiating his crime by the destruction of himself and his family, the arms of Israel were again turned against Ai; and the city, by a stratagem, was taken and all its inhabitants destroyed—the spoil of that city being given to Israel, who had been prohibited from appropriating to themselves any of that of Jericho.

When the kings of the land had heard of these events, they entered into a league to fight against Israel; but the Gibeonites went to work willingly, deceived Joshua and the elders of Israel by sending ambassadors with the pretense that they came from a far country, and Israel asked not counsel of the Lord, and so made peace with them. But when their deception was seen that they dwelt only three days' journey from Gilgal, Joshua condemned them to become hewers of wood and drawers of water for the congregation, and for the altar of the Lord.

Hearing of Gibeon's submission to Israel, the confederated kings came down from the mountains against them; but Israel protected Gibeon, and the Lord discomfited their enemies with a very great slaughter, casting down great stones from heaven upon them, so that more died of the hail stones, than were slain by Israel. It was on this occasion that the sun and moon refrained from going down for the space of a whole day.

After that, Joshua successively attacked and destroyed Makkedah, and Libnah, and Lachish, and Gezer, and Eglon, and Hebron, and Debir, and all the cities thereof. He "smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded."

When the kings, a little more remote—to the north, south, and west, had heard of this, they also confederated against Israel; "and they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many." Josephus estimates this army at 300,000 foot, with cavalry and chariots in proportion. But the Lord delivered this immense host into the hands of Joshua who smote them until he left none remaining; and then he turned his arms against the cities whence they came, "Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hevites, the inhabitants of Gibeon; all others they took in battle. For it was "of the Lord to harden their hearts, that they should come against Israel in battle, that He might destroy them utterly." So "Joshua took the whole land," which then "rested from war."

### Aionios.

The adjective *aionian*, or *aionios*, occurs seventy-one times in the New Testament. It is once rendered *for ever*: Philem. 15, "Perhaps he therefore departed for a season, that thou shouldest receive him *for ever*," i. e. always.

It is three times used of eternity in the past, and is rendered *world*:

Rom. 16:25, The mystery which was kept secret since the *world* began (*chronos aionios*, lit. in the times of *ages*)—i. e., for ever.

2 Tim. 1:9, His grace which was given us in Christ Jesus before the *world* began (*pro chronon aionion*, lit. before the times of *ages*)—not before the ages; but before the times of this world in the ages.

Titus 1:2, Promised before the *world* began (*pro ch. ai.*)

In the remaining 67 instances of its use, it is indiscriminately rendered, "everlasting," and "eternal," the former twenty-five times, and the latter forty-two, as follows:

In six instances it is expressive of the duration of future punishment, viz.:

Matt. 18:8, Cast into everlasting fire

25:41, Depart ye cursed into everlasting fire

46, Go away into everlasting punishment

2 Thess. 1:9, Punished with everlasting destruction

Mark 3:29, In danger of eternal damnation

Jude 7, Suffering the vengeance of eternal fire

It is seventeen times expressive of the duration of sundry things, which, without such adjective, would be recognized as unending,—as the following:

Luke 16:9 Receive you into everlasting habitations

Rom. 16:26 Commandment of the everlasting God

2 Thess. 2:16 Hath given us everlasting consolation

1 Tim. 6:16 be honor and power everlasting

Heb. 13:20 Blood of the everlasting covenant

2 Pet. 1:11 Into the everlasting kingdom

Rev. 14:16 Having the everlasting gospel

Titus 1:2 Chris. Jesus with eternal glory

Heb. 5:9 Author of eternal salvation

6:2 the dead, and of eternal judgment

9:12 having obtained eternal redemption

14 Through the eternal Spirit

15 Promise of eternal inheritance

1 Pet. 5:10 Called us unto his eternal glory

2 Cor. 4:17 Exceeding and eternal weight of glory

2 Cor. 4:18 The things which are seen are temporal, but the things which are not seen are eternal

2 Cor. 5:1 A house not made with hands, eternal in the heavens

In the remaining forty-four instances, more than one-half of the whole number, of its use, it is expressive of the duration of the *life of the righteous*. Thus we read,

Matt. 19:16 that I may have eternal life

25:46 the righteous into life eternal

Mark 10:17 that I may inherit eternal life

30 in the world to come, eternal life

Luke 10:25 What shall I do to inherit eternal life?

18:18 " " " "

John 3:15 not perish, but have eternal life

4:36 gathereth fruit unto life eternal

5:39 ye think ye have eternal life

6:54 drinketh my blood, hath eternal life

68 Thou hast the words of eternal life

10:28 I will give them eternal life

12:25 shall keep it unto life eternal

17: 2 he should give eternal life

3 this is life eternal

Acts 13:48 were ordained to eternal life

Rom. 2:7 honor and immortality, eternal life

5:21 righteousness unto eternal life

6:23 the gift of God is eternal life

1 Tim. 6:23 lay hold on eternal life

19 may " " "

Tit. 1:2 hope of eternal life

3:7 the " " "

1 John 1:2 show unto you that eternal life

2:25 promised us eternal life

3:15 no murderer hath eternal life

5:11 God hath given to us eternal life

13 know that ye have eternal life

20 the true God and eternal life

Jude 21 Jesus Christ unto eternal life

Matt. 19:29 shall inherit everlasting life

Luke 18:30 in the world to come life everlasting

John 3:16 not perish, but have everlasting life

36 believeth on the Son hath everlasting life

4:14 springing up into everlasting life

5:24 that sent me, hath everlasting life

6:27 which endureth unto everlasting life

40 on him, may have everlasting life

47 believeth on me hath everlasting life

12:50 his commandment, is life everlasting

Acts 13:46 unworthy of everlasting life

Rom. 6:22 and the end, everlasting life

Gal. 5:8 of the Spirit, reap life everlasting

1 Tim. 1:16 believe on him to life everlasting

than a post, they *flee away*," Job 9:25. "They shall obtain joy and gladness, and sorrow and sighing shall *flee away*," Isa. 35:10.

— A Substitution for loss of courage: "The wicked *flee* when no man pursueth," Prov. 28:1.

**FLESH, n.** Lit., the softer solids of animal bodies—the muscles, fat, glands, &c., in distinction from the bones and fluids: "All *flesh* is not the same *flesh*; but there is one kind of *flesh* of men, another *flesh* of beasts, another of fishes, and another of birds," 1 Cor. 15:39.

— A Simile, when comparison with it illustrates any characteristic: "Our flesh is *as the flesh* of our brethren, our children as their children," Neh. 5:5—illustrative of their relation. "She dotted upon her paramours, whose flesh is *as the flesh* of asses," Ezek. 23:20,—illustrative of their meanness.

— A Synecdoche, when put for the person: "By the works of the law shall no *flesh* be justified," Gal. 2:16.

— A Metonymy for our carnal or fleshly natures: "They that are Christ's, have crucified the *flesh*, with its affections and lusts," Gal. 5:24.

— A Substitution, when the wasting away, as by starvation or sickness, or the recovery of it, is illustrative of any analogous condition: "It shall come to pass that the glory of Jacob shall be made thin, and the *fatness of his flesh shall wax lean*," Isa. 17:4.

— A Personification when it is spoken of as possessed of intelligence: "My *flesh* also shall rest in hope"—i. e. of the resurrection. Psa. 16:9.

— An Apostrophe, the inhabitants of earth being metonymically addressed: "Be silent, O all *flesh*, before the Lord," Zech. 2:13.

**FLOOD, n.** Lit., an overflow, or inundation of water: "Noah was six hundred years old when the *flood* of water was upon the earth," Gen. 7:6.

— A Simile, illustrative, by its increase, diminution, or power, of analogous characteristics: "As the *flood* decayeth and drieth up: so man lieth down and riseth not," Job 14:11, 12. "When the enemy shall come in *like a flood*, the Spirit of the Lord shall lift up a standard against him," Isa. 59:19.

— A Metaphor, expressive of multitudes:—"The *floods* of ungodly men made me afraid," 2 Sam. 22:5.

— A Substitution, when put for what is analogous: "I am come into deep waters, where the *floods* overflow me," Psa. 69:2. "I will pour water upon him that is thirsty, and *floods* upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring," Isa. 44:3.

— A Personification, when treated as if possessed of intelligence: "Let the *floods* clap their hands: let the hills be joyful together before the Lord," Psa. 98:8, 9,—illustrative of an occasion so joyous, that the inanimate creation, even, is called upon to give expression to its joy.

#### Discussion.

A Life Member of the A. M. A. having spoken last week on this subject, another writes this week as follows:

"On reading the article, from brother Taylor in the last Herald, I was surprised, at the ground he takes, in relation to the course the Herald should pursue, on the subject of the intermediate state, and the destiny of the wicked. I have been opposed to the discussion of these questions in the Herald, and should still be opposed, if those taking the opposite view, were willing to remain silent. But as they are not, and are determined to make that an all important question, in the pulpit, and by the press, while so desirous that the Herald should keep silent, I think these good reasons why the Herald should speak. Discussion on this subject,—conducted in a friendly Christian and courteous manner, will be the means by which honest souls will come at legitimate scripture conclusions. It has been so in my own case, and I am confident it would be so with others. If those on the other side are confident they are right,—why so reluctant to meet our side of the question, in the "Crisis," or to have both sides presented in the Herald?

"I think our brother on reflection, will see that he has asked the Herald to make concessions which he would not submit to himself. I now go for free discussion in the columns of the Herald.

ANTHONY PEARCE.

"Feb. 12th, 1859."

NOTE. It was the discussion in the Herald, we believe, that has led the writer of the above, one of many, to change his views on this subject, within the last few months.

We are not desirous of discussing the question; nor have we any fear to meet it in any way, however presented. Bro. Taylor and Mr. Hudson wrote to the office some weeks since, proposing that we get some one outside of our ranks to discuss with Mr. Hudson in some secular paper. The latter also called on us personally. As we could have no influence in opening any other avenue of communication, or

in enlisting a disputant, we offered ourselves to discuss with him in the Herald. He thought an Editor had advantages over a correspondent; and we then proposed that he write in the Crisis, and we in the Herald, under such restrictions as we might agree upon, and each paper copy the articles of the other; which would place the whole subject, before all the readers, in the fairest manner imaginable, and give neither party any advantage over the other, except as they had the better side of the argument. We have had no reply to our offer. We should be decidedly unwilling to discuss with any one who would not show himself to be both a Christian and a gentleman.

Since the above was in type, we learn that Mr. Hudson has arranged to discuss in the (Universalist) Christian Freeman, with the editor of that paper.

#### ITEMS AND NEWS

John H. Davis, a heavy packer, of Cincinnati, died suddenly last week. A local paper says: "He was highly esteemed as a man of benevolence and enterprise, and was a good judge of pork!"

A man from Maine, named Brown, supposed to be insane, committed suicide by shooting himself at East Abington on the evening of Feb. 8.

Three men in disguise recently forced an entrance by night into the house of the Treasurer of the town of Erin, Washington county, Wisconsin, and proceeding to one of the chambers, broke in the door, when a pedler, who was lodging there by permission of the Treasurer's wife, shot one of the three with a revolver, killing him, when the others fled. Upon examining the body of the robber, it was found to be that of the Treasurer himself, who had placed the funds belonging to the town in the room where the pedler was lodged.

George Heustis, nephew of Elias Heustis, of Lawrenceburg, Ia., whose house was recently robbed seventeen nights in succession, was shot by mistake while guarding his uncle's house in company with several others, being mistaken for a burglar. He attempted to enter the house without giving due notice to the party within.

In Worcester, Mr. Philander P. Rawson was thrown down by a horse which he was leading, and the animal stepped on his forehead, just above the right eye. The bone, for an inch square, was so completely broken in that its pieces were removed by the attendant physicians, leaving the membrane bare. He may survive.

The Northampton Gazette says that an oddly matched couple from the town of Peru were married in Williamsburg on the 2d inst. The bridegroom was a verdant looking youth of sixteen years, and the bride a dashing widow of thirty-four, who had already buried two husbands, the last of whom was eighty years old. The minister at first hesitated, but being assured by the lad's father that it was "all right," performed the ceremony. The widow deeded a farm to the lad before they were married.

Advices from Paraguay to Nov. 29, represent that there would be no serious difficulty with that Government.

A mad dog, and another which he had bitten, were killed in Attleboro' lately; and a dog belonging to A. J. Lincoln of North Raynham, which went mad received the same treatment.

The Newburyport Herald says that a young lady belonging in Ipswich was one day last week carried to the Insane Hospital at Worcester, a raving maniac. She had frequented the revival meetings held in that town, and became deeply interested in them.

In Philadelphia John Sloan had a bitter altercation of words with John Alexander, keeper of a tavern on Second street, and not long after approached him with a double-barreled pistol and discharged both barrels at him. The balls took effect in the top of Alexander's head, scattering his brains upon the pavement and killing him. The murderer was arrested.

Mr. David B. Dorr, of Keene, N. H., was run over and killed a few days since by a train of cars that was passing the depot in that town.

In demolishing an old dwelling house at Deep River, Conn., a short time since, a Mrs. Williams requested her son to look for a twenty-five cent piece that she lost more than sixty years ago, describing the circumstances and the location. The money was accordingly found, none the worse for its long deposit.

By the giving way of a brick arch in the sugar house of J. B. Brown & Co., in Portland, two men were precipitated a distance of about sixty feet. One of them Thomas Gately, was killed, and the other, Michael Mannehen, escaped.

The Rochester, N. Y., Union announces a sad instance of "moral obliquity," in the case of a young man named A. J. Hanna, the principal of a school in Victor, Ontario county, who is accused of petty larcenies from bookstores in Rochester, where he resorted.

A few days since, a clerk in the store of John Metty, in Mackinac, Wisconsin, mistaking a can of powder for one of oil, put it in the stove to warm. The can exploded, blowing the building to atoms, and burning and bruising Peter and Louis Metty and Joseph Chevereux very severely.

Le Roy Gordon, a youth of 18, has been arrested at Greene, Chenango county, N. Y., for robbing the mail. He was the stage driver on a cross route through that place. He confessed the crime.

The number of births in New Jersey last year was 14,012, marriages 3883, and deaths 7932.

A bet was made in Albany, New York, a few days since, that of a large crowd of applicants for relief, at the office of the Overseer of the Poor, at least half a dozen had money in the Savings Bank; and to test the matter, a report was circulated that the Commercial Savings' Bank had failed. In an instant, thirteen of the beggars were rushing madly for the bank, in order to save their money from the wreck.

A Hingham paper states that a Mr. Morse, while upon the shore near Green Hill, at Hull, a few days since, observed something projecting above the sand which proved to be six plates and a large platter. Mr. Morse carried them home, supposing them to be pewter, but afterwards ascertained that they were solid silver and worth between \$200 and \$300.

The weather, in Barbadoes, for the fortnight ending 27th December, had been so beneficial to the growing canes that it is estimated the approaching crop has been thereby augmented to the extent of about ten thousand hogsheads.

The Sussex (N. J.) Register says that on the night of the 10th January, (the coldest for many years), Aaron Vaneker, aged 69, attempted to cross the Delaware in a skiff, and getting caught in the ice, he lost his oars, and drifted until after daylight next morning, when he was rescued near the Water Gap, after fifteen hours' exposure to a regular Arctic temperature, without so much as a frozen toe or finger.

The Des Moines State Journal of the 15th ult. says: "A party of men, with a lady and children, passed through our city the other day, en route for the gold mines. They had three wagons and a buggy, and among the loading were, we understand, a billiard and roulette table, a quantity of liquors, and a fast horse accompanied the train. Enlightened civilization is on its march westward!"

Bridget Leddy, the girl who was shot by her employer, Henry Bernard, the pawnbroker in Third Avenue, New York, in mistake for a burglar, is recovering from her wounds.

George Feno, an only son of Lyman Feno of Gardner, Mass., was found dead and somewhat frozen on the evening of Feb. 8. A cask or hogshead had been placed nearly even with the ground where there was a running stream, to preserve fish bait. The snow had covered the cistern to the depth of two feet. The water within was about two and a half feet deep. It appears that the boy, who was between four and five years of age, was during the afternoon coasting over and around this spot, where he and other children had played before. From his having the string of the sled in his hand when drawn out, it would seem that he was returning on foot, drawing his sled over the dangerous place, when the snow-covering gave way and let him in. This happened in sight and within a short distance of home, yet no one saw him swallowed up or heard his cries. The anguish of the father as he drew out his darling boy can be best conceived by those who have suffered a similar bereavement. The poor little fellow must have stood in the water some three or four hours. It was evidently not a case of drowning, as his head was above the water, and his arms reaching upwards to the surface of the snow.

In Southampton Mass., on the night of the 15th inst., Miss Maria Moore, while passing near the Catholic Cemetery, was suddenly seized by a man with a dark lantern and wearing a mask, who drew a dirk, inflicted several wounds upon her neck, and then fled. A discarded lover of the young woman, named George Hume, is suspected of being the perpetrator of the outrage.

Levi Bagley sold his farm in Bradford Maine, and going to Bangor with \$150 to \$200 of the proceeds in his pocket, indulged in intoxicating liquors, and was drugged and robbed of his money. The police arrested two men on suspicion of being the thieves, and recovered between \$50 and \$60 of the stolen money.

"FABLES OF INFIDELITY, and Facts of Faith. A series of Tracts on the absurdity of Atheism, Pantheism, and Rationalism. By Robert Patterson. Cincinnati : American Reform Tract and Book Society. New York : H. L. Hastings, 43 Center st."

This is a series of tracts issued in book form of over 300 pages on important subjects. It would be difficult to write on themes like these, without developing thoughts of great moment, but how able and thorough the present volume is, we could not pass judgment on without a more thorough reading

than the casual examination we have been able to give it.

**A NEWSPAPER EDITOR.**—A newspaper editor must like the poet, be born to his calling, as in the majority of instances no amount of training will fit a person for such a post, unless he has a natural taste and aptitude for that description of literary labor, for, although many persons are able to write "leaders," or "literary articles," for a newspaper, few can be entrusted with its editorial control—few can scent out the libel which lurks in almost every communication—few can distinguish the report intended to please the speaker instead of informing the nation, and the letters written to serve private interests instead of public ends; still fewer who can tell at a glance the kind of literary or political material which will promote the circulation of the Journal,—in fact, a good editor's great difficulty is not as to what he should put in, but what he should keep out of his columns. Successful editors have not been great authors, but men of good common sense, and their common sense has taught them to write but little themselves, but to read, judge, select, dictate, alter, and combine the writings of others.—Chambers' Journal.

**FORCE OF IMAGINATION.**—A Lucchese peasant, shooting sparrows, saw his dog attacked by a strange and very ferocious mastiff. He tried to separate the animals, and received a bite from his own dog, which instantly ran off through the fields. The wound was healed in a few days; but the dog was not to be found, and the peasant, after some time, began to feel symptoms of nervous agitation. He conceived that the dog, from disappearing, was mad, and within a day or two after this idea had struck him, he began to feel symptoms of hydrophobia.—They grew hourly more violent: he raved and had all the evidences of the violent distemper. As he was lying with the door open to let in the last air he was about to breathe, he heard his dog bark. The animal ran up to his bed-side, licked his hand, and frolicked about the room. It was clear that he, at least, was in perfect health. The peasant's mind was relieved at the instant, he got up with renewed strength, dressed himself, plunged his head into a basin of water, and thus refreshed, walked into the room of his astonished family. The statement is made in a memoir, by Professor Barbatini; and it is not improbable that many attacks of a disease so strongly dependent on the imagination, might be cured by ascertaining the state of the animal by which the bite was given.

**ROMANISM.**—Romanism is a terrible tyranny, and in this respect it never changes. It is to day, in Austria, what it was in the dark ages. The Colleges and the press are in chains. "Freedom of religious controversy does not exist." A correspondent of the New York Observer, writing from Austria, says: "The intolerance of the clergy is extreme. A merchant of Tyrol, on returning from his travels had brought a Bible into his house. The curate learning this fact, went to the merchant, and demanded this copy of the Scriptures. On another journey, this same individual brought a second copy of the Bible. Then the priest not only seized the book, but the four children, and by the help of the police, put them in an orphan asylum, under pretence that their father was unworthy to direct their education!"

**GENTLEMAN AND NO GENTLEMAN.**—The late vicar of Sheffield, the Rev. Dr. Sutton, once said to the late Mr. Peech, a veterinary surgeon: "Mr. Peech, how is it you have not called upon me for your account?" "O," said Mr. Peech, "I never ask a gentleman for money." "Indeed," said the vicar; "then how do you get on if he don't pay?" "Why," replied Mr. Peech, "after a certain time I conclude that he is not a gentleman, and then I ask him!"

**PROCRASITATION.**—Near the close of his life, Patrick Henry laid his hand on the Bible, and said to a friend, "Here is a book worth more than all others; yet it is my misfortune never to have read it with proper attention until lately." William Pitt, when he came to die, said: "I fear that I have, like many others, neglected my religious duties too much to have any ground to hope that they can be efficacious on my death-bed."

**KNOWLEDGE** is not a couch wherupon to rest a searching and restless spirit; nor a terrace for a wandering and variable mind to walk up and down on; nor a tower of state for a proud mind to raise itself upon; nor a commanding for strife and contention; nor yet a shop for profit and sale; but a rich storehouse for the glory of the Creator, and the relief of man's estate.—Bacon.

"If I were so unlucky," said an officer, "as to have a stupid son, I would certainly make him a parson."

A clergyman who was in the company calmly replied,

"You think differently from your father!"

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## FOURTH ANNUAL REPORT

OF THE TREASURER OF THE BOSTON ADVENT ASSOCIATION.

## To the Stockholders:

The year 1858 has not been one of prosperity to this Association. The commercial crisis of September 1857 so affected the interests of our building, that the stores in it have not been as well rented the past year, as in former ones. The rents yielded have been as follows:

Rec'd from the Advent Church	\$150.
" " J. V. Himes, for Her. office,	150.
" " S. Adams, for store No 48 to Oct 1	232.50
" " G. Miller, " " from "	84.
" " Dr. N. Dillingham, store No 50,	250.
" " A. P. Emerson, for "	52 80.
" " J. Seavy, " " "	12.50
" " J. H. Tomlinson, " " "	54 22.
" " J. W. Edgerly, " " "	54 63.
" " A. Mann & Co. store on Hud. st. 117.	
" " G. F. Bond, for cellar	4.
" " Allen & Co. " "	20.

Whole avails from rents \$1185.  
Rec'd also from money paid in 1855 for preventing the closing of Kneeland street at the Worcester R. R. Depot 25.

Total received \$1210.

The expenses of the Association have been as follows—

For water pipes and repairs	8 75
" Insurance	62.50
" Improvements in store No. 50	20.
" Repairs of locks, &c.	4.25
" " in Chapel, and doors in cellar	10.50
" Taxes	120.40
Interest on borrowed money	173.54
Total expense	399.94
The net earnings being	810.06

\$1210.

This is a trifle more than five per cent., the dividend declared by the Trustees last week, to be paid by the earnings of the Association for the year '58; and which, on 309 shares of fifty dollars each, amt. to \$772.50

The Association has cash on hand, to the amount of \$176.49

It has outstanding obligations, including the dividend just declared, to the amount of \$3569.18; or, beyond the amount of cash on hand, of \$3392.69.

There is held in stock in the building, in 311 shares, 15550.

Making \$18842.69

And the building is valued at its cost of erection, \$19,000—having 69 shares undisposed of, as an offset for its debt.

S. BLISS, Treasurer.

Approved by the Trustees, Feb. 7, 1859.

## Letter from S. Chapman.

Dear Bro. Bliss:—Having been intimately acquainted with you in 1841 and '2, when we resided in Hartford, Ct., and were taking our first lessons in the Advent faith, under the teachings of Father Miller, Bro. Himes and others, I am happy now to address you as the Editor of the Advent Herald, and through your columns speak again to the brethren and sisters of like precious faith.

My last letter was dated Springwater, Nov. 15th. I remained in that section some four weeks longer, rather resting from constant labor, preached to interesting congregations on the Sabbath and three or four evenings during the week, and visited much from house to house. The brethren were comforted, and we rejoiced together to see the word taking effect in other hearts. Several prominent persons, who until then had considered our views quite visionary, but on hearing for themselves, heartily embraced the faith and doctrines we hold. Among the number was a Mr. H., the school teacher, who was also searching the Scriptures, and reading the writings of "great men," with a view to the ministry. From the first he was a constant attendant with us, but took no active part in our meetings till he began to "see men as trees walking." Then he consented to speak occasionally in prayer, and as he continued to receive new light on the word, his honest heart confessed it openly, and thereby he soon became a

happy man, and a decided believer in the soon coming of the Lord. Now should he engage in the ministry, he will find something more important to preach about, than the fable of the world's conversion. A few precious souls were manifestly converted, among whom was a Miss H., of Presbyterian descent, whose voice was often heard in exhortation and prayer, in our meetings of social worship.

After she had cheerfully submitted to baptism, the likeness of the Lord's death, burial and resurrection (Rom. 6:4, 5), I had the pleasure of presenting the right hand of fellowship to her, Bro. H. and two others, who readily united with the Advent church there. This was truly heart-cheering and encouraging to that little flock. During my five weeks' stay there, we were favored with several refreshing visits from father and mother J., of Conesus, 7 miles N., who met and mingled with us in worship. Brn. W. and N., of that place, also visited us, and we had a season of worship together, which reminded us of old times. Attended to the Lord's supper three times (every other Sabbath). Those seasons were truly reviving. Bro. Himes visited us before I left, was sick with the chill-fever, so that he could not meet his appointment at the Christian church that evening, but his place was supplied by another, less worthy, and we had a full house and good time. The next morning, Bro. H. having recovered, left in good spirits to meet his appointment in C. It was truly cheering to my heart once more to see Bro. H., and to hear his voice in conversation and prayer, for I had not seen him since he separated from me at the far West in the summer of '53. The Lord restore him to perfect health, and protract his usefulness, is my humble prayer.

From S. I came to Rochester, and spent a day or two in the family of Dea. Smith Chapman, my youngest brother. The second evening the neighbors came together, and we mingled in conversation to a late hour, and I hope it was not altogether in vain.

Spent in Syracuse, and spent a few days in visiting from house to house; and on the Sabbath, Dec. 19th, the friends collected at the house of sister B., and listened to a discourse from Heb. 9:28; after which they spoke freely; all of which rendered the season mutually pleasant, and doubtless profitable,

especially so to sister B. and her sister J.

Then came to Fayetteville, 8 miles east, where I spent several days with my sister, and other relatives. On Christmas day, the friends there, with other relatives from Albany and Syracuse, came together, so that we had quite a congregation of our own family, who for quite a portion of the time listened with respectful attention to conversation on the all-important subject of our faith. At a late hour in the evening, as we were about to retire to our lodgings, it was proposed that we have a season of prayer. All readily responded, and to my surprise, and exceeding joy, each uttered at least a few words in prayer. Some were much affected; and the burden of all was, "May I be prepared to meet the Lord at his coming." Oh that this may be the case. But should any of them fail of eternal life, I am sure my skirts are clear of their blood. On the Sabbath, Dec. 26th, I preached to a small, but deeply interested congregation, at the house of sister B. in Manlius. My brother-in-law (S. B. Palmer) and his wife, of Fayetteville, accompanied me thither, and listened with deep interest to the word. Sister B. and the few isolated sisters associated with her in the blessed hope, were truly comforted.

On Wednesday, the 29th of Dec., I came to Homer, my old field of labor, and finding the brethren—the main pillars—laboring under severe trials, I visited from house to house, and did not attempt to preach until Sunday, the 2d inst., when we met at the Advent chapel and had a good congregation and a refreshing season. After preaching, the brethren and congregation generally remained, and occupied more than an hour in exhortation, prayer and singing. At the close of the services Bro. Clapp and others remarked, "This, brother Chapman, seems like old times," &c.

Now a word respecting the history of the Homer church. It was constituted in May, 1847, under my humble labors, then numbering only 15 members. Brn. J. L. Clapp and John Smith, deacons of the Baptist church, being among the number, gave some prominence to it. At the time it was constituted, they all entered into solemn covenant with each other, to maintain meetings of worship as a band of Adventists every Wednesday evening, and once on the Sabbath, till the Lord come, or till they be released by death. Bro. J. L. Clapp acting as moderator, or presiding officer, these meetings were faithfully sustained for years, and the Lord added to their numbers such as we trust will be saved. Their place of worship at first was a district school house. In process of time, Brn. Pinney, Bates, Robinson, myself and others came among them, and administered the word from time to time, and the Lord continued to add to their number. Some twenty or more of the converts received baptism at my hands.

When their number had greatly multiplied, they hired, and occupied for a time the Universalist church in the village. At length (being abundantly able to do so) they erected them a commodious chapel (say 30 by 40 ft. on the ground) and for quite a portion of the time have employed and sustained some ministering brother as their pastor. A few years since the "age to come" failed, and the "death" theory, were pressed upon them, and caused distraction and division, and drew off some ten or twelve of their numbers, who are said to worship in a place by themselves—two of whom, however, have since returned. When these went out from them, the church continued their meetings at the chapel as usual, Bro. Clapp always acting as their minister when the church was destitute of a pastor or other ministering brethren. In this way the church has been kept together. Bro. Clapp has preached to them some three hundred times. This he has done gratuitously, and to encourage, and perpetuate the prosperity of the church has given of his substance more than any other member to sustain other preaching there. But for some time past, there seems to have been an effort made by a few persons to prevent his preaching, and cripple, if not entirely destroy his usefulness; but they failed in the attempt, and I conclude that it will terminate greatly to their own disadvantage. God grant it, and save the church, is my earnest prayer.

I continued my recent labors in Homer for some three weeks. Preached at the chapel on the Sabbath, and three evenings during the week, and occasionally at school houses in other districts. Had good congregations most of the time. All the old brethren—or those who had been accustomed to attend chapel devotions—with very few exceptions met and mingled with us in worship; and the word was well received. A Mr. M. and other prominent individuals embraced and heartily confessed faith in the doctrines we hold and teach. The brethren generally were revived, and much encouraged.

The life will then extend to all our nature. I have

before anticipated this, but as it is a sadly neglected truth, I may be pardoned in dwelling on it specially. Yes, the life will at the second advent extend to all our nature—that is, it will extend to the entire person,—to the whole man,—not only to the mental and moral man, as it does now, but also to the physical man,—not only to the soul, but to the body. The body will fully share in the life. "My flesh also shall rest in hope." "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

"He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." "The life of Jesus" is then to "be made manifest in our body,"—"in our mortal flesh." Not only will the living saints be changed by Jesus, but the dead shall be raised up by Jesus. Yes, the life of Jesus will descend into the tomb, and restore the body in all which constitutes its real identity. Jesus is the Saviour of the body, as well as of the soul. That Christian parent, brother, sister, friend, will live again,—that identical body you buried will come from the tomb at the voice of Jesus. Those lovely babes who were taken from you, by death, will live again,—those little bodies that were let down into the grave, will come up again. O then, thou sorrowing Rachel, refrain thy voice from weeping, and look with joy to the resurrection morn, when thy children shall come again from the land of the enemy to their own border. Yes, and that once blooming sister of mine, whose remains are in yonder graveyard in old England, will come forth at the bidding of him in whom she sleeps. "Christ the first-fruits, afterwards they that are Christ's at his coming."

The life will then be invested with great glory.—

"When Christ who is our life shall appear, then shall ye also appear with him in glory." The life which is now hidden will then be revealed, and those who attain to it, will be manifested with Christ in glory. When Christ gave to the chosen three a miniature view of his future kingdom, Moses and Elias appeared with him in glory. So when he gives the full view, the righteous dead raised, and the righteous living changed, will appear with him in glory. They will not merely be spectators of his glory, as were Peter, James and John, on mount Tabor, but they will be sharers in his glory. They will enter into the joy of their Lord. He will not enter the glory which awaits him, and leave his people behind. They shall appear with him. They have suffered with him; they will reign with him. "The wise shall inherit glory." Now the spirit of glory rests upon them; then the glory itself shall rest on them. Now they rejoice in hope of the glory of God; then they will rejoice in possession of glory. Now they have Christ in them the hope of glory; then they will be with him to behold and share in his glory. The dead saints are to be raised in glory; and all the redeemed are to have bodies fashioned like unto his glorious body. They will have a glorious rest; for "his rest shall be glorious." They shall have a crown of glory. They will inherit a glorious land—"Truly as I live, all the earth shall be filled with the glory of the Lord." They are to enter "the holy Jerusalem, descending out of heaven from God, having the glory of God." The promised life, then, is a glorious life.

The life will be ever enduring. "The gift of God is eternal life." When Christ comes in his glory, the righteous are to go away into life eternal. Life on that day will be crowned with immortality. God will stamp eternity on the life of his people. The crown of life will never fade away. The river of life will flow forever. The tree of life will always be verdant and fruitful. Its fruit will give perpetual life—its leaves will give perpetual health. Hence, sickness cannot mar that life—death cannot



" 2. The Kingdom of God	02	"
" 5. The World's Conversion	02	"
" 6. Our Position	01	"
" 7. Waiting and Working	01	"
" 8. The Bride of Christ.	02	"
G. 1. That Blessed Hope	01	"
" 2. The Saviour Nigh	01	"
" 3. The True Israel	02	"
" 4. Time of the Advent	02	"
" 5. Motive to Christian Duties	01	"
H. 1. The Eternal Home	04	"
" 2. The Approaching Crisis	10	"
" 3. Letter to Everybody (1842)	04	"
I. 1. Facts on Romanism	12	"
" 2. Promises—Second Advent	04	"
" 3. Declaration of Principles	.25 per 100	"

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 19, 1859.

### The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

### NUMBER IV.—THE NEW COVENANT.

I wish now to lead your minds to God's plan of redeeming love, through his dear Son; and therefore the next new thing which I will introduce, is the *new covenant*. The Lord promised to "make a *new covenant*," Jer. 31:31. Jesus calls the blood which was shed for many, his "blood of the *new testament*," or covenant, Mark 14:24. The apostle Paul calls our Saviour, "The Mediator of the *new covenant*," Heb. 12:24, and the blood that he shed, "the blood of the *everlasting covenant*," Heb. 13:20. The new or everlasting covenant means the great plan of mercy, through the shedding of the blood of Christ, on which God has promised to save those who believe.

Now, as all the new things which I shall mention, come through the new covenant, it is needful that you should understand this covenant. I will try to make it plain. You know that though God created all things very good, and our first parents holy and happy, yet they did that which he told them not to do. Thus they

"Brought death into the world, and all our woe."

But God had purposes of love and mercy in store for us; and therefore he at once promised a Saviour. And those who believed this promise were saved. Righteous Abel was one who believed and was blest. God kept repeating the promise, for a long time, and he had a great many lambs and other animals slain, to remind the people of "the Lamb of God," who was to come and take away the sin of the world. By and by, when God knew it was the best time, the Saviour came. We read in the Bible that he went about doing good. He taught the people the way to heaven, cured their sick, made the blind to see, the lame to walk, the deaf to hear, and even brought quite a number of dead persons to life. In this way he showed that he was more than man; for man never could do these things.

Having done enough of good of this kind, he began to suffer for us. He was in a place near Jerusalem called Gethsemane, where he all at once became very sorrowful, and he said to those who were with him, "My soul is exceedingly sorrowful, even unto death;" and though it was a cold night, "his sweat was as it were great drops of blood falling down to the ground."

"The Lord laid on him the iniquity of us all," and the load was very heavy; but a kind angel came and strengthened him.

Then a great many wicked people came to take him, and kill him; and though he could have hindered them, yet he meekly allowed them to have him, and to lead him into the city, where they treated him shamefully all that night, and part of the

next day. Then they led him away to put him to death; and as he went along the sorrowful road, many who loved him followed him, weeping. When his enemies had got him out of the city, to a rise of ground called Calvary, they nailed him to a great wooden cross, and then set it up, with him hanging on it, where they expected he would linger a great while, but as he had the sin of the world on him, beside what the wicked folks did to him, he soon died.

I want you to understand that Jesus died willingly. He tells us that he laid down his life of himself, John 10:18. You know he could calm the raging of the sea, and even raise the dead, and therefore he could have got away, and not died, but because he loved us, he willingly laid down his life.

Perhaps you yet feel like asking, What is meant by his dying for us? I will tell you. You know that we had sinned.—Justice required that we should suffer. Jesus stepped forward, and said he would suffer for us; and therefore the suffering which sin deserved fell on him. This is what is meant by his dying for us. He chose thus to die rather than that the whole world should perish. And now all who believe on him will live with God forever.

Was not Jesus good, to do this for us? He says, "I am the good Shepherd, the good shepherd giveth his life for the sheep." And when he was dead, his friends put his body in a nice tomb; but on the third day he came to life again; and after he had left word, that his followers should tell to every body the story of redeeming love, he went up to heaven, and a great many people saw him go. And he now lives there, and asks the Father for blessings, that he may give them to us poor sinners. And he gets all he asks, and therefore we now get all that is good for us; and by and by, he will come again and give us all things, through the glorious new covenant, if we love and serve him. Now you will be able to say these nice lines, with an understanding heart:

Jesus sought me when a stranger,  
Wandering from the fold of God;  
He, to save my soul from danger,  
Freely shed his precious blood:  
O grace how great a debtor  
Daily I'm constrained to be;  
Let thy goodness, like a letter,  
Bind my wandering heart to Thee!

### Don't Swear.

While driving in my sleigh through a certain village not long since, I turned the corner of a street and came suddenly upon a group of boys who were playing with a hand-sled. As they hastened to get out of my way, one of them exclaimed to his companions, "Don't swear; for it won't do any good." I drove on, but could not help thinking of this very sensible remark, and wished every boy and girl in the land would heed it.

"Don't swear," is a command which God himself has given. A long time ago, when he made laws for the people of Israel, he said, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20:7. And when Jesus was on earth he commanded his disciples to "swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black." It seems to have been customary with many in those days to swear by their Creator, "by George," their "stars," and many other good and bad things,—but Christ forbade their so doing any longer.

The apostle James repeated the command in these words: "Above all things, my

brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea, and your nay, nay, lest ye fall into condemnation;" that is, say yes, or no, without swearing about it, "for whatsoever is more than these cometh of evil."

There are some sins which men commit which at times appear to benefit them in this world, such as telling a lie, or stealing, but swearing must be reckoned among "the unfruitful works of darkness." Whenever, therefore, you are tempted to take the name of God in vain, or to swear, remember it is very displeasing to God, and "don't swear, for it won't do any good."

J. M. O.

### The Praying General.

Many facts have appeared respecting the Christian character of the English General Havelock, who lately died in the service of his country in India. It is stated that when on arduous services in the Afghan campaign and the siege of Jellalabad, he invariably secured two hours in the morning for reading the Scriptures and private prayer. If the march began at six, he rose at four; if at four, he rose at two. He was a passenger on board the Erin when the vessel struck, and seeing confusion among the soldiers, he sprang upon the deck, and in a sharp military tone ordered them to be steady and obey orders, and to think of nothing else, and all might be saved. They did so, and all the lives were saved. When they were landed, he mustered the men, and said, "Now, my men, let us return thanks to Almighty God for the great mercy he has just vouchsafed to us." They all knelt down, when he led them in a prayer of thanksgiving.

### APPOINTMENTS.

#### My Agency.

I expect to preach, and attend to my Agency, in Low Hampton, N. Y., 17th, evening. Newhaven or Brooksville, Vt., 18th. Bristol, Vt., 19th and 20th. Let there be a full gathering from that region.

Addison, 21st, evening. Burlington, 22d, evening. Waterbury, 23d, attending the dedication and remaining over Sunday.

Johnson, Vt., Monday, 28th, in the large school house, in Hyde Park, as Bro. L. F. Allen shall appoint.

If circumstances require it, I shall return to Waterbury, on Tuesday, and remain as long as it may be my duty.

I wish to visit other places in the vicinity, such as Duxbury, Cabot, &c., and will arrange with the friends the week of dedication in season for due notice. Shall be glad to hear from all interested.

I wish to remind the stewards of the Lord that I shall give special attention to the business of my Agency for the A. M. Association; but in doing so, I shall not let it interfere with the work of saving souls and edifying the church. Let all, therefore, be ready to do for the cause, as God has prospered them.

J. V. HIMES.

Boston, Feb. 5, 1859.

P. S. Friends in Harrisburg, Pa., and vicinity, wishing help early in March, I will do the best I can, and write to Bro. Colder, or Pridgeaux, duly.

I. H. Shipman will preach at Claremont, N. H., the last Sabbath in February.

T. M. FREBLE.

DEDICATION.—The Advent Chapel at Waterbury, Vt., will be opened for religious services on Thursday, Feb. 24, at 10 1/2 o'clock A. M. Elders Himes and Cunningham are expected to attend, and continue the meeting over the following Sabbath. Friends from abroad, are cordially invited to join us in consecrating to God our humble temple built with hands; in which we may labor to save our fellow men, that they with us may have a part in "an house not made with hands, eternal in the heavens."

T. WHEELER, { Committee.  
A. COLLINS, }  
Waterbury, Vt., Jan. 31, 1859.

I have appointments as follows:—At London Ridge, the 1st Sabbath in February; at Warner, in the Universalist meeting-house the 2d Sabbath; at Danbury, in the Townhall, the 3d.

If the Lord will, I intend to be at South Livermore, Me., to commence a protracted meeting, Thursday eve, Feb. 24, as Brn. Haggard and Hanscomb shall arrange.

I. C. WELLCOME.

The Lord willing, I will preach in Pomfret, Vt., Sunday Feb. 27th, where brother Harrington may appoint.

L. D. THOMPSON.

### BUSINESS DEPARTMENT.

#### BUSINESS NOTES.

L. Jackson—As the div. is but \$2.50, we have put \$2 to your cr. on Her. and the bal. to donation.

J. Kiley—Your div. paid to 958—to Oct. next.

D. Rich " " "

Elisha Rich—Cr. you \$2 to No. 971, and mailed the bal. of div., \$3, to you the 8th inst.

E. Henderson " "

Geo. Wise—It was rec'd, and paid to July next.

W. H. Swartz, \$5—Sent books the 10th inst.

J. T. Dixon, \$1—It bal. ac't—leaving Her. cr. to July next.

S. Sikes, \$3.51 to 919—We know of no error, but if you will designate any, will rectify it.

The Hollen, \$3—Sent books by express the 11th.

P. H. Lunt—Have changed "Mrs R. C." to "Mrs K. C."

F. Gunner—You ordered Mrs Wiggins' Herald the 2nd week in Jan., and it has been sent regularly since then.

Have cr. her \$1 to 946, and Mrs. Preston \$1 to 950.

H. M. Stoufer—Sent Harps the 12th inst. to H. Rupp & Son, Shiremanstown, by express.

Elder T. Smith—The obituary referred to has not come into my hands, or if so has been forgotten or mislaid. Will you therefore please write another notice? Have put a dollar to your book account for Jan. 28th. Our prices are now uniform.

Geo. Hogarth—It was rec'd and cr. to No. 971.

E. Wallace " "

W. Nichols—Sent books the 15th.

### A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, FEB. 15, '59.

Received, by Donation—

L. Jackson, of N. Abington, Mass. .... \$0.50

Received, from Associate Members—

L. F. Allen, of Johnson, Vt. .... 2.

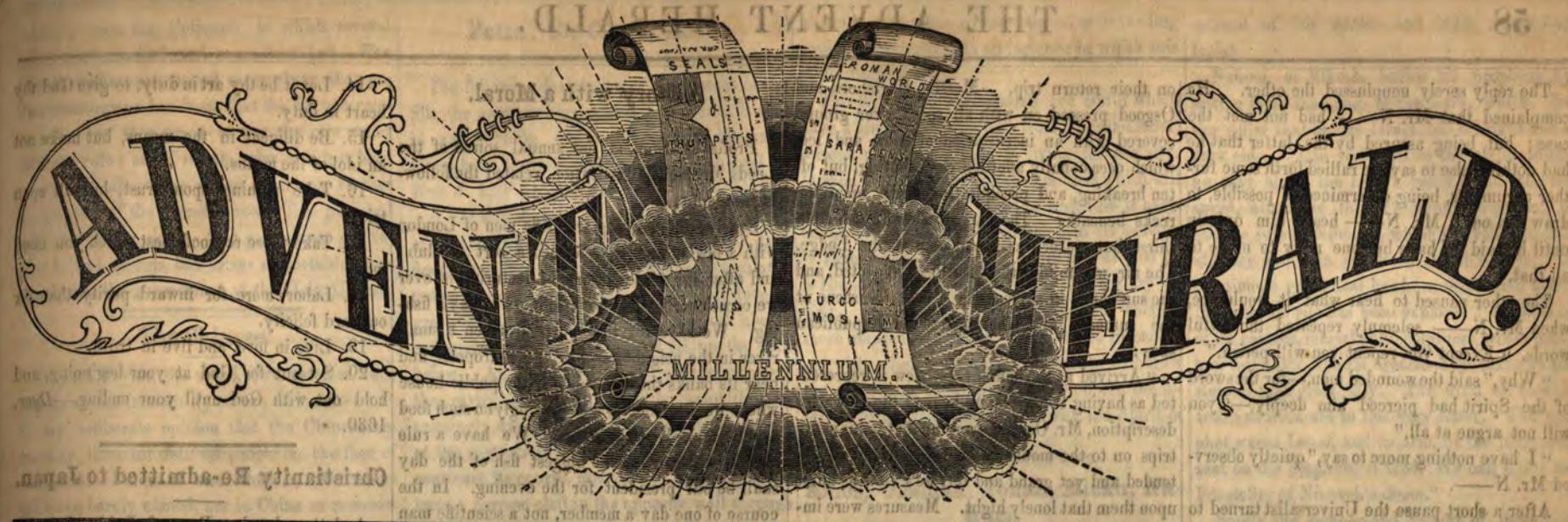
Miss O. W. Allen " .... 2.

Elizabeth Farnsworth, of Groton, Mass. .... 2.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of —— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

### Agents of the Advent Herald.

Albany, N. Y. ....	Wm. Nichols, 185 Lydia-street.
Bridgeport, Ct. ....	Ali Andrews.
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**THE SAINT'S LIFE.**

"If I will that he tarry till I come, What is that to thee? follow thou me."—Jesus.

How sweet the words of Jesus  
Now falling on my ear!  
No sound on earth that pleases  
Like them dispels my fear.

I know he is my Saviour,—  
I feel that I am his,  
And wish my whole behaviour  
To prove the truth of this.

I am a homeless stranger,  
A sojourner below,  
And through a world of danger  
To glory I must go.

My life is not dependent  
On accident or chance:  
For Christ is my Defendant  
Against Death's rude advance.

If He will I should tarry  
Till that auspicious day,  
When he will come in glory  
To take his saints away,

Nothing need e'er appal me,  
Death cannot lay me low;  
Whatever may befall me  
He permits it to be so.

Then, soul, go forth to duty  
With willing hands and strong,  
Till robed in fableless beauty,  
You sing the victor's song.

J. M. O.

**Causes of Religious Indifference.**

BY REV. JOHN CUMMING, D. D.

Let us endeavor to ascertain what it is that makes people thus indifferent to the highest claims and the very highest interests.

First, it may be the condition of him who was spoken of in the Psalm,—the believer, if I may use the apparent inconsistency, in no God; "the fool who hath said in his heart, No God." If a person has come to the conclusion, that there is no God, of course he never can listen to the pretensions of any party whatever bringing a message from Him in whose very existence he does believe. An Atheist—one who has brought himself to the diseased condition of concluding there is no God—can have no anxiety about a judgment seat, no futurity, no sense of responsibility; and therefore he must care for none of these things. This is the just consequence of his creed.

But the fact is, that the Atheist, who professes to be so, is more troubled about fears, and spectral shadows and dread forebodings of the

future, than any man upon earth, simply because it is impossible to be absolutely certain that there is no God. You may not be able to see the grounds of the conclusion that there is a God; but you never can have peace unless you can prove to your own satisfaction that there is no God.—It is one thing to object to the grounds on which we assert there is a God; it is quite another thing to have reached a definite and clear conviction that there is no God. But if you say, "I have reached that conclusion," you put yourself up as God; for all that you can justly say is, "I have not found out or traced the footprints of a God;" and you must be very blind to say this. But how do you know that the very place that you have not explored may not be the picture and the revelation of God? If you could visit all space, if you could traverse all heights and descend into all depths, and inspect minutely every atom and inch of the infinite universe, and then come back and say, "There is no God," there would be something like force in that; you have investigated all space, and you have not found a trace of a God. But who could investigate all space? Only He that is omniscient and omnipresent; and the very effort by which you try to prove there is no God is practically setting up yourself as God, omniscient and omnipresent.

The truth is, it can never be proved there is no God; the utmost that any one can say is, "I have not met with an evidence of God," and it requires a great deal of face and force of infidelity to say so. Examine the machinery of your own body; explore the recesses of your own mind, study a blade of grass, the leaf of a tree, the wing of an insect, the habits of an animal; the sea, or the earth, the lake, the river; and it seems impossible that all these things made themselves. If you met with a watch in a desert, and that watch going, and pointing out the very hour of the day, would you ever dream of thinking that the watch wound its own machinery, and set itself going? No. Or if you saw a ship with full steam on, beat the ocean, would you ever dream that the ship made itself, arranged its own machinery, and, indebted to nobody for assistance, set out on its own travels, unaided and undirected by man? How much more irrational is it to conclude that this august machinery the world, this beautiful organization the human frame, made itself? Of all folly upon earth, the worst is the folly of him who ventures to say, "No God." All nature tells him it is a lie; for all heights, and all depths, and all time, and all space, proclaim clearly and emphatically, "There is a God."

There is, in the second place, another, who may be very indifferent to anything connected at least with revelation; that is, the person that we call the Deist; who goes a step beyond the Atheist, believes in a God, but does not believe that God has ever given a revelation of himself. The Atheist is stupid enough when comes to the conclusion, "No God;" the next to him in stupidity must be the man that concludes there is a God, but believes that that God has never made himself known. I can see he has made himself known in creation; but that something has happened to it which has blasted it, and defaced the beautiful inscriptions with which it was once covered. And when we lost the knowledge of God

Again, there are some who are very unconcerned about eternal things, who live in apathy, because they have come to the conclusion that they are not responsible for their belief. A very clever and talented statesman published, some

years ago, the sentiment, "A man is no more responsible for his creed than he is for the color of his skin"—a monstrous conclusion! Is he not responsible for what he believes? If he be not responsible for what he believes, he is not responsible for what he does. I have shown the intimate connexion between conviction and conduct; and if there be no responsibility for our conclusions, there is no responsibility for our conduct. But will society admit that? You will soon find it will not. We may not be responsible for the conclusion; but we are responsible for the steps we took to avert a wrong conclusion, or the steps we deliberately did not take to arrive at a sound conclusion. It is not the infidel's conclusion, "No God," that ruins him; but it is his guilt in not giving as much time to the investigation of that momentous question as he gave to the reading of his ledger, or to the making out of a Christmas bill.

Is it not true that many devote more time and attention to a little piece of mechanism, or to the examination of a leaf of tree, than they ever devote to the momentous and stirring topic that relates to God, the soul, eternity? You are responsible for not taking steps to ascertain what is truth; you are responsible for not devoting time and investigation to the claims of truth; and if you are not responsible for the ultimate convictions you come to, most surely you are for what you did not do to avert a wrong conclusion, or to arrive at a just and true one.

Readings on Acts 18.

**Mr. N—and the Universalist.**

From "Thoughts of Favored Hours," by Josiah Copley, published by Lippincott & Co.

One short sentence from the lips of the Savior has greater power over the prejudices and errors of the human heart than the most elaborate arguments of the most gifted minds. But it requires more humility and self-denial than most of us are possessed of to sink ourselves out of sight and fight only with the sword of the Spirit.

Rev. Mr. N—in his missionary travels through the western part of New York, came to a village where there was a society of Universalists, whose preacher was a man of great zeal and fond of controversy. He tried various expedients to draw Mr. N.—into a debate; but the latter avoided him. One day, however, they met by accident, and were introduced to each other. The Universalist would not let the opportunity slip.

"Well, Mr. N.—," said he, "I am one of those who hold that all will be saved."

"I am aware of it," said Mr. N.—,

"And I think I can convince you that the doctrine is true," said the Universalist.

"I will hear you, sir," said Mr. N.—

The other then entered upon the usual arguments in support of such views, receiving an attentive hearing on the part of Mr. N.—, until he had said all that he wished to say.

"I have but one reply to make to all that," said Mr. N.—, looking him earnestly in the face.

"Well, sir, what is it?" said the Universalist.

"Except you repent, you will perish."

The reply sorely nonplussed the other. He complained that Mr. N—— had not met the case; but, being assured by the latter that he had nothing else to say, he rallied forth some further arguments, being determined, if possible, to draw him out. Mr. N—— heard him quietly until he said "I have but one reply to make to all that."

The other paused to hear what it would be, when Mr. N—— solemnly repeated the awful words, "Except you repent you will perish."

"Why," said the wounded man,—for the sword of the Spirit had pierced him deeply,—"you will not argue at all."

"I have nothing more to say," quietly observed Mr. N——.

After a short pause the Universalist turned to leave the room.

"Stop, my friend," said Mr. N——: "I wish to say to you that there is one thing that you will not be able to forget."

"What is that, sir?" he asked.

"Except you repent you will lose your soul!"

A bitter smile of incredulity was the only reply to this last remark; and Mr. N—— saw nothing more of him that day.

On the following day the Universalist called upon Mr. N—— and expressed a wish to have more conversation. "No," said the latter; "I do not wish any more conversation with you."

"Oh, sir," said the other, "I have not come to argue with you. You were right yesterday when you told me that there was one thing I would not be able to forget. I feel that it is true that except I repent I must perish; and I have come to ask you what I must do to be saved."

"My dear friend," said Mr. N——, "if that be the way, I shall be happy to talk with you as long as you please." And they did talk together and pray together; and the result was that the Universalist became a happy believer and a preacher of the truth which he had previously labored to pervert and destroy.

Now, my object in writing out this anecdote is not to afford the reader a few minutes' amusement but to impress upon his mind and my own, that the thousands of errors and heresies which lurk in the depraved hearts of sinners are not to be dislodged by our logic or our reasonings. In fact, the votaries of error love to encounter us, as this zealous Universalist sought to encounter Mr. N——; but they cannot endure those living words which fell from the lips of Him who is the way, the truth, and the life. Mr. N——, by sinking himself, honored his Savior, and was instrumental in saving a soul from death.

The Mr. N—— spoken of in the foregoing article was the Rev. Herman Norton, late Corresponding Secretary of the American and Foreign Christian Union,—a man who labored long and wore himself out in his Master's service. He was a man of superior talents and a most devoted Christian. The article was written and published during his life time; but now, since his death, there is, I think, no indecency in inserting this note, nor in saying that I had the anecdote from his own lips.

#### Winter ascent of Mount Washington.

The Coos Republican narrates the successful termination of an enterprise several times attempted, but never before accomplished, viz., the ascent of Mount Washington in winter. Later than the early part of September, the ascent of any of the White Mountain range is attended with danger, and several who have made the attempt have lost their lives.

In December last however, two individuals surmounted all the perils of the ascent, and entered the Tip Top and summit Houses. The title to these buildings has been for some time in litigation, and recently Samuel F. Spaulding of Lancaster obtained an execution, which he was anxious to levy immediately. Securing the services of Deputy Sheriff Lucius Hartshorn, and B. F. Osgood, an experienced guide, the three left the Glen House at 7 A. M. on the 7th Dec. For the first mile, the snow was about one foot in depth, increasing to two and a half and three feet as they approached the Ledge. At this point, Mr. Spaulding left the party and returned for horses and provisions for the adventurers

on their return trip. Messrs. Hartshorn and Osgood pressed on with all speed, over ground covered with an incrustation of snow and ice, which occasionally afforded good footing, but often breaking, and precipitating them upon the rocks beneath. The party suffered much from thirst, but water was found only at the Ledge. The air was milder than had been expected, and the sun shone in a clear sky. Of the scene at the summit, and the return, the Republican says:

"Arrived at the summit the view is represented as having been sublime beyond the power of description, Mr. Osgood averring that in his many trips on to the mountain he never beheld so extended and yet grand and terrific a view as burst upon them that lonely height. Measures were immediately taken to enter the houses, which they were covered with snow, was a labor of time.—Unable to obtain ingress at the doors, they forced their way in through the windows, on which the frost had formed a foot and one-half in thickness! The walls and all the furniture were draped with some four inches of frost, and the air was biting in the extreme.

It was like a tomb, and a lamp was necessary in this snow cavern to enable the party to distinguish the surrounding objects. As delay was dangerous in the extreme, and having perfected their legal duty, the two prepared to return.—Upon emerging from the houses, they beheld to the south-west a cloud rapidly increasing in volume, and rolling on towards them. When first seen, it was small in magnitude, but it increased in size with alarming velocity, soon spreading over the entire south. They knew it was a frost cloud, and that to be caught in its folds would probably be fatal, and they hastened to avoid it.

They had just entered the woods at the base of the ledge when it came upon them. So icy and penetrating was its breath, that to have encountered its blinding, freezing power on the unprotected height would have been to have perished with it as a pall to cover them. The party reached the Glen in safety and were heartily welcomed by their friends, who, well knowing the danger attending this never before accomplishedfeat, awaited them with much anxiety."

#### "Domine, Quo Vadis?"

In a legend made use of by the early fathers, rather perhaps as a parable than as a history, we are told that when the Neronian persecution was at its height, St. Peter was besought by the disciples not to expose himself to almost certain death by remaining in the city, but to take refuge in flight. He consented, but as he passed along the Appian way, about two miles from the city, he perceived the image of our Lord, apparently traveling in an opposite direction. "Domine, quo Vadis?"—Lord, whither goest thou?—was the Apostle's exclamation. "I go to Rome" was the sad answer, "to be crucified a second time." The image then vanished, but the lesson sank deeply into Peter's heart. He gravely turned round and re-entered the city, feeling that to desert his post was to crucify his Master a second time among men.

Michael Angelo has commemorated this legend in one of his finest statues. But the truth it embodies has a commemoration far more permanent and universal, for it is embodied in the experience of every Christian heart.

"Domine, quo Vadis?" "whither goest thou Lord?" is the utterance which arises from us when flying from some duty; the eye is turned back and sees on the way the pathetic face of our crucified Lord. For so it is that as flinching from our post puts our Master to open shame—as the scandal incurred by His disciples is imputed by the world to Him—so it is He whom we leave to undergo the crucifixion which we ourselves would avoid.

When, therefore, we would turn aside from any cross, let us recollect, before it is too late, to turn round and see who it is who once again is ascending the road that leads towards Calvary. "Domine, quo Vadis?" and when we hear the reply, be it ours to exclaim, "Lord, let me go to trial and even to death, so I may show my love to Thee, and wear Thy cross among men."—Epis. Rec.

#### A Story with a Moral.

Professor Owen, at the annual soiree of the Leeds Mechanics' Institution, related the following anecdote:

Some of the working scientific men of London with a few others, have formed a sort of club; and after our winter's work of lecturing is over we occasionally sally forth to have a day's fishing. We have for that purpose taken a small river in the neighborhood of the metropolis, and near its banks there stands a little public house where we dine soberly and sparingly on such food as old Izaak Walton loved. We have a rule that he who catches the biggest fish of the day shall be our president for the evening. In the course of one day a member, not a scientific man but a high political man, caught a trout that weighed 3 and one half pounds, but early in the day he had pulled out a barbel of one-half pound weight. So while we were on the way to our inn, what did this political gentleman do but with the butt-end of his rod ram the barbel down the trout's throat, (loud laughter), in which state he handed the fish to be weighed. Thus he scored 4 lbs., which being the greatest weight he took the chair. As we were going away for home a man of science—it was the President of the Royal Society—said to the man of politics, "If you don't want that fine fish of yours I should like to have it, for I have some friends to dine with me to-morrow."

My lord took it home, and I heard no more until we met on the next week. Then, while we were preparing our tackle, the President of the Royal Society said to our high political friend, "There were some very extraordinary circumstances, do you know, about that fish you gave me. (Laughter.) I had no idea that the trout was so voracious; but that one had swallowed a barbel." "I am astonished to hear your lordship say so," rejoined an eminent naturalist; "trout may be voracious enough to swallow minnows—but a barbel, my lord! There must be some mistake." "Not at all," replied his lordship, "for the fact got to my family that the cook in cutting open the trout, had found a barbel inside; and as my family knew I was fond of natural history I was called into the kitchen. There I saw it—the trout had swallowed a barbel of full half a pound weight." "Out of the question, my lord," said the naturalist; "it's altogether quite unscientific and unphilosophical." "I don't know what may be philosophical in the matter—I only know I am telling you a matter of fact," said his lordship; and the dispute having lasted awhile, explanations were given, and the practical joke was heartily enjoyed. And (continued Professor Owen) you will see that both were right and both were wrong. My lord was right in his fact—the barbel was inside the trout; but he was quite wrong in his hypothesis founded upon that fact, that the trout had therefore swallowed the barbel—the last was only matter of opinion.

#### A Believer's Golden Chain.

1. Hear the best men: read the best books: keep the best company.

2. Meditate often on the four last things: death, which is most certain: judgment, which is most strict: hell, which is most doleful: heaven, which is most delightful.

3. Set the watch of your lives by the Sun of righteousness. Mal. 4:2.

4. Be willing to want what God is not willing to give.

5. Crucify your sins, that have crucified your Saviour.

6. Do you bless God most who are most blessed.

7. Fear not the fear of men.

8. Cleave thou closest to the truth which is choicest.

9. Acquaint yourselves with yourselves.

10. Do good in the world, with the goods of the world.

11. Improve that time which will be yours but for a time.

12. Learn humility from Christ's humility.

13. Be upright Christians.

14. Let it be thy art in duty, to give God thy heart in duty.

15. Be diligent in the means, but make not an idol of the means.

16. Take nothing upon trust, but all upon trial.

17. Take those reproofs best which you need most.

18. Labor more for inward purity than for outward felicity.

19. Live in love, and live in truth.

20. Set out for God at your beginning, and hold out with God until your ending.—Dyer, 1830.

#### Christianity Re-admitted to Japan.

A letter dated "Bay of Jeddoo, July 29, 1858," contains the following matter interesting to Christians :

Exiled Christianity, persecuted Christianity, martyred Christianity, so far as it could be martyred, is restored to Japan! A treaty has just been concluded on board the Powhatan, from which the two Imperial Commissioners have hardly retired, with booming cannon, amid the Stars and Stripes floating and interfolding at the top of the foremast with the sun on a white ground, the ensign of the Japanese empire, and the Imperial Japanese Commissioners standing on the poop deck side by side with Consul General Harris and Commodore Tatnall. By this treaty an American Minister is to be allowed to reside at Jeddoo, the Imperial city, and containing from 2,200,000 to 2,500,000 inhabitants; and better than all, the old edict is by the treaty revoked by which the cross has annually been trampled under foot, and Christianity is allowed to be proclaimed to the forty millions of people in the empire, and Christian Churches to be erected from one end of the beautiful and unique islands to the other! This seems too much and too good to be believed; and yet has been done so quietly, and accomplished so easily, that we are compelled to exclaim: This is the finger of God!

#### Present Condition of Rome.

One of the editors of the Utica Daily Herald, now travelling abroad, thus speaks of Rome and its decadence :

No business seems to be doing. There are no manufactories worth speaking of. The place is overflowing with priests and beggars—the former, sleek, flabby-faced fellows, look as though they never had an aspiration above roast-beef and macaroni. As to the latter they are the most insidious, persistent, indefatigable wretches I ever beheld. The lazaroni of Naples are quite diffident in comparison. They are ubiquitous, omnipresent. They dog you like grim death. They cleave to you like leeches. You cannot shake them off, or scowl, or scold, or threaten them away. And what is more, you have not the heart to do it. Most of these poor creatures are old and infirm, and diseased, and look so thoroughly miserable, that somehow your hand instinctively goes to your pocket. Nowhere else have I seen so many unmistakable objects of charity. Rome, with all her ostentatious pretensions to philanthropy, is more indifferent to her poor than perhaps any other city in Europe. There is no asylum for aged and infirm paupers.

And yet tens of thousand of dollars can be squandered in useless pageants and ceremonials; and cardinals can outshine the splendor of princes, and the Pope can load his favorites with bounty. Poor Pope Pius! Rome is yet garrisoned with French soldiers. He owes his feeble and flickering power to the potency of French bayonets. The French flag floats from the citadel of St. Angelo; every gate is guarded by French gend'armes. He dare not trust himself with his own Italian subjects. "Let him send his French hirelings away, and we will send him on his travels a second time," is the voice of the world. Is not this a melancholy position for one who claims to be at once a temporal and spiritual prince? You may well believe that this excites the rage of the Italians. Collisions are of almost daily occurrence. The other day a grand fight took place between the French and Italian

soldiers, near the Coliseum, in which several heads were smashed, and some lives lost. The French soldiers are pelted everywhere they go. The consequence has been, that the French commander has threatened to put the city under military rule; and I see an order has just been posted up about the streets, that any further molestation of the French forces will be punished with the utmost rigor. The government of Naples is bad enough, but seems respectable compared with the government of the Holy Church.

### The Chinese.

Bayard Taylor, the well-known traveller, thus speaks of the immorality of the Chinese:—"It is my deliberate opinion that the Chinese are morally the most debased people on the face of the earth. Forms of vice which in other countries are barely named, are in China so common that they excite no comment among the natives. They constitute the surface level, and below them are deeps on deeps of depravity, so shocking and horrible that their character can never be hinted. There are some dark shadows in human nature which we naturally shrink from penetrating, and I made no attempt to collect information of this kind; but there were enough in the things which I could not avoid seeing and hearing—which are brought almost daily to the notice of every foreign resident—to inspire me with a powerful aversion to the Chinese race. Their touch is pollution, and, harsh as the opinion may seem, justice to our own race demands that they should not be allowed to settle on our soil." A missionary Rev. J. C. Beecher, seaman's chaplain at Hong Kong, expresses the like opinion with Bayard Taylor, of the Chinese character. He writes to the "Sailor's Magazine" as follows:—"I am more and more disgusted with Chinese character every day. China is a moral Golgotha for sailors, and physical, too. It is heart sickening to see and hear from day to day the effects of vice and immorality, and mournful to walk over graveyards, where row after row of stoneless graves tell how many friendless wanderers have fallen by the way, and laid their bones in a strange land. The Chinese are a lying, thieving, licentious race, defiling every thing which comes in contact with him, deceiving from a natural instinct to deceive."—N. Y. Evangelist.

### The Life of Godliness.

The ascetic life of abstinence, of fasting, austerity, singularity, is the lower and earthlier form of religion. The life of godliness is the glory of Christ. It is a thing far more striking to the vulgar imagination to be religious after the type and pattern of John the Baptist—to fast—to mortify every inclination—to be found at no feast—to wrap ourselves in solitariness, and abstain from all social joys; yes, and far easier so to live, and far easier so to win a character of religiousness. A silent man is easily reputed wise. A man who suffers none to see him in the common jostle and undress of life, easily gathers around him a mysterious vail of unknown sanctity, and men honor him for a saint. The unknown is always wonderful.

But the life of him whom men called a glutinous man and a wine-bibber, a friend of publicans and sinners, was a far harder and a far heavenlier religion. To shroud ourselves in no false mist of holiness; to dare to show ourselves as we are, making no solemn affectation of reserve or difference for others; to be found at the marriage feast; to accept the invitation of the rich Pharisee Simon, and the scorned publican, Zacchaeus; to mix with the crowd of men, using no affected singularity, content to be creatures not too bright or good for human nature's daily food; and yet for a man amidst it all to remain a consecrated spirit, his trials and his solitariness known only to his Father—a being set apart, not of this world, alone in the heart's deeps with God; to put the cup of this world's gladness to his lips, and yet be un intoxicated; to gaze steadily on all its grandeur, and yet be undazzled, plain and simple in personal desire; to feel its brightness and yet defy its thrall; this is the difficult, and rare, and glorious life of God in the soul of man. This, this was the peculiar glory of the life of Christ.

### Petra: the City of Rock.

The following description of the descent of the Sik, the most striking approach to Petra, is vivid and sublime, and we take it from Murray's Hand book to Syria and Palestine, prepared by Rev. J. L. Porter, of Damascus.

"We still descend the glen, through a street of tombs, whose sculptured facades and dark doorways line the sombre cliffs and insulated peaks on each side; while fig-trees of deepest green shoot out from chinks in the rock above, and luxuriant oleanders almost fill up the path below. At some 300 paces from the entrance, the ravine opens into a little amphitheatre, seemingly wholly shut in by rocky walls except at the spot where we enter. The brook, however, continues its course, and the eye following it detects a narrow cleft in the opposite wall through which it disappears. Following it we pass a projecting rock, and suddenly find ourselves at the entrance of a terrific chasm, formed, as it would seem, by the rending of the mountain from summit to centre. The width is only about 12 feet, increasing in places to 20 or 30. The sides are perpendicular or overhanging walls of deep red sandstone, at first about one hundred feet high, but gradually increasing to three hundred. Nothing could surpass the awful grandeur of this ravine; and one cannot repress a shudder on looking up from its gloomy depths, through the gradually narrowing fissure, to the irregular streak of blue sky bordered by the rugged summits far overhead. Constantly winding, too, one seems, at every new turn to be shut in the very bowels of the earth. Yet here, in this cleft, from whence the light of day is well nigh excluded, into the depths of which no solitary ray of sunlight can penetrate, traces of art and industry are everywhere visible. Remains of ancient pavement cover the bottom—once the highway to a proud city; along the sides are niches hewn in the smooth cliff to receive the statues of the good and great; and tablets, too, are there, once inscribed with the records of their deeds; on the left is an aqueduct tunnelled in the rock, and high up on the right is a conduit of earthen pipes let into the precipice. These, the works of man, are now all ruinous and time-worn; statue and inscription, form, name, and story, are alike gone. The products of nature are alone perennial, for while the monuments of man are all spoiled, the delicate branches of the caper plant hang down as fresh and beautiful from the chinks in the rock as they did 2,000 years ago; and the foliage of the wild fig and tamarisk is as rich, and the flower of the oleander as gaudy, as they were when the princes of Edom dwelt in the clefts of the rocks, and held in pride the height of the hill." (Jer. 49:16.)

### What Amusements are Sinful.

In deciding what amusements are sinful, we may apply a few general principles. Thus:

First, Every amusement is sinful which tends to the injury of the health and the physical constitution. God requires that even the body should be presented a living sacrifice in his service; and when, for the sake of momentary enjoyment, the gratification of taste or appetite, the physical system is deranged or weakened, God is robbed of what is rightfully his. Men shudder at the thought of the untimely death of those, who, in a moment of insanity, or impelled by the remorse of conscience, have put an end to their earthly existence; and unless we have satisfactory evidence that they were insane, we have reason to tremble in view of their sins. But why is it any more self-murder to apply the halter or the knife, and thus end one's days, than to do the same thing by a round of dissipation or amusement. But,

Secondly, every amusement is sinful which ends to weaken or destroy the intellectual powers. Man is distinguished from the lower orders of created beings by the possession of the reasoning faculties. These are given to him for some good and noble purposes. If he pursues a course of conduct, or indulges in such amusements, as may disqualify him to exert these faculties for good, he sins against his own soul and against God. The youth who spends his time in storing

his mind with vain and idle stories, or in reading novels or romances, is an instance in which this is effectually done.

Thirdly, those amusements are sinful which have a tendency to dissipate from the mind sober, serious reflection. Man is living for eternity. It should be his great object to do that which will prepare him for that world to which he is hastening, and which will be pleasing to his heavenly Father and Judge. As a creature of God he is bound to do whatever he does to the glory of God. Can there be any question, then, whether those amusements are sinful which are inconsistent with religion, or which inevitably withdraw the mind from those things that concern the interests of the soul, and drive away the Spirit of God?

### Amos, Obadiah, Jonah, Micah, Nahum.

"With what a mixture of fear, reverence, and holy joy, should we open the Bible! The book of truth and happiness! God's heart opened to man!" It is God, not man, that speaks to us in every page of Scripture. "Holy men of old spake as they were moved by the Holy Ghost." (2 Pet. 1:21). The five prophets we are now to speak of were among the number of these "holy men."

Amos was a herdsman, unlearned, and living in the country, among flocks, at Tekoa, a village not far from Bethlehem. Who but the Lord could have enabled this simple, quiet herdsman to speak such things, and fearlessly to rebuke the worship of the golden calf at Bethel (7:10), in the days of Jeroboam II.? Find out in every chapter of his prophecy something in his language that is borrowed from rural scenery. In chapter 2 and 13, he speaks of our sins being a burden to God; what does he mean by this? Where do you find these words, "Prepare to meet thy God?" and these, "Seek ye me and ye shall live?" We call Amos the herdsman prophet, who warns, invites, prays, and promises.

Obadiah's prophecy is the shortest book in the Old Testament. While God chose to tell us much about who Amos was, He tells not a word about Obadiah personally. Like one of the eagles that travellers see at Petra, soaring high over the rocks, and darting downward on their prey, so Obadiah boldly and abruptly darts down his prophetic announcement of Edom's ruin. In verse 3:4, he is alluding to Petra, built so peculiarly; the dwellings and palaces being cut out of rock. Pride and want of brotherly love are the sins which he denounces. He speaks of "thieves by night;" does our Lord use any expression like this? what portion of the Lord's prayer are you reminded of by verse 21? Obadiah is the Foreteller of proud Edom's doom.

Jonah, of Gath-hepher, is known to us all. How strange his history! The Lord's message, the ship, the great storm, the great fish, the great city Nineveh, the gourd, the east wind, the sea, the little worm. Where does Christ speak of Jonah as a type? And what does he speak of the men of Nineveh which we should apply to ourselves? Jonah was a man of many infirmities, but so humbled under them, that he honestly tells them all, and does not try to excuse them. Is this your way with your faults? It needs grace to enable us to this. Read of him again in 2 Kings 14:25. He lived soon after Elisha, and was the first prophet sent to the Gentiles. Amos was sent to the ten Tribes; Obadiah to Edom, or Idumea; and Jonah was sent to the great city of Assyria. We call him, Jonah the Awakener of Nineveh.

Micah, of Mareshah in Judah, was probably a friend of the prophet Isaiah, along with whom he prophesied. He denounces the sins of Samaria and Jerusalem, and foretells their ruin, but at the same time declares that the Lord has wondrous grace in reserve for Israel in the latter day. It is he who tells that Bethlehem was to be Christ's birthplace, and hence an old writer calls him "The wise men's star" (see Matt. 2:6). What verses in this prophet are the same as in Isaiah? and what verse about "Zion ploughed as a field," is quoted in Jeremiah? Where does Micah speak of "The Spirit of the Lord"? Learn that song of pardon, chapter 8:18, 19, 20. Micah is sometimes called, "briefer Isaiah," on

account of his matter and style resembling Isaiah.

Nahum, of Elkosh, begins his prophecy by setting forth the name of the Lord, which, like the pillar that guides Israel, has a bright and a dark side. Can you mention the awful things he says about the Lord's name? and then the sweet, attractive things? Nahum was sent to tell the ruin of Nineveh, which had relapsed into idolatry and open sin since Jonah's days. In our time, a great deal has been discovered about Nineveh, its site has been explored; remains of its palaces, remarkable sculptures, which prove how faithfully Nahum described the manners and state of that great city. The word of God is true and accurate to the very letter. This prophet warns Israel, and us also, by the judgments sent on the despisers of God. We call him "the Foreteller of Nineveh's doom."

Surely the number and variety of these messengers testify that our God is in earnest with us. See how he speaks to us by "line upon line." And shall we not make His word known to our fellow men? Shall we not take an interest in Bible Societies? Cyprian, one of the Fathers, was arrested by reading the book of Jonah. Let us pray that all who read these books in their own tongue, may, at the same time, feel what they read, through the teaching and power of the Holy Ghost, who moved these holy men of old to speak and write these prophecies.

### Dr. Doddridge's Dream.

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent very many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly host, and the splendors around the throne of God. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in "the visions of the night," his ideas were shaped into the following beautiful form: He dreamed that he was at the house of a friend, when he was taken suddenly ill. By degrees he seemed to himself to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison house of suffering and mortality for a state of liberty and happiness. Embodied in a slender aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but no glittering city or village, the forest or the sea were visible. There was naught to be seen below save the melancholy group of his friends, weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power utterance was denied; and as he leaned over the mourning circle, gazing fondly upon them and struggling to speak, he rose silently upon the air, their forms became more and more indistinct, and gradually melted away from his sight. Reposing upon golden clouds, he found himself swiftly mounting the skies with a venerable figure at his side guiding his mysterious movements in whose countenance he remarked the lineaments of youth and age blended together with an intimate harmony and majestic sweetness. They travelled through a vast realm of empty space, until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far-off shadows that flitted athwart their path, the guide informed him that the palace he beheld was, for the present, to be his mansion of rest. Gazing upon its splendor he replied that while on earth he had often heard that the eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him; but, notwithstanding the building to which they were rapidly approaching, was superior to any thing which he had actually beheld, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply, they were already at the door and entered. The guide introduced

him into a spacious apartment, at the extremity of which stood a table, covered with a snow-white cloth, a golden cup, and a cluster of grapes,

and then said he must now leave him, but that he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found to his astonishment that they formed a complete biography of his own life. Here he saw upon the canvas that angels, though unseen, had ever been his familiar attendants, and sent by God they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived. The door opened and he entered. So powerful and so overwhelming, and withal of such singular beauty was his appearance, that he sunk down at his feet completely overcome by his majestic appearance. His Lord gently raised him from the ground, and taking his hand led him forward to the table. He pressed with his finger the juice of the grapes into the golden cup, and after having himself drank, presented it to him, saying, "This is the new wine in my Father's kingdom." No sooner had he partaken than all uneasy sensation vanished, perfect love had cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver rippling of a summer sea, he heard fall from his lips the grateful approbation, "Thy labors are over, thy work is approved, rich and glorious is the reward."

Thrilled with an unspeakable bliss, that glided over his spirit and slid into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of his charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.—*Chris. Ob.*



## ADVENT HERALD.

BOSTON, FEBRUARY 26, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Generation that Died in the Wilderness.

A venerable friend, now in his 80th year, has written us, dissenting from our statement in the article on "Israel's passage of the Jordan," in the *Herald* of Feb. 5th, that all who were twenty years old and upward, on leaving Egypt, save Caleb and Joshua, died in the wilderness. He argues that, according to Ex. 28:1, Eleazar Aaron's son, was set apart to the priesthood a few months after leaving Egypt; that, (Num. 8:24) none could enter on the Levitical service before the age of 25 years; that (Num. 1:47-49) the Levites were not numbered in the enumeration of Israel; that the malediction, that their carcasses

should fall in the wilderness (Num. 14:29) was spoken only against "all that were numbered," from twenty years old and upward, and so not including the Levites; and that (Joshua 21:1) Eleazar entered the land of promise, as the successor of Aaron.

These points appear to be well put, except that Num. 8:24 refers to the service of the sanctuary to be performed by Levites, other than those who were in the priest's office. The limitation, however, of those who perished, to those who were numbered, and exclusive of the tribe of Levi, appears to be sustained. The Levites were not numbered in the enumeration of those 20 years old and upward; and when they were numbered, as recorded in Num. 3:15, every male, a month old and upward was counted. They therefore were not comprehended in the heavy sentence denounced, any more than were the children under twenty years old, or the wives of the men that murmured: but only the men of war who were above twenty years old. And accordingly we find Eleazar, who is mentioned at the numbering of the Levites (Num. 3:33) alive at the dividing of the land of Canaan (Josh. 14:1).

It is repeated of the Levites, (Num. 26:62) that "those that were numbered of them were twenty and three thousand, all males, from a month old and upward; for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel."—And then there is added (vs. 63,65) "These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun."

Dear Bro.—If agreeable to you, and convenient, please answer the following questions, and oblige some who desire to know "what is truth."

First. What is the "original" of the word rendered serpent in Gen. 3:1, and in what other passages of scripture is the same word used?

Second. Does not the "original" of the word allow us to call the animal mentioned, by some other name, than that of a serpent? See Dr. Clarke.

Third. Did Adam know the difference between good and evil before he sinned? if not how are we to understand Gen. 3:5, 22?

Fourth. If man by partaking of the forbidden fruit was placed in a position to know the difference between good and evil and thus far become God-like according to Gen. 3:22, was not his transgression a blessing instead of a curse?

Respectfully yours, R. R. Y.  
Yarmouth, Maine, Jany. 28th, 1859.

Ans. The original of "serpent" in the passage referred to, is "nah-ghash," and is found in the following passages:

Gen. 3:1 Now the serpent was more subtle.  
2 The woman said unto the serpent.  
4 The serpent said unto the woman.  
13 The serpent beguiled me.  
14 The Lord said unto the serpent.  
49:17 Dan shall be a serpent by the way  
Ex. 4:3 And it became a serpent  
7:15 The rod which was turned to a serpent  
Nu. 21:6 The Lord sent fiery serpents  
7 That he take away the serpents  
9 Moses made a serpent of brass  
— if a serpent had bitten a man, when he beheld the serpent of brass  
Deut. 8:15 Fiery serpents  
2 K. 18:4 The brazen serpent  
Job 26:12 Formed the crooked serpent  
Psa. 58:4 Like the poison of a serpent  
140:3 Sharpened their tongues like a serpent  
Prov. 28:32 It biteth like a serpent  
30:19 Way of a serpent upon a rock  
Eccl. 10:8 A serpent shall bite him  
11 The serpent will bite  
Isa. 14:29 Out of the serpent's root  
27:1 Leviathan the piercing serpent, even leviathan that crooked serpent  
65:25 Dust shall be the serpent's meat  
Jer. 8:17 I will send serpents  
46:22 shall go like a serpent  
Am. 5:10 And a serpent bit him  
9:3 I command the serpent  
Mic. 7:17 Lick the dust like a serpent

The foregoing are all the passages where the word occurs with the same arrangement of vowel points. Varying in these, it is used in Chaldee as a noun, and rendered brass, in Dan. 2:32, 35, 39, 45; 4:15, 23 and 7:19. With a variation of the vowel points it is also twice used as a noun in the Hebrew, and rendered enchantments, as follows:

Num. 23:23 There is no enchantment against Ja-

cob.

24:1 Seek for enchantments.

Again varying, it is used as a verb, in the Hebrew in the following passages:

Gen. 30:27, I have learned by experience that the Lord

2 K. 21:6 Observed times, and used enchantments

2 Ch. 33:6 " " " "

Gen. 44:5 Whereby indeed he divineth

15 I can certainly divine

44:5 Indeed he divineth

15 I can certainly divine

Lev. 19:26 Neither shall ye use enchantment

1 K. 20:33 The men did diligently observe

2 K. 17:17 Used divination and enchantments

Deut. 18:10 Or an enchanter, or a witch

In two of the above passages, Gen. 44:5, and 15, the word is twice used, it being a Hebrew repetition for the purpose of giving intensity to the language, and is literally: "Divining he divineth;" and, "wot ye not that such as I divining can divine?" To express euphonously the same intensity in English, "indeed," and "certainly" are representative of one use of the word.

And it is used for enchantment, probably because of the hissing, whispering like sound of the word; for they whispered out of the dust, and this sound of the word, is supposed to be the reason why the hissing serpent is thus denominated. The term is applied to the crocodile, or dragon, but we see no reason for supposing that the animal used by Satan was other than a literal serpent. It might not have been the frightful, loathsome, degraded reptile that it now is,—may have been endowed with far more intelligence, and had an upright position with a form, and members for locomotion, that the curse deprived it of. But as there is now no other animal that literally crawls on its belly and between which and man there is such a mortal hate, we see no reason for supposing it to be other than a literal serpent—Dr. Clarke's lucubrations to the contrary notwithstanding.

Adam and Eve, doubtless, had no knowledge of good and evil before they fell, in the sense of a realizing experience of the difference between the two. They were in the experience of good, and knew that only, and must have been ignorant of the nature of evil.

This last they realized in their fall. But as an advance in knowledge is not necessarily an advance in holiness which is the basis of all happy enjoyment, no increase of it could compensate for their loss of the favor of God.

The following extract from an article entitled "The penalty inflicted in the day of Adam's sin," which we gave in the Herald of Aug. 14, 1858, will more fully explain our view of this passage,

The phrase, "Then your eyes shall be opened," is a very equivocal expression. The inspired record affirms, that when they had eaten, (v. 7.) "the eyes of them both were opened." This Satan had said, but his meaning evidently was, that their understanding should be greatly enlightened and improved, so that they should have a delightful knowledge of things of which they were before ignorant. Our Lord uses the phrase in this sense, when he said to Paul, (Acts 26:17,18,) "I send thee to open their eyes, and to turn them from darkness to light and from the power of Satan unto God." But the eyes of our first parents were opened in a sense the reverse of this,—even to the discovery of their own degradation, misery, folly and sin,—having turned from the light to darkness, and fallen into Satan's power.

Satan's other falsehood, "ye shall be as gods, knowing good and evil," is also equivocal. The term here rendered "gods," is the same as that which is before used for God, which, as is usual, is in the plural. As our first parents probably knew nothing of gods, except as they knew Jehovah, what Satan affirmed, doubtless, was, that eating would make them like God—so that they should become his equal in knowledge; and as knowledge is power, it implied that, equalling God in wisdom they would also equal him in power, and be able to exist independent of him!

To know good and evil is, as Bishop Patrick says, to know "all manner of things; Or, as some of the Hebrews understand it, know what is fit to do without any advice or instruction, or being subject to none, but to enjoy freely what you please. For to know, is sometimes as much as to enjoy—in the Scriptural language. So that according to this interpretation, he promises them likeness to God himself, who is absolutely free, and subject to none."

That Satan had impressed Eve with a conviction of such an advancement in wisdom and knowledge, in the scale of being, and in consequent felicity, is shown by the record (v. 6) that "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her and he did

eat." They did then have a knowledge of good and evil, but in a direction contrary to what Satan had promised: They knew what was good, by its loss, and what was evil, by its infliction,—so that Satan's promise was most equivocal and deceitful, like all his promises, exciting in them the highest hopes only to plunge them into the deepest degradation.

The 22d verse, "And the Lord God said, Behold the man is become as one of us, to know good and evil," has somewhat puzzled commentators. Some have supposed that God spoke this ironically; but that would hardly be reconcilable with the solemnity of an occasion, when an event had transpired that was to entail such woes on the entire race, and was even to call the Son of God from heaven to die for us. Dr. Adam Clarke affirms that the rendering of "is become," is not sustained by the Hebrew. He says:

The Hebrew *hayah* "is in the third person preterite tense, and signifies was, and not is. The Samaritan text, Samaritan version, the Syriac and the Septuagint, have the same tense, and indicate that there is an ellipsis of some words which must be supplied in order to make the sense complete."

The idea, therefore, undoubtedly is something like this, "Behold the man [thought that he] was to become as one of us, to know good and evil" &c;—which relieves it of all difficulty. For instead of being elevated in the scale of knowledge, Adam had actually fallen; for (Col. 3:10), the new man is "renewed in knowledge," before he can begin to recover what was then lost.

### Discussion, vs. Disputation.

Discussion, is a kind, courteous, and gentlemanly comparison of views and arguments, a presentation of reasons, canvassing of opinions, and drawing conclusions. Disputation on the contrary, is a denial of facts, a questioning of all established premises, and ignoring of the ordinary use of terms, and discourteous clashing of opinions.

A former secretary of the late Wm. H. Prescott, the historian, writes of him, that he "skillfully avoided disputation, though he was remarkably fond of good animated discussion." He also adds: "He liked to have me express my opinions with the utmost freedom; and as they sometimes differed from his own, our discussions would grow animated, and be protracted until they had consumed all the hours of study for the day." He did not object to this; for he said that talking over the subject stimulated his mind, and heightened his interest in his theme. But he was always displeased with himself when, as sometimes happened, he was led to waste the hours in argument on irrelevant topics."

### The State of Europe.

A London correspondent of the Boston Journal writes:

In looking out upon the European horizon, the most hopeful must see the dark clouds floating up, and hear the muttering thunder of war and revolution. While none will venture to prophesy as to the course of events in the fast-coming future, it must be obvious to all that the re-action from 1848 has been merely a necessary interval, which in an instant may be broken in turbulence and confusion. For one, I have great faith in the unequalled political sagacity of Louis Napoleon. He knows by participation the elements of revolution; he has had a wide and personal experience in every grade of society in many nations, and he has proved himself a scientific engineer and wise statesman. He firmly believes that he is a master of the science of war, and if his recent Italian operations mean anything, they tell us that he wishes to place himself at the head of the Republican party; to control it perhaps, but to be its chief. Is it not peculiarly significant and corroborative of the above thoughts, that Napoleon has disarmed the hate and is winning the support of the Italian refugees now in London. Thus I can state from a limited personal knowledge, and it is evident in the numerous communications in the Liberal papers.

A new phase is put upon the Italian question, by the statement that the Governments of Great Britain and Russia have obtained the consent of the French Emperor to offer Austria an opportunity of settling this question by diplomatic arrangement. It is extremely improbable that Austria will consent to give up her Italian possessions, or that Italy would agree to any settlement that would satisfy Austria. In truth, the acceptance of this proffer of mediation is derogatory to that power's dignity, as it will confirm what the proposition itself infers, that they are in the wrong. If she rejects these proposals of peace a French army will cross the Alps to fight in the cause of Italy, and with the consent and approbation of Russia and England.

In this position of affairs, although Austria is no weak opponent, the settlement of the question would not be long deferred. The black eagle would soon lower its haughty crest before the imperial

standards which have waved victorious at the Malakoff, and it cannot be hoped that the question could be fully settled, or the tranquillity of Italy and Europe be secured, short of a recognition of the independence of Lombardy and Venice, so as to have them free either to become an integral portion of the kingdom of Upper Italy under the rule of Victor Emmanuel, or to constitute, which Venice might prefer, a separate State, and a member of a regularly organized Italian Confederation."

## Reverse of Fortune.

"Burleigh," a New York letter-writer, relates the following:

"One of our benevolent people who go about doing good—and we have thousands of them—brought to light yesterday one of those cases which show the great changes that take place in New York, and which transpire daily, but are lost sight of in this wilderness of people and forest of men, women and children.

"Some years ago a merchant in this city lived in princely style. He was benevolent, and like Job, the cause of suffering that he knew not he sought out. He was instrumental in doing great good to one family. The head of it had lost his money, his energy, his manhood. He became intemperate.—But this merchant went to him, made him an offer to set him up in business, and stand by him if he would. He did so. He lived several years and prospered. He gave his sons a good outfit and died respected and left his family comfortable.

"But in time the merchant failed. He lost all his property. He had no energy to begin again and go up the hill. He hired a small room and became a vender of tea. He bought a chest, divided it into pound packages, all nicely done up, and in a basket he put them, and carried them about for sale. He went among his old associates and tradesmen and customers. He was well patronized. His tea was excellent, and he run his rounds with great regularity. He thus made the eve of his life pleasant.—Among his patrons were the children of the men whom he had saved from disgrace, from poverty and a drunkard's grave and doom. For a whole week the old teaman was missed from his usual rounds. But his friends did not know what had become of him, nor where he lived.

"One morning, a small boy came with the tea. He was unwilling to tell where the old man was, as he had been told not to communicate the fact. All he would say was that the old tea man was sick, and feared he would never be any better. The friends of the old man compelled the boy to lead the way to his abode. And the once princely merchant of New York, who had a mansion filled with luxury and taste, who had his servants, his couch of purple, his coach and horses and 'troops of friends,' whose name headed the subscriptions of the wealthy, to whom the rising merchants lifted the hat on 'Change—he was found in a den or cellar in one of the lowest parts of New York, on a flock bed almost destitute of clothing, the floor flooded with water, the bedstead on which he lay a couple of boards raised above the water, on some bricks, and the poor, helpless old man was almost devoured by huge rats, and other vermin that ran riot over him. In a fever with no one to aid him, he was found by those who had seen him and known him in better days. He was at once cared for, and will be made comfortable by those children to whom this man, when he could, had done a good deed. And the bread the rich merchant cast upon the waters was found after many days, when in age and want, forsaken and alone, he needed help from some arm."

## Foreign News.

The Journal des Debats of Paris recently had a very able article on the present position of France with regard to impending war, which has been very generally attributed to M. Guizot, the veteran minister of Louis Philippe. It admits that the government of France is pacific, but says that certain parties are interested in hurrying the country into war. It then reviews the probable consequences of entering upon this policy. Austria by itself, continues the writer, is by no means a contemptible adversary.

But the neutrality of Germany cannot be counted on, for those States will choose Prussia for a guide, and her interests, alliances and patriotic prejudices, incline her to the side of Austria. England, also, now in close alliance with Prussia, and agreeing with Austria upon many controverted points of the treaty of Paris, would fail to stand aloof. The tone of the British public towards Louis Napoleon affords additional evidence on this point. Russia, whose co-operation with France is so hastily calculated upon, is more likely to remain strictly neutral than any other power. Here, then, would be more than half of Europe plunged into war, with nothing to be gained by any State, excepting Sardinia. The writer therefore asks if there is any sensible motive for France to assume a championship so hazardous and

futile. At the same time, he acknowledges to a share in the popular sympathy for Italy, and if his pacific hopes be disappointed, will follow without an after thought, and to the end, the banner of France, while making vows, as all good Frenchmen then should do, for victory or peace.

The Times' Paris correspondent writes on the 27th ult:

"So great is the uncertainty that I am pretty sure ministers themselves do not know what will come out of the present crisis. When the perplexed directors of the ministerial press ask the officials in what sense they are to write, they can get no answer. Are we to write peace articles? By no means. Shall we take up the war-whoop, and talk about Marengo, Austerlitz, &c? Not for your life! The Delphic oracle itself was not more ambiguous."

The Courrier de Paris expresses an opinion that the French navy ought to be placed on an equal footing with that of England.

It is decided that Prince Napoleon and his bride will make a public entry into Paris. The day now spoken of is Friday, February 4. The city of Paris is making preparations for a brilliant reception. Prince Jerome, the Princess Mathilde, and the high dignitaries of the court will go to the Lyons railway station (which will be splendidly decorated) to meet the newly-married couple. Triumphal arches will be erected on the Boulevards, along which the bridal procession will pass to the Tuilleries. Immediately after their arrival, a series of fetes will be given at court. Gayety will, therefore, be the order of the day in Paris at the end of next week; and then on Monday, Feb. 7, comes the Emperor's speech. Will it speak peace or war?

The Times' Vienna correspondent says that the Emperor Francis Joseph himself resolved on sending the third corps d'armes to Italy, and would not listen to objections. His Majesty is said to be greatly excited, and to have declared that he will be the humble servant of no one on earth. The same writer says that a person intimately acquainted with the Emperor Napoleon thinks a collision not immediate, but that it will take place in the spring.

St. Petersburg, Jan. 19. Our diplomatic circles do not believe in war, and our Journals express the same opinion: and the Government also appears to enter into a like conviction, inasmuch as for many years the garrisons of the west and south-west districts have not been so weak as they are now, and numerous eminent Generals have obtained leave of absence for the spring.

Le Nord announces that, in consequence of the great proportions which the formation of joint stock companies are now assuming, the Government, in order to prevent any embarrassment to the financial state of the country, is on the point of interdicting the creation of any new companies for some time to come.

The Turin correspondent of the London Times says:

"In discussing the Italian question as it now stands it were folly to lose sight of the fact that for the Emperor Napoleon it is quite as much a personal as a political one. This is admitted by his own friends and adherents. Unless something can be done to content in some way the Italians, and especially the Romans, something to alleviate their present condition and give them hopes of further improvement on some future day, he lives in constant apprehension of assassination by an Italian hand."

Turkey is apparently about to come one more step nearer to Europe. It is in contemplation to have a Universal Exhibition at Constantinople in 1860. The proposition is said to have been favorably received by the different embassies, and a company has stepped forward to erect a building for the purpose.

## ITEMS AND NEWS.

The Conductor on the Canandaigua and Niagara Falls road lately, by some means got left at Penobscot, thereby giving the passengers a free ride to Batavia.

Two ruffians, John and Charles Scott, entered a house in Hatboro' Bucks county, Pa., and with clubs beat down two aged woman, mother and daughter, named Walton, one 87 years old and the other 60, leaving them for dead, proceeded to rob the house. The daughter, however, although severely wounded, recovered sufficiently to give the alarm, and the robbers fled. The mother had one of her arms broken and her head battered in an awful manner.

John F. King, a special correspondent of the New York Evening Post and other papers, committed suicide at a hotel in Poughkeepsie, by taking prussic acid. The deceased was much subject to fits of morbid melancholy, and no other reason can be assigned for his rash act. Among other letters, he left one addressed to the press and the public.

The Mayor of Columbus, Ga., has issued orders

for the stationing of a policeman at each of the churches, whose business it is to arrest any person chewing tobacco, or smoking and spitting upon the steps of the church.

A clergyman was endeavoring to instruct one of his Sunday scholars on the nature of a miracle. "Now, my boy," said he, "suppose you see the sun rising in the middle of the night, what should you call that?" "The moon, please sir." "No; but," said the clergyman, "suppose you knew it was not the moon, but the sun, and that you saw it actually rise in the middle of the night, what should you think?" "Please, sir, I should think it was time to get up!"

A boy in Bangor, while coasting in the street was run into by another lad, and injured so severely that he died within twenty-four hours.

The Baltimore and Ohio Railroad Company are now manufacturing several first class passenger cars, with the new sleeping arrangements attached, after the plan in use on some of the New York roads.

Last week Mr. Anthony Gale, of Brooklyn, N. Y. with his wife and children, were made sick—Mr. and Mrs. G. seriously so—by the use of some tea and sugar purchased at the grocer's the day previous, and which are believed to have contained poison.

Moses Wiggin sixteen years old, a son of Mr. David Wiggin of Portland, fell through a sky-light in Lancaster Hall, in that city, and was instantly killed. He was attending an afternoon exhibition of a panorama.

Mr. Pease of Cornish, Me., was riding alone in his sleigh, he was suddenly seized by one from behind, who choked him and took from his pocket \$140. Mr. Pease gave the alarm, and the robber was pursued and caught under a bridge near by, and the money recovered. He proved to be a young man from Fryeburg.

As Mr. Thomas Goodhue of Newburyport was retiring to bed on Tuesday evening 15th about 11 o'clock, he suddenly dropped dead. He was advanced in age, being near fourscore years old.

Thirteen liquor sellers, who had made ineffectual appeals in the Supreme Court, have been sentenced by the Essex Maine Court of Common Pleas to fines of various amounts, and to be incarcerated for various periods in the house of correction. Ten other individuals, tried at the present term for the same offense, received like sentence.

Watson Pearce was shot on Monday evening 14th, by the accidental discharge of a pistol in the hands of a couple of young men ten feet distant, two balls penetrating his vest, indenting themselves in his breast bone, and impressing him with the consciousness of a very narrow escape from a fatal result.

A Greenfield boy of only ten years has been sent to the House of Correction for ten days, for an assault and battery.

John Percy sued the Albany Evening Journal for the moderate sum of \$1,300,000 for alleged libels; but the Jury failed to see the point of the joke, and told Mr. Percy he must not only do without the dimes, but pay the costs of prosecution. A good lesson for litigious individuals.

The Detroit Advertiser says there is a general religious awakening throughout Michigan. The labors of the Presbyterian church in Ypsilanti have resulted in the conversion of one hundred and twenty souls.

A youth of 17 years, named Savage, has been arrested at Norwich, Conn., for robbing several dwelling houses and stores. He was detected by having taken the liberty, after breaking into a house, the family being absent, of taking the key with him, and making his lodgings there several nights in succession. When arrested he had not removed anything, but had packed up plate and valuable articles, to the amount of several hundred dollars, which he designed to remove the next night.

A letter from Vallecillo, in the State of New Leon, Mexico, of Jan. 11, mentions an extraordinary change of weather. On the 7th day of January the weather there was oppressively hot up to 11 o'clock, P. M. when a northern set in, and at one o'clock, or two hours later, there was ice! Next morning birds frozen to death in all positions lay around and sheep and goats of tender age perished by thousands.

The papers of St. Jerome, Canada, give the details of a most outrageous assault said to have been committed upon a woman in that parish. On a dark night last week, four men in disguise entered the peaceful dwelling of a man, his wife and two small children, and laying hold of the woman, took her out of bed, tore her clothes, and, half naked, forced her to leave the house, put her in a vehicle, and drove off with her.

After proceeding several miles they took the woman to a stable, tied her hands behind her back, put a clumsy collar around her neck, and fixing a cord to it, tied her up and left her. Shortly after one of them returned with the intention of cutting out her tongue, for the purpose of preventing her cries being heard, and had commenced to put her to this new torture, when he was recalled by his com-

panions, who, seeing some one on the road, took to flight.

The next morning the owner of the stable found the woman in a most horrible state and nearly dead, her face covered with blood, with wounds on her hands and feet. In her efforts to prevent the villain from executing his purpose of cutting out her tongue, she had so much injured it that she was scarcely able to speak. She was taken home and proper attention paid to her. The cause of this infamous proceeding is believed to be the fact that the woman was a witness against one of its perpetrators, in a murder trial, last summer.

On the 21st, in Balt. the Sheriff read to Marion Cropp, one of the murderers of police officer Rigdon, the warrant for his execution. Cropp listened to it without visible emotion, and declared that he should die an innocent man; that it was not himself that fired the shot. Corrie was subsequently brought to the jail, and expressing a desire to see Cropp, his wish was gratified. Corrie approached Cropp, who rose to meet him, and after a cordial but impressive shaking of hands, Corrie addressed Cropp in substance as follows :

"Well, Mal., we have both got to die, and there is no use in concealing our feelings. There is no escape for us, and you should at once commence in earnest to prepare to die right, and to meet your fate like a man. I shall endeavor so to do, and I believe that God will have mercy on my soul. It is the will of God that we should both die, and let me entreat you to seek pardon and forgiveness. We can have no hope for pardon or reprieve on earth, and must look to heaven for comfort and aid in our unhappy condition. Let us both meet our fate with firmness and resignation."

## SCRIPTURE TROPES.

**FLOURISH**, v. Lit., to thrive, or grow luxuriantly: "Let us see if the vine *flourish*," Cant. 7:12. "In the morning" the grass "*flourisheth* and groweth up: in the evening it is cut down and withereth," Ps. 70:6.

A Metaphor, expressive of outward prosperity: "The righteous shall *flourish* like the palm tree," Ps. 92:12. "In his days shall the righteous *flourish*," Ps. 72:7. "When all the workers of iniquity do *flourish*, it is that they shall be destroyed forever," Ps. 92:7. "I was at rest in mine house, and *flourishing* in my palace," Dan. 4:4.

**FLOW**, v. Lit., the movement of any fluid substance: "He causeth the wind to blow, and the waters *flow*," Ps. 147:18. "He caused the waters to *flow* out of the rock," Isa. 48:21.

A Metaphor, expressive of the analogous movements of people, or the loss of, or the abounding in of any good: "It shall come to pass in the last days that the mountain of the Lord's house shall be established" the chief "of the mountains . . . and all nations shall *flow* unto it," Isa. 2:2. "The nations shall not *flow* together any more unto" Babylon, Jer. 51:44. "His goods shall *flow* away in the day of his wrath," Job 20:28. "A land *flowing* with milk and honey," Ex. 3:8.

**FLOWER**, n. Lit., the blossom of a plant: "The grass withereth, the *flower* fadeth," Isa. 40:8.

A Simile, illustrative of anything fleeting or transitory, and also of what is beautiful, or fragrant: "He cometh forth like a *flower*, and is cut down," Job 14:2. "As a *flower* of the field so he *flourisheth*," Ps. 103:15. "His cheeks are as sweet *flowers*," Cant. 5:13.

A Metaphor, similarly expressive: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty, is a *fading flower*," Isa. 28:1.

**FLY**, n. Lit., a winged insect, of a great variety of kinds: "He sent divers sorts of *flies* among them," Ps. 78:45.

A Synecdoche, for flies: "The Lord shall hiss for the *fly* that is in the uttermost part of the rivers of Egypt," Isa. 7:18.

**FLY**, v. Lit., to move through the air with the aid of wings: "Doth the hawk *fly* by thy wisdom, and stretch her wings toward the earth?" Job 39:26.

A Metaphor, expressive of haste, or of violent assault: "Wherefore didst thou not obey the voice of the Lord, but didst *fly* upon the spoil?" 1 Sam. 15:19. "They shall *fly* upon the shoulders of the Philistines toward the west; they shall spoil them of the east together," Isa. 11:14.

**FOLLOW**, v. To go after, to proceed behind, or to accompany another: "Joseph said, Up, *follow* after the men," Gen. 44:4. "Follow me, and I will bring you to the man whom ye seek," 2 K. 6:19.

A Metaphor expressive of the pursuit of, or of the proceeding or transpiring of anything imperial: "Hearken unto me, ye that *follow* after righteousness," Isa. 51:1. "Their works do *follow* them," Rev. 14:13.

A Substitution for adherence to any man or party: "If any man serve Me, let him *follow* me," John 12:26. "The house of Judah *followed* David," 2 Sam. 2:10.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## When Jesus Comes, the Shadows will Flee.

[The following lines were composed on seeing the above golden sentence, which is written in Latin on one of the walls of the Abbey, built in the reign of David I., in the 12th century, at Melrose, in Scotland, as mentioned by Rev. R. Hutchinson, in his Journal, published in the Advent Herald of Dec. 9, 1846.]

"My beloved is mine, and I am his: he feedeth among the lilies. Until the day break and the shadows flee away, turn, my beloved; and be thou like a roe, or a young hart on the mountains of Bether." —Cant. 2:16, 17.

I love those words,—they fall upon my ear  
Like heavenly music from some distant sphere;  
They bear glad tidings to my weary heart;  
They bid deep sorrow from my mind depart.  
As fragrant odors fill the morning air,  
Imparting pleasures in which all may share,  
So this grand sentence may to all convey  
A precious truth, to drive their grief away;  
'Tis not a phantom of the human mind,  
But one great truth by God himself designed.

I love those words, because they teach that while  
Night's shadows gathered o'er Britannia's isle,  
And Papal errors were with boldness taught,  
And these sad times were with dire evils fraught;  
Yet there were some who waited for that day,  
When Christ will come to take the curse away:  
By one at least the hope was entertained  
That for the church a better state remained:  
And with this faith, he feared not to record  
That he was looking for a coming Lord.

I love those words; for as in some dark night,  
When heaven's blue arch is hidden from our sight,  
The clouds disperse, and lo! a brilliant star  
Sends down its light upon us from afar;  
So does this sentence, with prophetic power,  
Point to the future swift-approaching hour,  
When Christ in glory shall to earth descend,  
To give his people rest, and put an end  
To their dark night, and then mankind shall see  
That when Messiah comes the shadows flee.

## The Royal Priesthood.

1 PETER 2:9.

Priests were those persons, who were set apart to offer sacrifices to God, and make intercession with him for the people. Before the call of Aaron, patriarchs, elders, brothers, and princes, or every man for himself, offered sacrifice; as is evident from the history of Cain, Abel, Noah, Job and Abraham. Among the Israelites, after their departure from Egypt, the priesthood was confined to one tribe, and it consisted of three orders—the high-priests, common priests, and Levites.

The high-priest was the first character among the Israelites, as he was the medium of communion with God. The priesthood was hereditary in the family of Aaron. The first-born of the oldest branch of it, if he had no legal blemish, was always the high-priest. He was consecrated with solemn pomp, and officiated at the daily sacrifice, in splendid robes, especially on the day of atonement, on which occasion he wore the precious breastplate, with the names of the twelve tribes of Israel, engraven on gems, set in it, that he might be admonished to bear on his heart the whole community, for whom the sacred ornament was a memorial before the Lord. In his appointment to his office, and in his consecration, sacrifice, and intercession for the people, the high-priest was an eminent type of Christ.

When the Christian dispensation was established the ancient priesthood passed away. Jesus is now the only priest who has presented one great sacrifice for sin, and who ever liveth to make intercession for us. But in a spiritual sense, all believers are now priests, and as such they are designated by the apostle in the passage quoted, "A royal priesthood."

The kingly and priestly offices were separate and distinct, under the Mosaic economy. In Jesus they were united,—he was a royal priest, or a priest on his throne. Believers in Christ, by virtue of union to him, are made kings and priests unto God and the Father.

I shall view the priesthood of the Christian, as typified by the priests under the law.

1. They were so in their separation to the priestly calling. The priests were separated from the other tribes and devoted to the worship of God; believers

are called out of the world, separated to the service of God. Hence they give themselves to the Lord; present themselves as a living sacrifice, holy and acceptable to God; consecrate their service to the Lord; cease to be of the world, and come out of it, bearing Christ's cross and following him. Besides, as the priests under the law were required to be sound in body and free from deformity; so none are the spiritual priesthood but those who are sincere in heart, and fully devoted in life to the service of the Lord.

Again; notice the manner in which they entered upon their office: they did this, first, by being washed in pure water. "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water." This is a striking emblem of baptism, by which we commence our Christian profession, and put on the Saviour before men. To this, doubtless, the apostle refers, when he says, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." I am aware there are various opinions as to the nature and mode of baptism. Some people think that immersion is the only apostolic mode; and thus they contend earnestly upon that supposed allusion to the mode of baptism contained in the words of St. Paul, Rom. 6:3,—

"Know ye not, that so many of us as were baptised into Christ, were baptised into his death? Therefore we are buried with him by baptism into death;

that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Believers are clothed with that holiness which is likened to fine linen. They wear the girdle of truth, the robe of salvation, the breast-plate of righteousness, and the shoes of the preparation of the gospel of peace. On their heads, too, they have, as their mitre and helmet, the hope of salvation.

3. By being anointed with consecrating oil. In this was typified the communication of the Holy Spirit.—"Then shalt thou take the anointing oil, and pour it upon his head and anoint him." 2 Cor. 1:21, "Now he which establisheth us with you in Christ, and hath anointed us, is God."

4. By the whole being ratified through the blood of sacrifices, Ex. 29:10, "And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and Aaron and his sons shall put their hands upon the head of the bullock," with which also they were hallowed for their sacred service. In this we are distinctly led to behold the acceptance of the believer, through the merit of Jesus Christ, the great sacrifice for sin; and the application of his blood to the sanctifying of the conscience before God. Notice the duties which devolved upon them. They were, (1) to offer sacrifices. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." The nature and manner of doing this was revealed to them by the Lord. Thus also do believers present their sacrifices to God. They present themselves as a living sacrifice. The sacrifices of God are a broken and contrite spirit. They present the sacrifice of prayer and thanksgiving, with that of benevolence, and liberality and mercy, with which God is well pleased.

(2) They were to instruct and bless the people; to feed the people with knowledge; to explain and enforce the will of the Lord. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." The Christian priest is, in like manner, to diffuse abroad the light of the gospel, holding forth the word of life, and by his life and influence to be a blessing to those around him. God says of such, I have blessed thee and will make thee a blessing. Ye are the salt of the earth, the light of the world.

(3) They were to carry on the services of the tabernacle, and to keep the fire continually burning on the altar. In this too we behold the trust which God has committed to his church. It is for his spiritual priests to maintain the ordinances of the gospel in all their purity, and to convey them down to posterity. They are to maintain the celebration of Christian worship, the preaching of the word of life and to offer up their united prayers for the extension of the church and the salvation of men.

Again; notice the privileges which they enjoyed. Their support was ordained of God, and fully provided for them. Certain portions of the sacrifices were to be for Aaron and his sons. Lev. 2:10. The great sacrifice for sin provides all his spiritual priests with meat indeed. Christ, in all his fullness, is to be received for the support and strengthening of the soul. Jesus said, "Verily, verily I say unto you,

Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Again; their office was one of peculiar dignity and honor, separated from secular pursuits. They were dedicated to a holy calling, and raised to occupy, as it were, a sacred place between God and the people. This honor have all God's saints; they are people sanctified to the Lord—his chosen servants; the Lord's delight and heirs of his eternal kingdom and glory.

Again; they had more direct intercourse with Deity; through the blood of the sacrifices by their offering of incense, and their intercessions, they came immediately before the Lord. Of believers the apostle says, "Through him we both have access by one Spirit unto the Father. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say his flesh. And having an high-priest over the house of God, let us draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

JOHN SWIFT.

## Chronological Points.

In a private letter, lately received, we find the following statement of chronological points, which we extract for preservation.

Thanehius, in Latin, p. 728, makes the reign of Philip, who succeeded Herod the Great in a part of his kingdom 37 years. His 37th year was synchronous with the 20th of Tiberius, and this 20th of Tiberius was the 78th of the Julian Calendar. Thence take 36th of Philip's reign, and we have the 42d of Julian Calendar as the 1st of Philip (the last of Herod his father, and the birth of our Lord Jesus Christ). This pins down the birth of Jesus to our B. C. 4, and the crucifixion to A. D. 34.

Josephus, Ant., b. 18, c. 4, § 6, says that Philip (Herod Antipas' brother) died in the 20th year of Tiberius, after his having been Tetrarch 37 years. This agrees with Thanehius, Prideaux, &c. It pins down the 1st of Tiberius to Julian Calendar 58.

Then Augustus died, and not ten years later, as proposed. In that year Tiberius appointed Grotus Governor of Judea 11 years. Pilate succeeded 10, which reaches to the cross, about A. D. 34, as above.

Suetonius (in Latin) embodies these dates in the body of his work. Augustus was born U. C. 690, Cicero and Antoninus Consuls (B. C. 64); made Consul at 20—varying a few days—after the death of Julius Caesar. Then, after 9 years, he was consul the second time. One year interjected, he was consul the third time. Thence he continued consul till his 11th consulship. After a long interval of 17 years, his 12th consulship, and after two years more his 13th; from which the years are filled successively, on to the year of his death and the Sexti, U. C. 766, A. D. 18,—his age 76. Tiberius takes the sceptre, administers the oath of office to the Sexti duobus, and they to the Senate, &c. &c. The titles of Tiberius, &c., fill out the subsequent ten years, and *wall in the Sexti*; death of Augustus, and accession of Tiberius, of Grotus in Judea, &c., to that year A. D. 12 or 14. The consular years of Augustus are mostly inscribed on stone. All are given in Ligonius, in his edition of *The Fasti Consulares*, and are fixed immovably.

Herod's successors were, — Archelaus, 10 years; Copornius, 2; Ambivius, 3; Busses, 2; Grotus, 11—appointed by Tiberius, at his accession—and Pilate, 10—38 years, to the cross. These figures, in their relation, forbid a ten years' chronological change.

Dion Cassius, Idatius, Cassiodorus and Chronicon Paschale, all agree in their testimony as to the consuls, U. C. 690, when Augustus was born, and so on, about 30 or 40 years. Thence the variation is slight, till the death of Augustus and accession of Tiberius, U. C. 766—76 years.

Eusebius' Eccl. Hist., p. 8, says that Christ was born in the 42d year of Augustus' reign; which places the battle of Actium in the year prior 29th. In p. 553, Epiphanius is quoted, and agrees with Eusebius, on this point.

Mission  
OF THE MASSACHUSETTS CONFERENCE OF CHURCHES.

Having had my attention renewedly called to the claims of this mission on our churches and people, by our present able and successful missionary, Bro. G. W. Burnham, I did, by his suggestion, bring the subject of raising means for its support before the church here, and was pleased to find a most perfect unanimity of view and feeling. The result was the appointment of four collectors, two brethren and two sisters, to whom were given the names of all our church members, who are requested to give one cent a week, and if any cannot, then the amount is to be made up by those who are able; so that we expect to average a cent a week for each name on our church record.

Nor is this confined to the church. After calling attention to the subject, the Sabbath after church action had been taken, a number of the society liberally responded, and others will.

A little effort, systematically made, will accomplish much in obtaining means to carry forward the cause of our coming Lord. It is to be hoped, that in connection with our other interests, we shall not forget this important branch of Christian labor.

Let us all again read the 9th chap. of 2 Corinth. and purpose by God's grace to glorify Him, by liberally giving to his cause, according to the means we possess.

L. OSLER.

Providence, R. I., Feb. 14, '59.

## Sabbath Meditations.

How many pleasing associations occur to the mind at the mention of the name "Sabbath-day."

The day when man turns aside from worldly pursuits, the busy din of life, to hold communion with his Maker, and worship in his more immediate presence. The day that calls the scattered children of God together, to enjoy the ordinances of his house, where soul holds fellowship with soul, and much that conspires to make it "the best of all the seven."

Independent of these grand associations, it was the first day that shed light on a finished creation, when this earthly ball stood complete before its Maker, when the morning stars sang together, when Eden bloomed, the abode of innocence and purity, when every breeze was music ere the serpent was over all. "God blessed the Sabbath day, and hallowed it."

The sacred beams of a Sabbath morning first dawned on a ransomed creation. On that sacred day the Captain of our salvation vacated the prison-house, having battled with death, shivered his fetters, rose a triumphant conqueror, led captivity captive, gave gifts unto men, ascended on high, where he everliveth to make intercession for us, and instead of sin and death offers to us the glory of a purchased immortality.

Then what a beautiful type of that rest that remains for the people of God, when the weary pilgrims of time shall end their long and toilsome march through the wilderness, and cross the threshold of their home—when the poor bondman, upon whom no Sabbath ever dawns, shall be freed from the oppressor—when the worn mariner shall pass the last billow, and enter the desired haven, where storms and tempests vex no more—where the soldier of the cross shall lay off his armor to wear the rich crown he has toiled so unweariedly to gain—when the scattered flock of all ages will be gathered into one fold—when the potentates of earth shall bow before the King of kings—the consummation of which will occasion one universal shout,—"The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign on the earth."

Three happy shall we be, if we improve its golden hours in time, that we may enjoy the eternal Sabbath.

I. E. C.

Spofford Hollow, N. Y.

## Sleeping Hearers.

The anecdote told of old Bishop Aylmer arousing a sleepy congregation by reading a chapter from his Hebrew Bible, and rebuking them for sleeping when they might have understood him, and listening when they knew not a word he said; and of Andrew Fuller, beating his Bible against the pulpit and saying,

"I am often afraid that I preach you to sleep; but it cannot be my fault to-day, for you are asleep before I have begun," — remind me of what happened in a country congregation a few years ago. It was a warm and sultry Sabbath in summer, and the audience being convened in a hall that was not sufficiently ventilated, many of the hearers soon gave unmistakable evidence of being drowsy. When the preacher had got about half way through his sermon, he stopped, made a remark respecting the density of the atmosphere and its effects on his hearers, and requested the congregation to rise and sing the hymn beginning,

"Why sleep ye, my brethren? Come, let us arise. O why should we slumber in sight of the prize?" His request was complied with, after which he resumed his subject, and I need not add that he had the attention of the audience till the services closed. The example is one that might, in some instances, be imitated with advantage.

## J. M. O.

Letter from W. B. Herron.

Dear Bro.—Your valuable and ably conducted journal, has been to me for the past two years and a half, a source of much edification and comfort. Besides the various other excellent matter it contains—original and selected—on the Second Advent, Kingdom, &c. its valuable and interesting articles on the millennium, by the Editor, are in my estimation, trebly worth the price of subscription. They are

conclusive and unanswerable. For the valuable matter which the Herald contains, I prize it very highly. But I prize it still more,—because—with the exception of my wife,—I am here alone, among strangers to the blessed hope, who hold it in but little estimation. With none to sympathize with and take sweet counsel together, and with no pulpit instruction but what ignores the faith once delivered to the saints,—the Herald has ever been to me a most welcome visitor, and an instructive though silent preacher of things good and true. We find our sweetest enjoyments—in the Bible,—meditating upon its precious precepts, and rejoicing in the blessed hope of its golden promises of the good time coming;—in the Herald, which, like a vast reservoir, sends out to us its regular supplies from the great fountain of unfailing truth;—and in an old copy of the Millennial Harp, somewhat the worse for use, whose sacred songs, so full of the Blessed Hope, so pregnant with unutterable longings for that world of unclouded joy and glory,—we love to sing, while my wife sometimes accompanies upon the organ.

Fully convinced of the shortness of time, and the near approach of the Great Consummation, I have for the past three years, felt a deeper interest in the prominent points of our common faith, than I have ever before since '44. And I have been more deeply impressed with a sense of duty to let my light shine. Accordingly, since I have been here in this state, now some two years and a half, I have let no suitable opportunity, both public and private, which Providence has provided, pass unimproved.

I had not been here long before I was invited by the Congregational minister and his leading deacon to take part in their meetings, and become a member of their Bible class, which I very gladly did. The class, which was large, and composed of the most intelligent adult members of the congregation, was conducted by the clergyman, and held every Wednesday evening. As free inquiry sometimes opens the door for discussion, I have not let such opportunities slip to speak in defence of the faith which was once delivered to the saints.

When we were going over the Book of Genesis, and had reached the 13th chap. 14 and 17 vs. where the Lord makes the promise to Abraham that he and his seed shall inherit the land of Canaan—forever, perceiving that the minister was passing over it with a bare remark or two, as if it embraced nothing of particular interest to us, I asked him if he thought that this promise had yet been fulfilled. He replied that he thought it had. It was fulfilled, said he, to his descendants, when they went in and possessed the land under Joshua. This introduced a discussion between us—concerning the true Inheritance of the Saints, and resumed at every reiteration of the Abrahamic promises in the course of our lessons; the class, meanwhile, expressing themselves more interested in the discussion than in the ordinary and usual exercises. I would be glad to give you some idea of what was said pro, and con, but my limits will not permit. I endeavored, however, by abundant and incontrovertible testimony from God's word, to establish the following propositions:

1. The subject of promise is—the literal “land of Canaan.” It embraces also, the whole world.
2. The parties to whom it is promised, are two, “Abraham and his seed.” To these must be added a third—the saints of all ages.
3. “Abraham,” means Abraham himself.
4. His Seed is Christ, and not the descendants of Abraham according to the flesh. (These propositions being well established, it follows that.)
5. Abraham, Christ, and all saints are to inherit and actually possess—the land of Canaan, &c.—But—
6. Neither party has yet possessed it, nor can they until Christ returns, and the dead are raised. Therefore—
7. Christ, Abraham, and all saints, must inherit the earth after the second coming of Christ and the resurrection from the dead. But
8. They are to inherit it forever. Therefore
9. This earth (renewed) will be the eternal abode of the saints.

The clear and forcible argument, and the unmistakable and overwhelming mass of testimony, which I presented from all parts of God's word in support of these propositions, was more than the minister could fairly meet. The class evidently saw his inability to produce counter testimony from the same source, when he took refuge under the shadow of the opinion of commentators and the general voice of the church.

At another time, the class being upon the New Testament, I had the opportunity to present the Bible doctrine of the Kingdom. We had reached the Lord's Prayer (Matt. 6th). Upon the words “Thy Kingdom come!” the minister remarked, that “doubtless by ‘thy kingdom’ here, is meant the church, which is Christ's spiritual kingdom; and when we pray, ‘Thy Kingdom come,’ we pray that the church may prosper and increase by the conver-

sion of sinners into it. This kingdom was set up on the day of Pentecost, and it was predicted that it would increase gradually, until it filled the whole earth.” In proof, he quoted Dan. 2:44. “In the days of these Kings!”

When he had concluded, I asked him if he would allow me to read the 2nd of Daniel, and briefly to explain what appeared to me to be the Scripture doctrine of the Kingdom of God, for which, in the text of our lesson, we are required to pray. I then read Dan. 2, from the 31st verse to the 45th, commenting briefly upon it, and in connection, Dan. 7:9-27, with other passages, to show the true idea, of the Kingdom, as to its—What? Where? and When?

In conclusion, I suggested, that, as it was of no little importance to know what it is that we pray for, when we pray, “Thy Kingdom come,” that we may pray for it understandingly, it would not be unprofitable, perhaps, to canvass the question more thoroughly than we could in the ordinary and brief exercises of the class. If, therefore, it would be agreeable to him, to devote one of its evenings to the presentation of the argument in favor of the popular view, I would with his permission, also devote one evening to prove more at large—from Bible testimony—a literal, visible, personal, and eternal reign of Christ on the earth, to be set up at his second coming. Several of the more intelligent members of the class seconded the suggestion, remarking that they would be glad to hear all that could be said on both sides of the question, as in that way, by comparison of the one with the other, they could better judge which was more in accordance with God's word.

But the minister declined discussing the question, remarking that it was not the design of the Bible class to dwell at great length on any single topic, for, if they should, they would make but little progress.

I suggested, in reply, that there was such a thing as progression—without advancement, and that it seemed to me that we should make more true progress, by going thoroughly over little, than superficially over much; and that when we came to a topic of more than ordinary interest we should give it more than ordinary attention.—But, that the investigation of this important question might not interrupt the progress of the class, I proposed at the suggestion of several ladies of intelligence, who were interested, that we should occupy some other evenings for the purpose, the class meanwhile going on with the lesson as usual.

To this he replied—that while the discussion would doubtless be interesting to many, yet he would rather not discuss it, for, he had noticed that religious discussions always created parties and party-feeling, each one claiming the victory, and hence resulted in little good.

Remarking that I did not wish to urge the discussion, and that my object was not victory, but the defense and maintenance of God's truth, I dropped the subject.

Brief discussions, on these and other subjects, make the exercises of the class interesting, and excited thought and reflection. An unwonted interest was awakened in the community; and the class in a few weeks after I joined it, was largely increased in numbers from 16 and 29—the usual number formerly, to 50 and 80, a larger number, I was told, than had ever assembled here before as a Bible class.

These efforts—humble—weak—and incomplete as they were, have not been without some effect. If they have not yet led any to full conviction and confession of the truth, they have at least, I think prepared the way for it. I have reason to believe that some intelligent minds here have already more than begun to doubt and question the popular teachings on these subjects, and are almost, if not quite, ready to receive the truth. All it needs is more extended and labored effort, attended with God's blessing.

My interest in, and zeal for these great truths is continually increasing. When I look over the fields around me, all ripe for harvesting, and see how few the laborers are who are preaching “The Good News of the Kingdom,” and giving “meat in due season,” and how many are crying, “My Lord delayeth his coming!”—I feel sometimes as if I must go out myself—and give the counter cry, “Behold! He cometh!” “Go ye out to meet Him!” sounding the alarm in the ears of a peace-and-safety church and a careless, unbelieving world.

May the Lord send forth more laborers into his harvest, who shall rightly divide the Word of Truth, and proclaim, with the power of the Holy Ghost, the true gospel message, which was the burden of the Messianic and Apostolic preaching—“Repent! for the kingdom of heaven is at hand!” Yours in the blessed hope,

W. B. H.

Caledonia Centre, Racine Co., Wis., Dec. 1858.

A fool is full of words.

## ADVERTISEMENTS.

### Ayer's Sarsaparilla.

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the disease. Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

**SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPERISIA AND INDIGESTION, ERYSPIELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.**

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanses out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY  
**DR. J. C. AYER & CO.**  
LOWELL, MASS.

Price, \$1 per Bottle; Six Bottles for \$5.

### Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

### Ayer's Cathartic Pills,

FOR THE CURE OF

*Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.*

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER's, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by

Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

Every Lady should have one of

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### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, soury, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and serofulous sores, ringworm, “broken breast,” corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Dr. Bliss, of Brunswick, Me., says: “I have several friends who have been cured of serofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve.”

### Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Cure.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

### PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

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Bliss' Sacred Chronology	40	.08
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\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 26, 1859.

### The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NUMBER V.—THE NEW WAY.

The next thing, which I thought about on that beautiful morning, was, what the Bible calls the *new way*. The apostle Paul tells us to come to God by "the new and living way," which Jesus made by shedding his blood, Heb. 10:20. This new way means the same, or nearly the same as the new covenant. We will, however, call it one of the blessings of that covenant. The new way is the way by which we can go to God, and be forgiven, and restored to his favor. When God promised the new covenant, he said of his people, "I will forgive their iniquity, and will remember their sin no more," Jer. 31:34. The good minister, you hear preach, would likely, in speaking to the grown folks, call this the doctrine of justification by faith in Christ. This is a most precious doctrine, and is so viewed by those who have felt the burden of sin. And as I wish the youngest reader to understand this way, I must use very plain words.

If you had done something which your kind parents had told you not to do, or something which you knew would greatly offend them, would you not feel very guilty? O yes; and you would like to be forgiven, and have it all made right, so that you might again look to them with confidence, and receive their smiles. Or if you had done something against the laws of your country, which was very disgraceful to you, you would like not only to be pardoned, but you would give anything to have it all done away, so that no body would remember it against you.

Well, you have sinned against God.— You are "by nature children of wrath even as others." And though you are young, have you not offended your heavenly Parent? Have you not done things against his laws? And now, how can you be forgiven, and restored to his favor? The new way shows you. I have before told you about the love of Jesus in dying for us. You know that Jesus who never sinned, was treated as a sinner, that we who have sinned, might be treated as innocent. And all that we have to do is to go by this new and blessed way, and accept of pardon, and favor. Is not this an easy way? We have only to forsake our sins, and believe in Jesus, and God will do as he has agreed in the covenant, that is, forgive our iniquity, and remember our sin no more,—he will also smile upon us for the sake of his Son, in whom he is ever well pleased.

And when you come to God by this new and living way, and receive pardon, and favor, the Holy Spirit, who is always ready to assist you, comes and takes away

all feeling of guilt, and gives you such a peace as you cannot express. One who has received this blessing can say,

My God is reconciled;  
His pard'ning voice I hear;  
He owns me for his child—  
I can no longer fear:  
With confidence I now draw nigh,  
And Father, Abba, Father, cry.

Now I feel almost sure that you are able to understand such verses in the Bible as the three following: "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. 1:9. "Being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:1. "Because ye are sons, God hath sent forth the Spirit of his Son into your heart, crying, Abba, Father," Gal. 4:4.

Is it not a great privilege to know and feel that God is pleased with us, for the sake of his dear Son? O yes. Then come by the new way, and enjoy his favor. Do not abide under his frown, seeing that you may, by coming to Jesus, live under his smiles. Do not remain in such a state that you will be afraid when you are told the judgment day is near, seeing that it is your privilege to rejoice when you hear that he who died for you, is soon coming in glory.

### Lesson from the Birds.

"See how it rains, rains, rains," said little Mary Jellis, as she gazed from the closet window of her mother's chamber, longing to see the shower cease and the sun shine out bright and clear again. "Oh mamma, it will never stop, and I do hate rainy weather." Just then a little bird, whose nest hung from a tree not far off, broke out in one of his sweetest strains, and Mary listened wonderingly.

"Hark, daughter, hear what the bird says," said her good mamma, who observed the fixed attention of her little one.

"Hark, daughter, hear what the bird says," said her good mamma, who observed the fixed attention of her little one.

"Why, it only sings," answered Mary. Yes; but while you are fretting and whining in this nice, large room, with all your playthings around you, and doll waiting to be dressed, birdie sings from the dripping bushes as though he would remind you that 'God makes the rain fall!' See how his throat swells!"

Mary looked up to the bough, and sure enough, there he was, warbling merrily; and when his song ceased, she said it was because she had quit murmuring at the weather.

The next day, Anna Grey came over to spend the day with her friend, and while they played together on the green grass, Anna suddenly laid by her doll, and ran towards the house.

"Why do you go away?" cried Mary, surprised at her sudden freak.

"Oh, it is so hot, we can't play out of doors. I do wish the sun would go under a cloud, and stay there a good bit."

"Why, hear that little bird in the bush," answered Mary, laughing in her sleeve, as she remembered her rainy-day lesson.

"Well, what of it?"

"Why, it says, 'God makes the sun shine,' and Mary forthwith related her experience with the bird. From that day to this, Mary and Anna are content with either rain or sunshine, for they recollect the lesson of the birds.—*Little Pilgrim.*

### Terrace of Indecision.

At the close of the session of the American Board of Missions at Detroit, Rev. Dr. Thomson, missionary at Sidon, gave a farewell address, in which he gave the following illustration of indecision:

"A little way west of Mt. Zion is a level terrace, so level, indeed, that when the rain descends upon it, the water hardly knows which way to run. It is sometimes wafted to the west, however, by the breezes that play over the place, and falls into the Garden of Roses, and into the valley of Sharon, and finally, after having beautified the earth, and blessed all those around, it is exhaled back from this vale, and is again received into heaven. But a large portion of the water which falls on

this terrace, falls over the other side, and goes down over the valley of Tophet, the symbol of hell, and is borne on towards the Dead Sea, and is lost forever in the bitter waters of Death.

"This terrace, my brethren, is the terrace of indecision. I see many young people here this morning, who may be on this terrace. Oh, for the breath of heaven, to wast them down the west side, to the Valley of Roses, where they may be drawn up by the Sun of Righteousness! Let us think of this, and let us feel in our own hearts that this must be our lot—then we need never say, farewell! We should be drawn up to heaven, after spreading life and beauty all around us. Let me plead with all, this morning, to make the decision that you will thus live, and labor, and bring forth fruit for the Master."

### The Little Sweep.

Some years ago, an effort was made to collect all the chimney-sweepers in the city of Dublin, for the purpose of education. Among others came a little fellow, who was asked if he knew his letters.

"O yes," was the reply.

"Do you spell?"

"O yes," was again the answer.

"Do you read?"

"O yes."

"O, I never had a book in my life, sir."

"And who was your schoolmaster?"

"O, I never was at school."

Here was a singular case; a boy could read and spell without a book or a master. But what was the fact? Why, another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop-doors which they passed as they went through the city. His teacher, then, was a little sweep like himself, and his book the sign-boards on the houses. What may not be done by trying?

Just before you go to bed, eat two pig's feet and a fried pie. In less than an hour, you will see a snake larger than a hawser, devouring light blue-haired children, who have just escaped from a monster with sorrel eyes and a red-hot overcoat.

### APPOINTMENTS.

#### My Agency.

I expect to preach, and attend to my Agency, in

Waterbury, 23d, attending the dedication and remaining over Sunday.

Johnson, Vt., Monday, 28th, in the large school house, in Hyde Park, as Bro. L. F. Allen shall appoint.

If circumstances require it, I shall return to Waterbury, on Tuesday, and remain as long as it may be my duty.

I wish to visit other places in the vicinity, such as Duxbury, Cabot, &c., and will arrange with the friends the week of dedication in season for due notice. Shall be glad to hear from all interested.

I wish to remind the stewards of the Lord that I shall give special attention to the business of my Agency for the A. M. Association; but in doing so, I shall not let it interfere with the work of saving souls and edifying the church. Let all, therefore, be ready to do for the cause, as God has prospered them.

J. V. HIMES.

Boston, Feb. 5, 1859.

I. H. Shipman will preach at Claremont, N. H., the last Sabbath in February.

The Lord willing, I will preach in Pomfret, Vt., Sunday Feb. 27th, where brother Harrington may appoint.

L. D. THOMPSON.

W. M. Ingham will preach in Manchester, N. H. in the Masonic Temple, Sunday the 27th inst.

### BUSINESS DEPARTMENT.

#### BUSINESS NOTES.

Mrs. L. H. Marden—It was rec'd and paid to 945.

E. K. Robinson, \$1—Have sent you one Dis. as you directed and one to N. R., Amt., with postage, to 56 cents, and leaving 44 your due. The work of Mr. Lord is one of 430 pages, price \$1.25, and 20cts postage. As it is larger than you describe, I wait your order.

R. Hutchinson, \$5—Have cr. W. Crook \$2.26 and B. Wakefield \$3.18, each to No. 919. Have chd. you for H. sent A. A. K. of S. Mills, and Wm. H. of Eng. each to No. 971, which leaves a balance due you on div. up to Jan 1, 1859, of \$5.97, which is subject to your order.

I. H. Shipman—Have now cr. Eld J. Pettengill to 974—52 Nos. and arranged the other dollar as you say. Did not see your other letter. Did you send the obit. to me? Have not rejected any such from you.

J. Litch—Have changed the cr. of \$2 from M. A. Gunner to Daniel Elwell; so that the former now stands credited to 971, and the latter to 978. We have entered him as a new sub. at Phil.—as you did not give his address, nor st. and No.

H. M. Stouffer, \$5.40, rec'd 21st for the Harps. If sent by mail, the postage would have been 12 cts each—\$1.44, or 44 cts. more than by ex.

C. H. Parker—Have cr. Mrs. H. Parker \$2.50 on Her. to 984.

D. Campbell—Sent books the 22d.

### A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, FEB. 15, '59.

Received, for Life Memberships—

Frederic Gunner, Salem, Mass. .... \$25.  
Lendall Brown, of Haverhill, Mass. .... 25.  
John Pearson, Jr., Newburyport, Mass. .... 25.  
Harris Pearson, " " " " " .... 25.  
Richard Welch, " " " " " .... 25.

Received, for Associate Memberships—

John Pearson, sen., Newburyport, Mass. .... \$2.  
John L. Pearson, " " " " " .... 2.  
Theodore C. Pearson, " " " " " .... 2.  
Elizabeth S. Pearson, " " " " " .... 2.  
Jane Pearson, " " " " " .... 2.  
Lemuel D. Wheeler, " " " " " .... 2.  
Gilman Prescott, " " " " " .... 2.  
Benjamin Swazey, " " " " " .... 2.  
Margaret A. Edmonds, " " " " " .... 2.  
Richard Cutler, " " " " " .... 2.  
Charles M. Townsend, " " " " " .... 2.  
Joseph H. Dockum, " " " " " .... 2.

Received, by Collections—

Church in Boston, Feb. 6 ..... \$12.  
" " " " " Haverhill, 10th ..... 3.52  
" " " " " Kingston, 11th ..... 5.36  
" " " " " Newburyport ..... 15.

Received, by Donation—

A Friend in Salem, Mass. .... \$2.  
Miss Marston ..... 15.

PRECAUTIONARY.—We are now transcribing our mailing books, in which there is always a liability to error. We will therefore thank any who fail to receive their papers after this week, to give us prompt notice.

### Agents of the Advent Herald.

Albany, N. Y. .... Wm. Nichols, 185 Lydius-street.  
Bridgeport, Ct. .... Ali Andrews.  
Burlington, Iowa ..... James S. Brandenburg.  
Basco, Hancock County, Illinois ..... Wm. S. Moore.  
Bristol, Vt. .... D. Bosworth.  
Cabot, (Lower Branch,) Vt. .... Dr. M. P. Wallae.  
Cordova, Rock Island Co., Ill. .... O. N. Whitford.  
De Kalb Centre, Ill. .... Charles E. Needham.  
Cincinnati, O. .... Joseph Wilson.  
Dunham, C. E. .... D. W. Sornberger.  
Durham, C. E. .... J. M. Orrock.  
Derby Line, Vt. .... S. Foster.  
Edington, Me. .... Thomas Smith.  
Fairhaven, Vt. .... Robbins Miller.  
Richmond, Me. .... I. C. Wellcome.  
Hartford, C. .... Aaron Clapp.  
Homer, N. Y. .... J. L. Clapp.  
Haverhill, Mass. .... Edmund E. Chase.  
Lockport, N. Y. .... R. W. Beck.  
Johnson's Creek, N. Y. .... Hiram Russell.  
Morrisville, Pa. .... Wm. Kitson.  
Newburyport, Mass. .... Philip H. Lunt.  
New York City. .... Dr. J. Crofton, No. 108 Columbia st.  
Philadelphia, Pa. .... J. Litch, No. 47 North 11th st.  
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Providence, R. I. .... Anthony Pearce.  
Philipsburg, St. Armand's West, C. E. .... C. P. Dow.  
Princess Anne, Md. .... John V. Pinto.  
Salem, Mass. .... Chas. H. Berry.  
Springwater, N. Y. .... S. H. Withington.  
Shabbonas Grove, De Kalb county, Ill. .... N. W. Spence.  
Sonoma, De Kalb Co., Ill. .... Wells A. Fay.  
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Stanbridge, C. E. .... John Gilbreth.  
Sheboygan Falls, Wis. .... William Trowbridge.  
Toronto, C. W. .... Daniel Campbell.  
Waterloo, Shefford, C. E. .... R. Hutchinson, M. D.  
Worcester, Mass. .... Benjamin Emerson.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

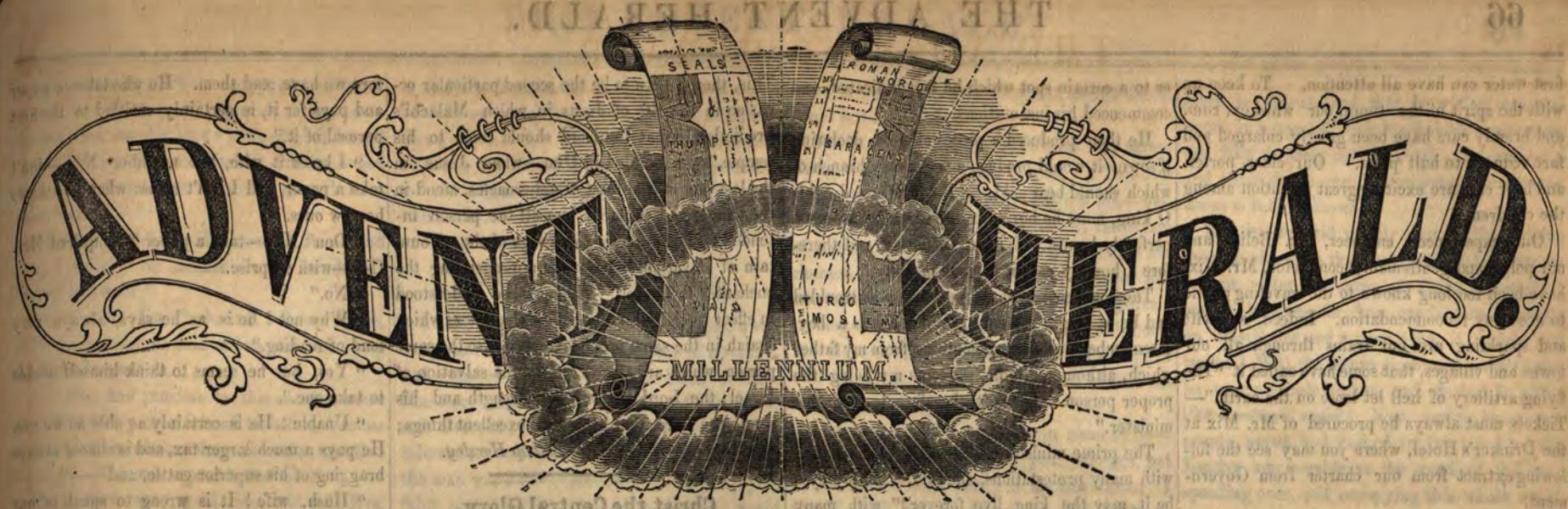
### RECEIPTS.

UP TO TUESDAY, FEBRUARY 22.

The No. appended to each name is that of the *Herald* to which the money credited pays. No. 919 was the closing volume of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of



WHOLE NO. 928.

BOSTON, SATURDAY, MARCH 5, 1859.

VOLUME XX. NO. 9.

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SYLVESTER BLISS, Treasurer and Agent,  
To whom remittances for the Association, and communications for the Herald should be directed.

J. V. HINES,  
J. PEARSON, Jr.  
L. OSLER,  
Committee  
on  
Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.  
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "  
Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

Original.

**THE JOURNEY AND REST.**

"We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

"There remaineth a rest to the people of God."

The church has journey'd long,  
Her promised rest to gain;  
And still her faith and hope are strong,  
That she on earth will reign.

She started on her way,  
Six thousand years ago:  
And she without one earthly stay,  
Has passed through scenes of woe.

But God has been her stay,  
And not a fleshly arm;  
And she has trod her desert way,  
And met no real harm.

Now she is almost home,  
She knows her rest is near;  
To Canaan's border she has come,—  
The Lord will soon appear.

He'll give to her His hand,  
And bid her wand'ring cease;  
He'll place her in a deathless land,  
And give her endless peace.

Come, then, and go with those,  
Who journey in this way;  
Who love and keep God's holy laws,  
And press unto that day.

R. H.

Canada East.

**Corinth—Election.**

BY REV. JOHN CUMMING, D. D.

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Acts 17:9,10.

These are most precious words. Corinth was one of the most profligate capitals of ancient Greece. It was a great commercial metropolis, extremely wealthy, of large population, and its worship as well as its daily life was marked by all that could disgrace a city or degrade a people. It had temples outwardly magnificent, but worshippers within deeply debased, degraded, and vile. In Jerusalem Paul encountered the bigoted Jew, in Athens the captious philosopher in Corinth the debased voluptuary and the vicious sensualist. He had in the first bigotry, in the second opposition of learning, and in the last opposition and the enmity of vice. It is difficult to say in which he might meet with the

greatest success. If facts did not guide us, we should suppose that not in Corinth, nor in Athens but most probably in Judea he would make the greatest way. But where we might have promised the greatest results, there he had the least success; and where all seemed ostensibly against him, there he educed the richest triumphs and most numerous trophies of the Gospel of Christ. Paul was well acquainted with Corinth—he knew well its bad character: a Greek verb derived from Corinth came to signify to play the profigate—its very name was a proverb for all that was depraved; and when Paul thought of this, he instinctively recoiled, as if it were utterly impossible to bring out one convert from so vile and unclean a people. While he thus hesitated and shrank in despair, a voice opened the heavens—"Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee," and startling announcement! for which Paul was not prepared, "for I have much people in this city," even in this city which you shrink from entering because of its profligacy and its crimes.

This statement, "I have much people in Corinth," seems a very remarkable one; it needs explanation in order to apprehend fully its drift and its import. God cannot have meant, when he said so, that there were in Corinth numbers of enlightened and converted Christians. No ambassador before Paul had preached the Gospel in it; there is no evidence, from Gallio on the bench to the humblest beneath his jurisdiction, that any one had received a portion of God's holy word; there was no probability, prior to the advent of Paul, that there was a single Christian family in Corinth of whom it could be said that they were God's; still less a large multitude that might, in any sense that we can see at first, be pronounced to be the people of God. What, then, can we understand by this expression?—Obviously it indicates a doctrine that many recoil from, but that very honest reader of the Bible, it seems to me, must admit—that God had, in the midst of Corinth, a number elected from everlasting ages, chosen in Christ before the world began, in his purpose, though not yet in their practice, the heirs of God, joint-heirs of Christ, and destined through grace to believe and enter into that happy rest that remaineth for the election, but not yet in fact; in his decree, and destined to be his by the acceptance of the truth as it is in Christ Jesus; not election from foreseen character, but foreseen character the result of electing grace.

But let me go a step further. Whilst these were chosen of God before Corinth was built, or Paul entered into Corinth, or they were born,—whilst they were chosen to everlasting life, it was nevertheless and no less true, that they were chosen through means and to the means of God's own appointment, in order that they might believe and be saved. In other words, it was as essential that they should hear the Gospel from the lips of Paul, as that they should be chosen of God before the foundation of the world. They were chosen to eternal life through the cleansing of the blood of Jesus, through the sanctification of the Holy Spirit of Jesus, through belief of the truth, through adoption into the family of God. Election is the first link in that mysterious chain; everlasting life in heaven is the last

link; but the intermediate links that join the first and the last into one luminous chain are justification, sanctification, regeneration, adoption into the family of God. When we wish to know if we are safe, we must not try to penetrate the eternity of the past to see the first link, or to enter the eternity of the future to discover the last link, but to seek to make sure by grace of grasping the intermediate links; and as sure as you have chosen God to be your God, he has chosen you before the foundation of the world to be his son, and the heir with him of eternal joy.

Now, that this doctrine, which very many complain of and object to, is a Scripture doctrine, seems very clear—almost as clear as that we are justified through faith in Christ Jesus. The passages that reveal it are so striking, that I cannot help reading them to you. The very first passage is 2 Thess. 2:13, where you will find these words: "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning"—"in the beginning God made the heavens and the earth," in the "beginning was the Word"—"chosen you"—chosen you, not you have chosen God—"to salvation,"—that is, the last link in the chain,—but "through sanctification of the Spirit and belief of the truth"—that is, the intermediate link. The assertion is plain that God has, in sovereignty, chosen us; it is choice—absolute, unconditional choice. If it had been choice because of foreseen character, then the language would have been, "God hath chosen you because he foresaw you would be sanctified;" but instead of that, "He hath chosen you to be sanctified; he hath chosen you to believe the truth; he hath chosen you to salvation and eternal glory." Another text, no less explicit, is found in Ephes. 1:4, "According as God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love." Now, if he chose us because of foreseen character, then the language would have been, "He hath chosen us in Christ before the foundation of the world because we are holy, or because he saw we should be holy." But, instead, it is choice to holiness; in other words, it is sovereignty exercised by God, that issues in the holiness of the subject he elects—not a holiness foreseen in man, on account of which he is made the subject of the election.—And again, in 1 Pet. 1:2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

Now, in all these passages we are taught that there is something in God's mind called choice, decree, or election or predestination, which election is not exercised by God because of something in its subjects, but in absolute sovereignty, in order to produce something in those that are the objects and the subjects of it. And all this is in harmony with our highest apprehensions of God. A man chooses a thing because the thing is beautiful or good, and it will add to his gratification; God chooses a being in spite of being worthless, in order to make that being beautiful, and holy, and good. When man loves, his love is drawn out by something in the creature loved; when God loves, it is while we are yet sinners, and in spite of our sins, in order that he may make us saints and heirs of his glory.

But, you say, do not some Christians, and true Christians, object to this doctrine? Certainly there are those that object to the word. The whole dispute between them and us is about words. Ask a person holding most rigidly the views of Wesley, who entertained a lower estimate of this doctrine than I really accept,—ask a pious Wesleyan whether he believes in the doctrine of election: I do not know that all would say No; but I have met with some who said, "No; we do not believe in predestination at all." To these, I have put this question, "Do you believe, when you were called and converted, that you made a movement towards God before he made a movement towards you?" "Oh no, certainly not. We believe it was grace that saved us; and that God called us, and disposed us, in his sovereign love, before we had even asked him or expressed a wish, or made a movement towards him." Then I add, "Do not let us dispute any more about the doctrine of election; you too believe in it. Grant me that God calls me first, draws me first; and whether he did it five minutes ago, or whether he determined to do so ten thousand years ago, it is equally sovereignty on his part, and total want of merit or desert on my part." In the case of a true Christian you find that election before the foundation of the world as understood, by us who are commonly called Calvinists (though I do not profess to be a Calvinist or an Arminian, or anything but a Protestant and a Christian), is substantially held by those who are called Arminians; their grace and your election, when you come to compare notes, are but different expressions for substantially the same thing.

Readings on Acts 18.

**Destruction Railroad.**

The Directors take pleasure in re-assuring their numerous friends and patrons, that the Road to Ruin is now in good order.

Within the last three months it has carried more than three hundred thousand passengers clear through from the town of Temperance to the city of Destruction, while the number of way passengers is encouraging.

An enormous amount of freight, such as mechanics' tools, household furniture, and even whole farms, have gone forward; and the receipts of the year have been so large that the Directors have resolved to declare a dividend of five hundred per cent. The track has been much improved, and re-laid with Messrs. Diabolos & Co's patent rail. The grades are reduced to a dead level, and the switches brought to such perfection all along the route, as to jerk the cars in a moment from the main track, to avoid collision with the Total Abstinence engine and the Temperance trains which have recently occasioned so much trouble. In short, we have spared no expense to make it superior to any other Road to Ruin ever established. It gives us great pleasure to call the attention of the public to the improvements in our engines and cars. The old favorite locomotive—Alcohol—has a fire chamber of double capacity, and patent driving wheels after the fashion of old Juggernaut. Our wine cars are models of luxurious conveyance, after the pattern of the far-famed London Gin Palaces where ladies and children and gentlemen of the

first water can have all attention. To keep up with the spirit of the times, our whiskey, rum, and brandy cars have been greatly enlarged and fare reduced to half price. Our cider, porter, and beer cars are exciting great attention among the children.

Our experienced engineer, Mr. Belial, and our polite and gentlemanly conductor, Mr. Mix, have been too long known to the traveling public to need any recommendation. Indeed, so swift and sparkling are our trains through all our towns and villages, that some have called it "The flying artillery of hell let loose on the earth."—Tickets must always be procured of Mr. Mix at the Drinker's Hotel, where you may see the following extract from our charter from Government.

"Licensed to make a strong man weak;

Licensed to lay a wise man low;

Licensed a wife's fond heart to break,

And make her children's tears to flow.

Licensed to do thy neighbor harm,

Licensed to hate and strife;

Licensed to nerve the robber's arm;

Licensed to whet the murderous knife.

Licensed where peace and quiet dwell,

To bring disease and want and woe;

Licensed to make the world a hell,

And fit man for a hell below."

#### REGULATIONS.

The down train leaves Ciderville at 6 A. M., Porter town at 7 A. M., Beerville at 8 A. M., Wineville at 9 A. M., Brandy Borough at 10 A. M., and Whisky City at 12 M.

The speed of the train will be greatly increased as it proceeds; stopping, however, to land passengers at Poorhouseville, Hospitaltown, Prisonburg, Gallowsville, etc.

On Sunday, cars will be ready as usual, especially for way passengers, until further notice.

N. B.—All baggage at the risk of the owners and widows and orphans are particularly requested not to inquire after persons or property at Ruin Depot, as in no case will the Directors hold themselves liable for accident to passengers.

W.M. WHOLESALE, Pres't.

ROBERT RETAIL, Vice President.

Tiega Agitator.

#### Missing at the Prayer-Meeting.

Doubting Thomas once experienced a great loss because he was absent from a prayer-meeting when the risen Saviour appeared to the disciples. It is never wise to be away from such a place unless compelled by necessity, for we may meet losses equally great. The Christian Association of New Orleans have issued the following placard:

"Not forsaking the assembling of ourselves together."—Heb. 10:25.

Ah! and who missed me there? My Savior, my pastor, and my brethren and sisters in Christ.

And what did they miss? They missed my figure in its usual place, my voice in the sacred song, and the voice of heart in prayer.

And what did I miss in my absence? I missed the blessing of God, the approbation of my conscience, and the love of Christ's friends.

And why was I missing at the prayer-meeting? I forgot the hour, and was too far away in body and heart to reach there.

My dear reader, if we love the communion of the saints, if we love the souls of sinners, if we love our own souls, let us never be missing at the prayer-meeting.

#### Thou Art the Man.

An Eastern nation has in its annals an account of a thief, who, having been detected in his crime and condemned to die, thought of an expedient by which he might possibly escape death.

He sent for the jailer, and told him he had an important secret to disclose to the king; adding that when he had done so he was ready to die. When brought into the royal presence, he informed the monarch that he was acquainted with a secret of producing trees that would bear gold, and craved a trial of his art. The king consented; and, accompanied by his prime minister, courtiers, and priests came with the prison-

er to a certain spot which he had indicated, and commenced his incantations.

He then produced a piece of gold, declaring if sown, it would produce a tree every branch of which should bear gold. "But," he added, "this O king, must be buried in the earth by a person perfectly honest. I, alas! am not so, and therefore I humbly pass it to your majesty."

The countenance of the monarch was troubled and he at length replied: "When I was a boy, I remember purloining something from my father which, although a trifle, prevents my being the proper person. I pass it, therefore, to my prime minister."

The prime minister received the piece of gold with many protestations, and said, "On my eyes be it, may the king live forever!" with many other expressions of devotion; but, finding the king becoming impatient, he at last stammered out with great confusion: "I receive the taxes from the people; and as I am exposed to many temptations how can I be perfectly honest? I therefore, O king, give it to the priest."

The priest, with great trembling, pleaded some remembered delinquencies in connection with his conduct in offering up the sacrifice. At length the thief exclaimed: "In justice, O king, we should all four be hanged since not one of us is honest."

The king was so pleased with his ingenuity, that he granted him a pardon.

The application is very simple. We are all sinners. The language of the dying thief applies to each one of us: "Dost not thou fear God, seeing thou art in the same condemnation?" We cannot save our own souls. We cannot pardon the souls of others—of our poor and needy brethren around us; but we can use the means and abilities given us by God; we can instruct them to the Fountain opened for sin and uncleanness, and bid them look with faith to the Lamb of God, that taketh away the sin of the world. This is wisdom; not, indeed, the speculative philosophy of a past age, nor the dreamings of learned indolence in our day, nor the teachings of unbelief from the mouths of "liberal thinkers," and "socialists, free-lovers, spiritualists, and profligates," who, one and all, have had their work foretold by Christ in his memorable words: "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."

But this, as we have said, is true wisdom—true knowledge, which in the words of Lord Bacon, "is not a couch whereon to rest a searching and a restless spirit—or a terrace for a wandering and variable mind to walk up and down with a fair prospect—or a tower of state for a proud mind to raise itself upon—or a fort or commanding ground for strife and contention—but a rich storehouse for the glory of the Creator and the relief of man's estate."

—Parish Visitor.

#### The Prophecy.

In that day shalt thou say, "Behold, God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and song, he is also become my salvation: therefore with joy shall ye draw water out of the wells of salvation."

Consider these words as they lie in the context of the prophet; consider the occasion upon which Jesus, standing in the temple, applies them to himself; consider the sense in which He applies them; and judge whether this application was less than open claim to be the Lord Jehovah come unto his temple. It is remarkable that it had at the time an immediate and wonderful effect. Many of the people, when they heard this saying, said of a truth this is the great prophet. The light burst at once upon their minds.

Jesus no sooner made the application of his abused prophecy to himself, than they perceived the justness of it, and acknowledged in Him the fountain of salvation.

What would these people have said had they had our light? had the whole volume of prophecy been laid before them, with the history of Jesus to compare with it? Would they not have proceeded in the prophet's triumphant song—"Cry out and shout, O daughter of Zion! Great is the Holy one of Israel in the midst of thee!"

This, then, I take to be the second particular occasion in the life of Jesus in which Malachi's prediction, "that the Lord should come to his temple," was fulfilled in Him—when Jesus, in the last day of the feast of tabernacles, stood in the temple and declared himself the person intended by Isaiah under the image of the "Fountain of salvation." For by appropriating the enchanter to himself. He must be understood in effect to claim all those other characters which Isaiah in the same prophecy ascribes to the same person, which are these: "God, the salvation of Israel; the Lord Jehovah, his strength and his song; the Lord, that hath done excellent things; the Holy one of Israel."—Bishop Horsley.

#### Christ the Central Glory.

It is the glory of the world, that he who formed it dwelt on it; of the air, that he breathed in it, of the sun that it shone on him; of the ground that it bare him; of the sea, that he walked on it; of the elements that they nourished him; of the waters, that they refreshed him; of us men, that he lived and died among us; yea, that he lived and died for us; that he assumed our flesh and blood, and carried it to the highest heavens, where it shines as the eternal ornament and wonder of the creation of God. It gives also a lustre to Providence.

It is the chief event that adorns the records of time, and enlivens the history of the universe. It is the glory of the various great lines of Providence that they point at this as their centre; that they prepared the way for its coming; that, after its coming, they are subservient to the ends of it; though in a way indeed to us at present mysterious and unsearchable. Thus, we know that they either fulfill the promises of the crucified Jesus, or his threatenings; and show either the happiness of receiving him, or the misery of rejecting him.—*Maclaurin.*

#### Formalism.

The formalism of the Scribes and Pharisees resulted from their perversion of the teaching of Moses and the prophets. With these illustrious teachers, certain duties were expected to flow necessarily from love to God and love to man, and to be the spontaneous actings out of the dictates of the renewed heart. The outward act was right, because the inner principle was right. The fruit was good, because the tree was good. Hence the great thing with "the inspired men of old" was to have all sound within, that all might be sound without.

The Scribes and Pharisees perverted all this. They looked at the act. Good deeds, instead of being regarded as evidences of holiness of heart were regarded as holiness itself. And thus, if the walls were whitened, they cared not for the rotteness and dead men's bones within the sepulchre.

Naturally, then, they cared more for rites and ceremonies than for the breathings of the soul after God. Naturally, then, they thought more of the formal observances than of the hungering and thirsting of the soul after righteousness. And so the religion taught by the Pharisees, was a stupid formalism.

It was doubtless adorned by many seemingly good deeds, but these were prompted by vain, selfish, and unholy motives. It may have had much external motives. It may have had much external loveliness; but this was only the hectic glow of health on the cheek, while disease and corruption were preying on the vitals within.

#### The Lent Paper.

"John, what has become of last week's paper?" inquired Mrs. C—, of her husband.

"Surely, wife I cannot tell; it was brought from the office, I think."

"Yes, James brought it home on Saturday evening; but neighbor N— and his wife being here, he laid it on the parlor table."

"Oh, N— has got the paper, I remember now of lending it to him."

"I am very sorry for that; I think you do very wrong, husband, in lending the papers be-

fore we have read them. He who takes a paper and pays for it, is certainly entitled to the first perusal of it."

"I know it wife, but neighbor N— don't take a paper, and I can't refuse when he asks to borrow ours."

"Don't N— take a paper?" inquired Mrs. C— with surprise.

"No."

"Why not? he is, as he says, always very fond of reading."

"Yes, but he seems to think himself unable to take one."

"Unable! He is certainly as able as we are. He pays a much larger tax, and is almost always bragging of his superior cattle, and—"

"Hush, wife! It is wrong to speak of our neighbors' faults behind their backs. He promised to return the paper to-day."

"I hope he will. It contains an excellent article which I desire very much to read."

Mrs. C— was an excellent lady, and probably possessed as liberal feelings as her peaceloving husband; but she could not believe it to be their duty to furnish a free paper to their more worthy, wealthy and covetous neighbor.

N— had formerly taken a paper; but, thinking it too expensive, to the no small discomfiture of his wife and little ones, he had ordered its discontinuance. He, however, dearly loved to read, and had, for a year or more, been in the habit of sending "little Joe" on the disagreeable errand of borrowing old papers from his neighbors.

Mrs. C— waited patiently through the day, expecting to see "little Joe" coming with the paper, but the day passed, as likewise did the evening, and no paper came.

The next morning, after breakfast, she was heard to say—

"Well, John, the paper has not been returned yet."

"Ah, indeed; I guess neighbor N— has either forgotten his promise or is absent from home," replied C—.

"I think," she continued, "we had better send James after it."

"Would it not be best, to wait until afternoon? N— may return it before that time."

"As you think best," was the reply.

They waited until nearly dark, but no paper made its appearance. James, a smart lad of ten years, was now instructed to proceed to neighbor N—'s and get the paper. He soon arrived and made known his errand. He was very politely informed that it was lent to R—the blacksmith, who lived half a mile further on. James, unwilling to return home without it, notwithstanding the lateness of the hour, continued on to the blacksmith's.

It was quite dark when he arrived, but he soon made his business known, and was informed by Mrs. R— that "little sis got hold of the paper and tore it up."

"I'll take the fragments," said James, who was for having nothing lost.

"The fragments, Jim!" exclaimed Mrs. R—, "Old Donk, the pedler, came along here to-day, and I sold 'em with the rags." James, somewhat dispirited by his unsuccessful mission, and not being very courageous in the dark, silently beat a hasty retreat for home, where in due season he arrived, and reported the result of his errand.

"Ah," very composedly remarked Mr. C—, "I suppose R. asked neighbor N. to lend him the paper and he did not like to deny him. We cannot, I think, accuse either of doing intentional wrong; and one paper," continued he, "is of little value."

"You may argue N.'s case as you please," replied Mrs. C—, "but be assured of one thing."

"What is that?" asked Mr. C. with evident fear.

"Nothing, only neighbor N. will not long be at the inconvenience of troubling people for old papers."

In about three weeks after this conversation, N. was informed by the postmaster that he had a paper in the office. He was highly pleased at this announcement, but could not think who was so very kind as to send him a paper. After many conjectures, however, he came to the conclusion that it was from some friend whom he had assisted in former years.

One year had passed: the paper had continued to come and N. was still ignorant from whence it came; but one day at a 'hauling' he informed his neighbors of his good fortune, and expressed some fears that he would have to do without a paper soon.

"No you shan't," said James C. in a loud tone of voice, "for mother sent on two dollars for you last week."

"Well done, Jim!" shouted a dozen voices, while a simultaneous roar of laughter ran along the line of teamsters.

N., who had previous to this announcement been remarkably cheerful and talkative, became suddenly silent, while a deep red color, mantled his brow. This was a good lesson for N.

Early next morning he went and paid Mrs. C. the four dollars, acknowledging his error, and was never known afterwards to take less than two weekly papers.

### He Died Poor.

"It was a sad funeral to me," said the speaker, "the saddest I have attended for years."

"That of Edmundson?"

"Yes."

"How did he die?"

"Poor—poor as poverty—his life was one long struggle with the world, and at every disadvantage. Fortune mocked him all the while with golden promises that were never destined to know fulfillment."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian—enduring as a martyr," was answered. "Poor man! He ought to have succeeded, for he deserved success."

"Did he not succeed?" questioned the one who had spoken of his perseverance and endurance.

"No, sir. He died poor, as I have said. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and I thought he died rich."

"No, he has left nothing behind," was replied. "The heirs will have no concern as to the administration of his estate."

"He has left a good name," said one, "and that is something."

"And a legacy of noble deeds that were done in the name of humanity," remarked another.

"And precious examples," said a third.

"Lessons of patience in suffering, of hope in adversity; of Heavenly confidence when no sunbeams fell upon his bewildered path," was the testimony of another.

"And high truths, manly courage, heroic fortitude."

"Then he died rich!" was the emphatic declaration. "Richer than a millionaire who went to his long home the same day, a miserable pauper in all but gold. A sad funeral, did you say? No, my friend; it was rather a triumphant procession. Not the burial of a human clod, but the ceremonial attendant on the translation of an angel. Did not succeed! Why his whole life was a series of successes. In every conflict he came off victorious, and now the victor's crown is on his brow. Any grasping, soulless, selfish man, with a share of brains, may gather in money, and learn the art of keeping it: but not one in a hundred can bravely conquer in the battle of life, as Edmundson has conquered, and step forth from the ranks of men a Christian hero. No, no! he did not die poor, but rich—rich in neighborly love, and rich in celestial affections. And his heirs have no interest in the administration of his estate. A large property has been left, and let them see to it that they do not lose precious things through false estimates and ignorant depreciations."

"You have a new way of estimating the wealth of a man," said the one who had expressed sympathy for the deceased.

"Is it not the right way?" he answered.

"There are higher things to gain in this world than wealth that perishes. Riches of priceless value ever reward the true merchant who trades for wisdom, buying it with the silver of truth,

and treasure with him to the new land where he is to abide forever, and he who has to leave all behind on which he has placed his affections, dies poor indeed. Our friend Edmundson died richer than a Girard or an Astor: his monument is built of good deeds and noble examples. It will abide forever."

### Having Power with God.

In the silence and stillness of the night, a solitary man met an angel on the banks of a stream, and wrestled with him until the break of day. The story reads like the conception of poetry, but it is a record of a soul's struggle with God. The celestial traveller was the angel of the Lord and the man was Jacob, cast down but not destroyed, faint, put pursuing. And when the angel would depart, the good man said, "I will not let thee go, except thou bless me." The angel as if startled by the bold assurance of the wrestler demanded his name, and when told it was Jacob, he said,

"Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

And from that day to this the story of Jacob has been told in all lands where the Bible is read, as the grandest illustration of the power of prayer.

Power with God! Thou, a poor feeble, halting man, hast power with God!

This is a very extraordinary declaration. It must be true for the angel of the Lord has spoken it. Astounding as the statement seems to us, we can but receive it as it reads; wondering while we adore!

To understand it, to apprehend the way by which man may have power with his Maker, is in the nature of the case, impossible. As the heavens are above the earth so are His thoughts above our thoughts. In Him there is no variability, neither shadow of turning. He does not change his plans and purposes with the varying wishes of his creatures. And they to whom he listens most readily are those who feel themselves the most unworthy. What then is the meaning of this strange assertion that man has power with God?

It has pleased God to appoint the means as well as the ends; so to order the arrangements of grace, that his gifts shall come in connection with a certain state of mind and in response to the prayers of his people. He will be inquired of to do this and that thing for them.—*N. Y. Ob.*

### The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's rejoinder.]

NO. IX.

Mr. Editor—Dear sir:—Having proved in my last, that this world is to become the kingdom of Christ, before the angels are sent forth by the Son of Man, to gather out of this kingdom, all things that offend, and them which do wickedly; and which, according to your admissions, is to be in this present age, or dispensation; we shall notice, next in order your most singular views of the sense, in which these kingdoms, will be made the Lord's.

We in our opening argument, on the affirmative; argued thus:—"To become the Lord's, implies a change from one state to another—a new creature—a change from sin to holiness, when applied to an individual. Does it not imply the same when applied to a nation, or a kingdom? Most certainly it does. It therefore follows, when a nation, or kingdom becomes the Lord's, that it has changed its constitution and code of laws—that it has chosen the Lord Jesus Christ to be their king to rule and reign over them."

This was our view of becoming the Lord's according to Rev. 11:15. Supposing that we are the Lord's in every other sense from the beginning; and therefore, that there was no other

sense in which we, or the kingdoms of this world, could become the Lord's.

But in your reply, you make some very severe charges against us, for this opinion. "This conclusion (say you) is not only unscriptural,—but, illogical. For in becoming another's, the nature of the change is measurably dependent on the characteristics of the subject of the change. For one to become the disciple of another, requires a turning of the heart toward him: but to become the slave of another, requires only a change of ownership; hence the unsoundness of the deduction."

How wonderfully logical you seem to be—you astonish us, not only by your charges, but by the manner in which you sustain them. I should think by the confidence, and boldness, with which your strong affirmations are made against us, that some very nice distinctions of a logical character, would follow,—showing up the reasoning of the affirmative, in such a light, that none could fail to see, and be convinced. But great disappointments, often follow the highest expectations. And such is the case now before us.

We are much disappointed that a man of your logical powers, should make such bold assertions, and sustain them so fully. To affirm as you have—that, "in becoming another's, the nature of the change depends upon the characteristics of the subject of the change," is rather illogical.

The nature of the change does not depend upon the character of the subject; but upon the character of the change, wrought for the subject. A change may be good, or bad, that is wrought for a subject; whatever may be the character of the subject, for which it is wrought,—he may be great or small—rich or poor, bond or free. A person may be one of the greatest of the kings of the earth—and by a change become a slave of the lowest order. Or a person may be a slave, and by a change be made a king. From prison and slavery he may be brought forth to rule and reign as a king. Or from the throne he may be dragged in chains to the house of bondage; and be made to serve as a slave.

It is the nature of the change wrought for us, that fixes our subsequent character and condition, and not our previous character and condition that fixes the nature of subsequent changes. Or in other words, it depends upon the nature and character of the change wrought to fix, and determine the sense in which we become another's.

But let us look for a moment at the course of reasoning adopted by the negative to sustain his first charge against us. "For one to become the disciple of another, requires a turning of the heart toward him; but to become a slave of another, requires only a change of ownership; hence the unsoundness of the deduction."

That is all—by the foregoing it is shown that one, may become another's in two different senses—therefore "the unsoundness of the deduction," saith the negative. It is true, that mortal man, may in this world, become another's in many different senses. But what does this prove? Does it prove that man may become the Lord's in just so many different senses? Man cannot become the Lord's, by a change of ownership; for all souls are mine, saith the Lord—all are the Lord's in every possible sense, except the sense argued by the affirmative, as cited in the commencement of this article. Hence the unsoundness of the negative's course of reasoning, which will appear to every reader of his article.

But secondly you say—"It is unscriptural; for when the heathen are given to Christ for an inheritance, and the uttermost parts of the earth for a possession," (Ps. 2:8,6) it is expressly declared that he will break them with a rod of iron, and dash them in pieces like a potter's vessel; which is a figure very unlike the conversion of them."

It appears very clear from this citation of scripture by the negative, and by the comments made upon it, that he understands,—that whatever shall be given to Christ for a possession, and an inheritance, in his future reign on earth, shall be broken with a rod of iron, and dashed in pieces like a potter's vessel,—that he will literally dash in pieces, and destroy those nations and kingdoms that shall be given to him at his request, for an inheritance and a possession. That all the heathen nations and tribes, will be

given to Christ, and that he will subdue, and break in pieces all their heathenish institutions, and fully do away all their evil abominations; and establish his own righteous government over them, is fully believed.

But that he will utterly destroy, by dashing them in pieces, so that they will not have an existence, under the reign of Christ on earth, I cannot believe—for how can he have them for an inheritance and a possession, if utterly destroyed? Will the future glorious reign of Christ, be over a people broken, and dashed in pieces like a potter's vessel? Nay, verily, but over a people saved, and washed in the blood of the Lamb; innumerable as the sand of the sea; spreading over, and occupying this whole world, during the long millennium day, brought to view in the 20th of Rev.

To become the Lord's or Christ's implies conclusively, the salvation of such,—and not their destruction, as contended for by the negative.

Mal. 3:16-17: "Then they that feared the Lord spake often one to another, and the Lord hearkened; and heard it, and a book of remembrance was written before him for them that feared and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

John 10:27-28: "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Again, John 17:24: "Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory which thou hast given me."

These passages of scripture all represent those who are the Lord's, and those who are Christ's, as being sure of eternal life—they are not to be dashed in pieces like a potter's vessel in the hands of Christ; but to be eternally saved. Other texts of scripture represent those given to Christ, as coming to him, and such as do come to him, have the assurance of salvation. The apostle tells us if any man be in Christ he is a new creature. If we be Christ's, then are we Abraham's seed, and heirs according to the promise. How any one, in view of so many passages of scripture, can say, that to become the Lord's, and Christ's, does not imply a change from sin to holiness—a new creature, in a sense to imply salvation; but to be dashed in pieces like a potter's vessel, I cannot conceive.

Upon your remarks in regard to the reign of Christ we have but little to say. If the expression, "shall reign," verse 15 apply to the past,—the terms "hast" and "shall" are distinctly opposite in their meaning of time—one is future—the other is in the past tense.

To apply both "shall reign" and "hast reigned" to the future alike, is rather unreasonable, we think, but if the negative chooses thus to argue, and can make his readers believe it, he can do so,—but I must remain of a different opinion; and so, I must think, that his most intelligent readers will.

Upon the duration of this reign, there seems to be quite a difference of opinion, between the affirmative, and the negative. But there should not be; for both are agreed, that this reign, is the millennium reign of Christ, is brought to view in the 20th of Rev. which is to be fulfilled between the first, and second resurrections. We differ in our opinions—whether this millennium reign shall precede, or succeed the advent of the Lord Jesus Christ, and whether it will be in this world, or in the new earth. But in regard to the duration of this reign; there should be no disagreement between us. This millennium reign of Christ is to be between the two resurrections; and this period of time is fixed by the apostle John to be a "thousand years," and the reign brought to view in the 11th chapter of Rev. is admitted by the negative to be the same as that brought to view in the 20th of Rev. which is to be a thousand years only. It matters not where we fix the millennium, in regard to its duration. It is to be between the two resurrections brought to view in the 20th of Rev. which is expressly declared to be a thousand years, which fully

proves it to be limited in point of duration, notwithstanding the great stress put upon the terms "forever and ever" by the negative. The negative will learn, we think, that the terms, "forever and ever" are sometimes used in a limited sense, as we have argued on the affirmative—otherwise the second resurrection must be too far off—it could never come. If the terms "forever and ever" express too much for a limited period of time, or a thousand years in this world, they must express equally too much for the same period of time, in the world to come.

In your closing remarks of No. 6, you seem to think the "conclusions of the affirmative upon the predicted state of millennial righteousness, which will precede the advent," are at variance with its other descriptions of unsubdued nations then living—nations mad and angry against the kingdom of Christ; to whom "it has been claimed they are all so happily converted." We have never stated that there will be living nations on this earth, mad and angry against the kingdom of Christ, during the millennium reign of a thousand years;—the negative will find his mistake, if he will just read over my articles carefully. But provided, I had thus reasoned, it would be quite as consistent, I think, as it would to have Gog, and Magog and the devil, and all the wicked organized into one vast army under Satan, occupying the whole breadth of the new earth for a pathway from the four quarters of the same, to the camp of the saints and the beloved city—where according to the views of the negative, they will parade themselves with the greatest hostility to God and his people.

Yours truly,  
EBENEZER PEASLEE.  
Newton, N. H., Feb. 17, 1859.



## ADVENT HERALD.

BOSTON, MARCH 5, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Dear Brother:—If consistent will you answer the following questions.

1. The 5th book of the New Testament was formerly, by Chrysostom, entitled, "The Book, The Demonstration of the Resurrection." A title says Dr. Jenks, "much more descriptive of its contents than the one now generally given." Can you give the history of this change? When, where, by whom, and under what circumstances?

2. What is your opinion in relation to the meaning of the phrase in Gen. 3:5, "Then your eyes shall be opened." Also of 1. Sam. 14:27, "and his eyes were enlightened." Again, 29th verse, "See I pray you, how mine eyes have been enlightened, because I tasted a little of this honey."

3. "Who shall change our vile body?" Phil. 3:21. Does "body" mean the bodies of all saints? Why then is it in the singular number in the English version, Macknight and Whiting? If the original requires the singular number, then what does it mean?

4. Will you harmonize your views of 1 Peter 3:18, 19, 20, with Psalms 88:11, 12, "Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?"

Yours, wishing for light,

TIMOTHY WHEELER.

Waterbury Vt. Feb. 14, 1859.

1. The fifth book of the New Testament has had a variety of names, the general one of which has been, "The Acts, or Transactions of the Apostles." It has been called "A fifth Gospel;" and by Cœmenius it is termed, "The Gospel of the Holy Spirit." The title, "The Book, The Demonstration of the Resurrection," was applied to it by St. Chrysostom; but there is no evidence that it was ever extensively thus denominated.

The titles of books are not the result of decrees and councils, but are the result of usage—as things

are referred to now by such denominatives as will enable others to know to what reference is made.

2. Satan, in declaring to Eve that on eating the forbidden fruit, her eyes should be opened, doubtless meant to affirm that her intellectual powers would be vastly augmented,—for which the opening of the eyes is put by substitution.

In the 7th verse of Gen. 3, the declaration that their eyes were opened, is put by the same figure for the realization, by our first parents, of their folly and guilt.

In 1 Sam. 14:27, 9, the same figure is expressive of increased bodily vigor—Jonathan being refreshed and enlivened, after being exhausted with fatigue and abstinence, by the honey of which he partook, and which restored his strength and spirits.

3. The word "body" in Phil. 3:21, is in the singular number, and in that connection it is put, by a synecdoche, for our bodies.

This form of speech is common, and is universally recognized—one of a class being put by the synecdoche for its class. Thus when we read, "The lion shall eat straw like the ox," those animals, the lion and ox, are taken, one of each class, to represent their respective classes. No particular lion, or ox, are there referred to—but those species of animals; and the meaning is that, Lions will eat straw like oxen. In the same manner, body is used in the text, and by the same figure, for the bodies of the saints. In 1 Cor. 15:35-45, the same word, body, by the same figure, is used with the same significance and also elsewhere in the Scriptures.

4. The Hebrew word for grave, in Psa. 88:11, is keh-ver, which signifies the sepulchre, and never the place of the departed spirit, and therefore if God's loving kindness was never to be declared there, it would not prevent Christ's visit to the saints in Paradise on the day of the crucifixion as he promised the thief. The Psalmist however no more affirms that God's loving kindness will never be known in the tomb, than he does in the previous verse that there will never be a resurrection,—when he asks, "Shall the dead arise and praise thee?" The righteous dead will thus arise; and then God's loving kindness will be declared in every vacated sepulchre by the resurrection of its guest.

### Washington.

"It would seem as if the virtues and transcendent greatness of Washington could never have been doubted; but it was not so. England had no cause to elevate him; and France discarded his high qualifications in her desire to elevate Jefferson, as nearer the standard of her philosophy. In our own country he experienced such hostilities as ordinary men encounter. Detraction was never more active or envenomed than during the Revolution. His administration staggered under the weight of opposition in the Senate. A third of the House of Representatives voted to strike from the answer of the House to his last message, in which he announced his retirement, the wish expressed in the words that 'for the sake of our country, of Republican liberty, his example might be the guide of his successor,' and thus after being the ornament and safeguard of that age, might become the patrimony of her descendants. Virginia, in her House of Delegates, refused to ascribe to him, in the address of that body, 'wisdom in the Cabinet, valor in the field, and the purest patriotism in both.'

The above is an extract from the oration delivered by Gov. Banks of Massachusetts in the Music Hall in this city, on the evening of Feb. 22d.—the anniversary of Washington's birth day. The speaker might have gone much farther than he did, in representing the opposition that existed at one time to Washington, and the calumnies to which he was subjected. He was termed "a hoary-headed incendiary," and many other vile epithets were heaped on him by scurrilous scribblers of his day. At one time a majority of Congress was against him. This seems hardly credible at the present time, when he is so universally eulogized; but so it was. It illustrates the fact that no man is secure against the assaults of the envious, the jealous, the suspicious, and the selfish. Washington, however, seldom made reference to these assaults and never defended himself against them. On this point, Governor Banks says:

"Of all the men of his time, amid the fierce and poisonous calumnies that were heaped upon the names of men in public life, he alone never vindicated by apology, explanation or denial, the wisdom of his course, the integrity of his purpose, or the unsullied honor of his name. The press labored under no burdens of apologists or defenders; no pen of Freneau, Callender or Paine; no Centinel sustained; and no essays like those of Adams, Pickering or Hamilton were required to vindicate his character. To persevere in one's duty, and be silent," he said, "is the best answer to calumny." "I know that I cannot stand justified to the world." \* \* \* \* without injuring the cause by exposing my wants, which I am determined not to do." The publication of forged

letters bearing his name, in which he was represented as hostile to the cause of Independence, did not wring from him a denial of authorship. When he had retired from the Presidency, and his successor had been inaugurated, John Adams says in the postscript of a letter to his wife: "Washington has at last denounced the forged letters."

### The Balance of Power in Europe.

The prophet Daniel, in explaining the dream of Nebuchadnezzar to that monarch, said: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay," Dan. 2:43.

Here was a clear prediction that, subsequent to the development of the Decem-regal governments in the territory of the imperial Roman empire, there should not again be a universal monarchy there, until the setting up of the kingdom of God under the whole heavens. And yet, Europe has been almost continuously at war lest some Charlemagne, Charles the 5th, or Napoleon should become a universal monarch—contrary to Daniel's prophecy. And even now all Europe is watching, each part the others, lest "the balance of power" on that continent be so disadjusted as to give some one of the monarchies there the supremacy over the others. The London "Beacon," without any allusion to this prophecy, speaks thus sensibly of the present aspects of Europe:

"The marriage of the Prince Napoleon with the Princess Clothilde is now an accomplished fact, and it has revived all the doubts which formerly disturbed our commercial minds. Undoubtedly Sardinia is arming with an earnest alacrity that she does not attempt to dissemble. France boasts that she has an army of 680,000, and that of this 460,000 are disposable for a campaign in Lombardy or elsewhere. Austria exclaims, through all her organs, that war is impossible, and marches down vast armies to the area of the expected struggle. The clouds which had dispersed for a moment have again gathered.

"If we could believe that the pretended reason for all this preparation were the real acting motive, we might believe that some means might be found which would secure the objects of both parties in this quarrel. Austria has an interest in the support of despotism, an interest which amounts to the instinct of self-preservation; but we question whether a mere religious and disinterested devotion to the Pope would induce her to sustain a war in which she would have a million of French soldiers for opponents and insurgent nations for exterminating enemies. She might submit to see the secularisation of administration and the Code Napoleon adopted at Rome, rather than to fight for her own Italian possessions. If Austria resists to the point of war it must be because Austria is convinced that something more is intended by France than France now chooses to acknowledge. Austria probably sees in this marriage a policy of partition, and we think that Europe may not unreasonably share her suspicions. For our part we believe not in that old diplomatic figment 'the balance of power.' All history shows how short-sighted is man when he attempts to foresee the destinies of nations. We have over and over again, spent millions of money, and tens of thousands of lives, to prevent some agglomeration of empire which a family quarrel or the dropping of one human life dissolved much more effectually than the wars of William the Third or the victories of Marlborough. These things are beyond our ken and not within our reason. If France and Sardinia should divide Italy we might have much to say in condemnation, but should have nothing to say in favor of active interference. As to the people, they would probably prefer any new master to their present oppressors. As to our own security, we must trust for that to our own right arm and to the God of battles. We have nothing to do in this matter but to stand aside and to husband our strength."

"It is instructive to see that the temporal tyranny and evil government of the Pope is the pretence for war among the Christian nations. The Prince who boasts that he is God's Vicegerent upon earth, is so incompetent a tyrant, that his people are only kept down by foreign bayonets. He is so corrupt an administrator, that his finances are not equal to the common exigencies of a government. He is so careless a ruler, that brigands and robbers are the only classes who are secure in his dominions. His roads are infested, his people are eager to revolt. His government is not a civilised rule, but a compression of battling elements. Other organs of the English press are now coming to consider the dethronement of this crowned priest as one of the most probable events of the present Italian crisis. The Daily News, in discussing this question, says: 'It will probably be found, when the question has practically to be settled, that even more extensive changes in the constitution of the Roman States, a complete abrogation of the Pope's temporal supremacy, will be necessary to secure the independence of the State,

and to admit to the common benefits of civilised society his long tormented people.' This is the consummation we have longed for, and for which we and others now begin to hope."

The Pope's temporal power may come to an end; but there is another prophecy that forbids his ecclesiastical end previous to the time of the establishment of the everlasting kingdom. Said Daniel:

"I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom" Dan. 7:21,22.

### Foreign News.

Private letters from Palermo bring intelligence that the country is as agitated now as it was in 1847, and that things are taking much the same turn. A great number of arrests of persons of station and education have taken place in that city.

A letter from Modena, in the official Gazette of Milan, says: "Important reforms are spoken of here, and among them are the revision of the commercial code, the establishment of a tribunal of commerce, the nomination of a new minister for agriculture and commerce, the foundation of a discount bank, &c."

RUSSIA.—The *Nordre* of Brussels says: "A letter from St. Petersburg mentions a rumor which, if it turn out to be true, will prove that the government has resolved to enter on the path of religious toleration. The rumor is that the establishment of a synagogue in the capital, where heretofore Jews have only been allowed to reside under very severe restrictions, is about to be authorized."

The concentration of the Russian army on the frontiers of Galicia has been repeatedly contradicted. The Augsburg Gazette declares, however, that the fact is beyond doubt, and that the Emperor Alexander has ordered a general armament.

JEDDAH.—A letter from Jeddah states that the execution, already mentioned, of the criminals concerned in the massacre of the Christians in that city, took place in the middle of the day and in the most public manner possible. Their heads were cut off at the head of the kiosque, from which the orders for the massacre were issued. The inhabitants were struck with stupor, and for the most part remained shut up in their houses. The event has produced considerable sensation among them, and they now feel convinced that neither rank, station or riches will henceforth protect those who are led away by their fanaticism to the commission of such crimes.

### ITEMS AND NEWS.

It is stated that the body of a child some three or four years old, and considerably decayed, was recently found in a bale of rags, at a paper mill in Gardiner, Me. The rags were imported from abroad.

An English officer at Venice, walking one day from the Doge's palace, thought he observed one of the figures on the clock-tower of St. Mark's stoop down and take up something. He looked again, and he positively saw the figure take a pinch of snuff!—The officer confessed that he was apprehensive he was losing his senses, or that his vision was deranged, when an old woman, observing his consternation, soon explained the seeming miracle, by telling him that one of the figures that struck the hour being out of repair, her nephew, Jacopo, was engaged as a substitute till the machinery was put in order.

A few nights since a farmer living near Dansville, Livingston county, N. Y. hearing a noise at his stable, armed himself with a club and went there when he found two fellows about leading forth a valuable horse. One of the thieves drew a pistol, and was about to fire, when the farmer struck him on the head with his club, killing him instantly. The other rogue then fled, when the farmer examined the body of the slain man, and found thereon \$400 in good money, but no clue to his identity.

The Trenton (N. J.) Democrat says that between thirty and forty of the inmates of the State Prison have professed conversion during the past year, and their daily conduct warrants the belief of their sincerity.

On Saturday, the 5th ult., Mr. Thomas Ellis of Hardwick Vt. was chopping in the woods, and in felling a leaning tree, it struck him on the hip, crushing him instantly to the ground. He was carried home nearly insensible, greatly injured. He has recovered somewhat, and it is thought he will survive but cannot outgrow the injury received.

San Francisco has, every Sunday night, English, French and German theatres in full blast. Probably no other city in the world of 70,000 population could say as much.

William Higgins, from Kennebec county, Me., was "done" out of \$80 by one of the swindling fraternity of New York. He was induced to buy a ticket for New Orleans under the representation that

that city was very near California, and that it was a capital place to get work.

A sensation preacher recently informed his congregation that heaven is but 1500 miles square. He appealed for proof to the twenty-first of Revelations.

A fine looking gentleman marched up Broadway in New York, lavishly scattering gold dollars along the street. It is hardly necessary to say that a large crowd followed him. An officer remonstrated, and received a shower of gold in his face. Unlike Danæe, the officer refused to accept this token of affection from the Broadway Jupiter, and put an end to the liberal gentleman's exploits by hand-cuffing him, placing him on a cart and carrying him to the Tombs.

Richard Randolph, a cousin of John Randolph, of Roanoke, died in Miami Township, Ohio, on the 31st of January. The deceased, who was as eccentric as his more celebrated cousin, was an old bachelor, and had resided on the Randolph tract, Ohio, for twenty-five years. He leaves a property, mostly in land, valued at \$80,000, to be expended in the purchase and freedom of the slaves now owned in the Randolph family, and those, with their offspring, formerly owned by the Randolph family, which slaves are to be set free; and if the estate is not exhausted in this purchase, the balance to be applied to the use and benefit of said slaves.

A dealer in ready made linen advertises his shirts and chemisettes under the mellifluous appellation of "Male and Female envelopes."

Daniel Harvey was choked to death in Providence on Sunday evening, 20th ult. while at supper, by a piece of beef.

The Presbyterian Board of Foreign Missions has appointed Messrs. James R. Amos, Thomas H. Amos and Armistead Miller, as missionaries to Africa.—These are all colored men, and graduates of the Ashmun Institute. They are to labor among the heathen population within the limits of Liberia.

At Plymouth, Michigan, a steam boiler in the works of May and Co. exploded. Two men were instantly killed, and several were seriously injured.—A piece of the boiler was forced through the wall of a neighboring house, and passed between two ladies who sat nearly together, engaged in sewing and killed a little dog that lay on the floor between their feet.

A Hong Kong correspondent of the N. Y. Journal of Commerce says that Mr. Harris's successful efforts to secure full toleration for the Christian religion in Japan were the result of instructions given him by the late Secretary Marcy.

There has been a revolution in the Island of Hayti, Soulouque the Emperor has been exiled and a Republic inaugurated in the place of the Empire.—Geffrard, the new President of the Republic of Hayti, is a man somewhat advanced in years; his hairs are gray, and he has the appearance of having seen a good deal of life. He is at least 50 years old.—He is nearly black, but still has some white blood in his veins.

Father Chiniquy, the converted Romanist, was recently ordered to leave Quebec, where he had gone to preach, by the citizens of the parish of St. Roch, who surrounded the house where he stopped, while two "respectable persons, appointed on account of their coolness and prudence," entered and bid him leave, without a moment's delay, which he was compelled to do. As he passed through the crowd he was saluted by various opprobrious epithets, and "there were none, not even the women," says the Journal de Quebec, exultingly, "who had not some reproach to launch at him."

A false alarm of fire (caused by an accident) was raised in one of the Philadelphia public schools and the terror-stricken children rushed in a body down stairs, where they became so jammed together that neither egress nor ingress was possible, and several of them fainted away, but none were seriously hurt.

It is regarded rather singular that none of Mr. Spurgeon's sermons, printed in this country, contain any allusion to his views on open communion, a subject on which he is quite eloquent and unflinching. His proposed visit to America has turned attention to his works printed here. Some of his sermons have been imported. And it is found that the New York publisher has taken the liberty to run his pen through certain parts of the sermon, and so by comparison of the English with the American edition it is found that those printed in New York are mutilated editions, or at least editions expurgated, and are not such as the great preacher has himself given to the English public. Perhaps his Millenarian views are also mutilated.

Asher A. Skillings, a man of immense weight, died in New York, on the 19th ult. of disease of the liver. Mr. Skillings had been very corpulent for the last seven years, but his obesity increased to such an extent that it was with difficulty he could walk.—Two years ago he weighed 460 pounds. Since that time he continued to increase in size, until at length

his weight reached the almost incredible figure of 678 pounds. This was his weight when he died.—Deceased was a native of Portland, Me., thirty-nine years of age, and kept a fish and oyster market in New York the last fourteen years. The physicians who made the post mortem weighed some of the internal organs—the liver weighed 16 pounds and a half, and the heart 2 pounds 7 ounces. The fat on his abdomen was 16 inches in depth, and on the chest 7 inches.

The Crescent was the ancient symbol of Byzantium, now Constantinople. Philip, the father of Alexander the Great, in besieging that city, set his workmen to undermine the walls by night, that his troops might take it by surprise, but the moon suddenly appearing, discovered the design to the besieged, who succeeded in frustrating it. Grateful for their deliverance, the Byzantines erected a statue to Diana—the moon—and took the crescent for their symbol.

A Dublin correspondent of the New York Evangelist asserts that one half the people of Ireland are Protestants. This he infers from the number of marriages of Protestants of all sects; which, assuming that they bear the same proportion to the population as those of England and Wales, indicate that there are upwards of three millions of Protestants; and the whole does not exceed six millions. This increase of the Protestants and the decrease of the Roman Catholics which has brought them to an equality, is thus accounted for. The great mass of those who perished in the famine, and of those who have since emigrated and are still emigrating, were and are Roman Catholics. Those who occupy the land thus vacated are mainly Protestants; and while, especially in the West, whole congregations of converted Romanists are scattered over the country, there are no conversions from Protestantism. The controversial lectures and discussions and tract circulation have prevented this. In consequence of this increase of Protestantism, the character and habits of the Catholic population are changing rapidly for the better, from the powerful influence of example.

There is nothing purer than honesty, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue and nothing more steadfast than faith. These, united in one mind, form the purest, the sweetest, the richest, the brightest, the holiest and the most steadfast happiness.

A young man from Milford, whose scholarship had won for him an entrance into Amherst College under State patronage, was sentenced to the House of Correction for four months, in the Worcester Police Court, last week, for stealing books from various bookstores in Worcester.

Bernard Burns died in Providence on Wednesday, from injuries received at the Butt Furnace in that city a few days since.

The late explosion of the Government palace at Guadalajara, Mexico, was much more destructive of life than was at first reported. A portion of the palace was used for a prison, and was full of malefactors and political offenders. This was blown to pieces. It is thought not less than 500 or 600 lives were lost.

There are now shingles upon the roof of the old Farmington (Conn.) church which have been there eighty-two years, and are still serviceable. The Hartford Courant says that in 1776 the builders chartered a vessel to go to Maine for shingles, and she brought some home that were eighteen inches long and three quarters of an inch thick at the butt. Put on with six inches lap, they were not half worn through to-day, and are good for many years longer.

The Catskill Examiner says that a small party of residents of Catskill lately skated from that place to Newburg in five hours and five minutes, distance 60 miles.

The speech of the French Emperor, at the opening of his Legislature, was peaceful enough to satisfy a Quaker meeting; but the funds wouldn't believe him, and evinced a feverishness that is not uncommon with them in times of commotion.

The Empire may be peace, but it is kept up at war prices, with its 700,000 soldiers and seamen. The Emperor requires a little more time, if war be his object; and the weather is apt to be bad in March even in Italy. It will be weeks yet, we think, before it will be possible to say whether 1859 is to be a year of bloodshed or of mere diplomacy; and even if we should see it pass away without the crack of a single rifled cannon, war will not the less come, the cause of it being irremovable.

The Spanish fleet in the waters of Cuba consists of a ship-of-the-line, six frigates, (two of them steamers,) 12 steamers, 6 brigs, 3 schooners, and 2 pilot boats. The number of guns is 402. Another ship-of-the-line, a screw steamer, and a side-wheel steam frigate are expected from Spain. Most of the vessels are new, and all are said to be well manned and armed. The assembling of such a force shows that Spain is not the weak power she is generally represented to be: and that those who mean to seize

Cuba will have to fight for the island. It would require six months' time to enable us to assemble a force certain to conquer that of Spain.

We take the following from the correspondence of the N. Y. Times:

"The administration is in the receipt of letters from a high official source in Europe, expressing the opinion that a general war is almost certain. Popular opinion in England is opposed to war, but if forced to take a part, she will break up the grand alliance and unite with Russia."

just as the cloth was removed, the subject of discourse happened to be that of extraordinary mortality among lawyers. "We have lost," said a gentleman, "not less than six eminent barristers in as many months." The dean, who was quite deaf, rose as his friend finished his remarks, and gave the company grace: "For this and every other mercy, make us truly thankful."

If you follow Satan, you will find the tempter prove a tormentor; if you follow the Spirit, you will find the counselor prove a comforter.—Rev. John Mason.

#### SCRIPTURE TROPES.

FOOT, n. Lit., the lower extremity of the leg: "The ass crushed Balaam's foot against the wall," Num. 22:25.

— A Synecdoche for the feet: "Thy raiment waxed not old upon thee, neither did thy foot swell these forty years," Deut. 8:4. "And thy shoe is not waxen old upon thy foot," 29:5.

— The same figure for the person: "Thou shalt walk in thy way safely, and thy foot shall not stumble," Prov. 3:23—i. e. Thou shalt not stumble.

— A Substitution, when an act of the foot, or any position in respect to it, is put for some analogous act or condition: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools," Eccl. 5:1, i. e., guard your thoughts, inclinations or affections.

"Who raised up the righteous man from the east, called him to his foot,"—i. e. made him teachable and obedient, as scholars, in oriental lands, sit to learn at the feet of their teachers,—"gave nations before him, and made him rule over kings," Isaiah 40:2.

FOREST, n. Lit., land overgrown with trees:—"David departed and came into the forest of Hareth," 1 Sam. 22:5.

— A Simile, illustrative of a change to be effected at a given epoch: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest," i. e. the fruitful fields, so highly esteemed before, will now be regarded as no better than an uncultivated forest. Isa. 29:17.

— A Substitution, when the burning, or cutting down of a forest is put for the slaughter of the people: "I will kindle a fire in the forest thereof, and it shall devour all things round about it," Jer. 21:14. "They shall cut down her forest, saith the Lord, though it cannot be searched," Jer. 46:23.

— A Personification,—the whole creation being called upon to unite in expressions of joy: "Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel," Isa. 44:23.

FORGET, v. Lit., to lose the remembrance of: "Keep thy soul diligently, lest thou forget the things which thine eyes have seen," Deut. 4:9.

— A Substitution for ceasing to regard, love or care for: "Can a woman forget her sucking child? . . . Yea, they may forget, yet will not I forget thee," Isa. 49:15.

FORTRESS, n. Lit., a stronghold or fortified place: "He shall enter into the fortress of the king of the north," Dan. 11:7.

— A Metaphor, illustrative of safety and protection: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower," Ps. 18:2.

FOUGHT, v. Lit. to have striven for victory:—"When David had put the battle in array against the Syrians, they fought with him," 1 Ch. 19:17.

— A Substitution for earnest effort, or encounter with opposition: "I have fought with beasts at Ephesus," i. e. had encountered unreasonable men, 1 Cor. 15:32. "I have fought the good fight, I have finished my course," 2 Tim. 4:7.

FOUNDATION, n. Lit., the basis of a superstructure: "They brought great stones, costly stones, and hewed stones to lay the foundation of the house," 1 K. 5:17.

— A Metaphor, denominative of the lower, or interior parts of the earth: "Of old hast thou laid the foundation of the earth," Ps. 102:25. Expressive, also, of any source of reliance or trust: "How much less in them that dwell in houses of clay, whose foundation is the dust," Job 4:19.—"His foundation is in the holy mountains," Psa. 87:1.

— A Substitution, the laying of it, and resting upon it, being put for the commencement of any labor, or reliance on any principle of strength:—"As a wise master-builder, I have laid the foundation, and another buildeth thereon," 1 Cor. 3:10. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation," Isa. 28:16. "Laying up in store for themselves a good foundation against the time to come," 1 Tim. 6:19.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but no needless, unkind, or uncourteous controversy.

## Life Through Christ a Practical Doctrine.

If Christ is our life, how important that we should be united to Him! "He that hath the Son hath life, and he who hath not the Son of God hath not life." There must be a real connection between us and the fountain of life. The union between Christ and his true people is represented by the union subsisting between the vine and the branches. That union, you know, is real, and vital. The branch is one with the vine. It would not do to take a branch and tie it to the vine. In that case there would be an apparent union. But there would not be a real one. No sap—no nourishment could pass from the vine to the branches; hence the branch would wither and die, and of course bear no fruit. So a mere apparent union with Christ will answer no living, saving purpose. A nominal Christianity,—a name to live while we are dead,—is a poor thing. We must be in the Vine. There must be a real, vital, heartfelt, union between us and Christ, with whom our life is hid, so that we can say, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me." The Spirit of life must dwell in us.—Then shall we grow and thrive, and bring forth fruit to perfection. This loving union will bear you up under the sufferings of this present time,—give life and peace in death, and enable you to say in view of the judgment,

"No condemnation now I dread;  
Jesus, and all in Him, is mine!"

Alive in Him, my living Head,  
And clothed in righteousness divine,  
Bold I approach the eternal throne,  
And claim the crown through Christ my own."

Again if Christ is our life, then we should be looking for his coming to complete the life,—to finish what He has begun. It is just as true that He is to appear in his glory, as it is that he is our life; and therefore while it is our duty to see that a saving union is formed between us and Christ, it is our duty to believe in, and wait for his full manifestation. The apostle tells us that those who constituted the church at Thessalonica had "turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom he raised from the dead." They not only turned from idols to serve God, but also to wait for his Son from heaven. The light touching the second advent was then in the church, and therefore these converts from heathenism, at once embraced the light and walked in it.

And why is it that persons in these days turn from their idols to serve God; and not to wait for His Son from heaven? The obvious reason is, because the light is not in the churches as a general thing. But certainly it ought to be regretted that believers in Christ as a general rule are not understandingly waiting for his return, it is cause for gratitude and rejoicing that the light is on the increase. The promise of the crown of righteousness is to those "who love his appearing," and "unto them that look for him shall be appear the second time without sin unto salvation?" We are to be "looking for and hastening unto the coming of the day of God," and therefore those who have been watching and waiting, for years, are still to cherish the blessed hope, "for now is our salvation nearer than when we believed."

"Our life is hid with Christ in God,  
Our life shall soon appear,  
And shed his glory all abroad.  
In all his members here."

Finally, if Christ be our life,—if we are united to Him, and if we are looking for his coming to perfect us forever, then what a holy and devoted course we ought to pursue! "He that saith he abideth in him ought himself also to walk, even as he walked."

"Every man that hath this hope in him purifieth himself, even as he is pure." "Be ye holy, for I am holy." "Seeing then that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness." We are to avoid every known sin,—to do every known duty—to have our affections on Christ, and to seek those

things which are above. We are to be "exhorting one another, and so much the more as we see the day approaching." We are to be heartily and practically interested in the cause of him who is our life, "for in due season we shall reap if we faint not."

R. HUTCHINSON.

## Rev. 13th.

It appears to me that in interpreting the symbols in this chapter both Cumming and Scott have fallen into some errors, though in the main correct. Both refer the beast to the Roman Empire modern or ancient, and the latter, the image to the Papacy in its temporal power; but Dr. Cumming errs, I think, in considering the image as representing councils and synods. Scott says the beast was Papal Rome, because John saw it arise as in the future.

The beast seen by John, v. 1, represented the whole Roman empire. The same beast is seen in Rev. 17, with 7 heads and 10 horns. When seen by the apostle, it is represented in its completeness, not as it is (in his day) or was, but shall be, when at its full growth. He sees it when the 10 kingdoms are in union with the beast and guided by the hand of the harlot.

Thus Nebuchadnezzar saw the golden and silver image in its totality; the feet of iron and clay were not given it until ages after the golden head and silver breast and arms were removed; yet the whole is represented as dashed to pieces by a stone smiting the feet, which at the time of the blow alone existed, but being a component part of a grand whole, and taking the place of the past, represented the whole. Thus John seeing the complete monster, with its rider, might suppose at first that the seven heads existed at one and the same time, but is informed by the angel, 17:10, that five had already passed away before his day, one was then existing, and another was to come, before the 8th head could arise, that is, the 7th was the letting or hindering power which prevented the 8th coming on the stage. It could truly then be said that the dragon, or pagan government gave its authority to the beast, and its seat in Rome, which John saw; for although the beast with its seven heads was Pagan Rome itself, yet when seen in its completeness by John, though 7 heads are represented, one only truly existed at the time the harlot takes her seat and the 10 kingdoms are united in her service. It was from this point of time that the dragon gives his authority, and it is said the 7 headed beast is to continue 42 months; for as to Nebuchadnezzar's image the king saw it continue from its period of completeness, the time of the iron and clay feet, until smitten by the stone, a period precisely equivalent. So that the 7 heads of the beast remain in vision before John, just as the gold, silver, brass and iron kingdoms do before the king Nebuchadnezzar until the last government is fully established and carried down to the time of the end.

This then seems the interpretation. The beast seen is complete under its 8th head, papal has succeeded pagan Rome, since the harlot holds her seat; the former has yielded its power and authority to the latter, a different government and yet so like, that the angel says it is a continuity of the 7 heads; thus the dragon gives the power to the beast, the dragon is worshipped, and so is its successor the beast under its 8th head. Cumming calls this last head the Pope. But it is not the Pope as he understands it, an ecclesiastical power, but representing the civil government of old Rome continued in the new: it is not the Pope ecclesiastical, but the Pope monarchical.

Now we shall see this, for the 7th head was wounded to death, and if so muse have died, but speaking in the manner of the angel it died, yet did not die. Pagan Rome fell before the hand of the Christian emperors, or as Gibbon says, "Theodosius inflicted a deadly wound on the superstitions of the pagans," yet the regal power continued to exist and developed itself in the remarkable 8th head. The head that was wounded was a civil power, its successor was also of necessity a civil power.

It is at this point, when in the 3d verse the head is said to be healed, that there was given to the monster a mouth speaking great things and blasphemies. Now he blasphemes God—his name—his temple—and those in heaven. Now power was given to him to continue 40 and 2 months. In the 5th verse the mouth means the same as the speaking image in vers 15th. Nevertheless, although John sees the beast in its state of perfection, yet the distinction is ever kept up between the two beasts (13:12) or beast and his rider: the former is some civil and the harlot some ecclesiastical. It is important to bear this distinction in mind, that we may fully understand the meaning of the image in the 14th v.

We have thus followed the history of Rome in the exercise of its civil, or if I may use the expression, its physical or brute power, first pagan, and this yielding to the nominally Christian, but hardly less pagan government; but when seen by John

this brute force is ruled by an intellectual or spiritual mind, represented by a harlot, established emblem of a corrupt church.

When the angel speaks of the 8th head, he says it "was, is not, and yet is,"—meaning that the head in one sense was, and in another was not. I have shown in what sense it "was," inasmuch as it was so like the other heads which had passed away as civil powers, as to be but the continuation of Rome civil, the same cruel, tyrannical power begun with Rome's first foundation, and dedicated to the bloody war-god Mars, down to the end of the Roman kingdom and the destruction of the 8th and last form. It "was not," inasmuch as the 8th head was to have conjoined with it a remarkably spiritual power, unlike everything which had ever been seen. This religious character was so conjoined with the 8th head as to be as it were a component part, yet it was to be truly distinct: it in other words so modified the last civil government of Rome, that tho' it was still a civil government, it was unlike any thing before known. To condense the explanation in a few words, I would repeat that Rome as a civil power is meant by the tri-form leopard, bear and lion monster, just as England is represented on the standards of her armies (the centre of national power) by the lion, or Austria by her double-headed eagle. Five forms of her government had passed when John wrote this vision. The 7th head, or 7th form of government was destroyed about 476 years A.D. in the time of Momylla, when Rome became merely a province. But the Christian emperors soon made Rome the capital of a universal Christian empire, and this empire being a civil or physical power, was similar to the 7th form, which was subdued by the sword, and when fully developed the whole world wondered at this new and strange empire, unlike anything before known, while yet a substitute for the other 7 horns. The same worship and obedience began to be rendered to this new Rome which had been given to the old empire—for that was deified, as well as the Papal power. It soon lost most of its characteristics of a Christian empire, becoming really the same tyrannical, unholy power that was its predecessor. The blasphemy against God needs no interpretation. Rome speaks for herself, in all her characters, civil or spiritual; but it is remarkable that the temple of God is spoken of as blasphemed, as it is when polluted by the substitution of a man in it, for God. Those who dwell in heaven are the holy beings invoked in prayer, who cannot but look with horror on such impiety—a clear intimation of angel-worship, for it cannot refer to the one God. Now in the 11th verse we see another beast arise, and this, though not exactly like the former, one is yet to take its guidance, having assumed its intellectual control. This second beast is the ecclesiastical body antagonistic to the church, the body of Jesus, resembling that in form, yet possessing the qualities of the devil, and called the church of Rome. This assumes the guidance of the 1st beast, or civil government, directs his power just as does the harlot in the 17th chapter, and it compels all to yield obedience to Rome's temporal power, which is the successor of the 7th head, wounded to death and yet healed. Every machination and device of human or diabolical ingenuity, was resorted to for the purpose of deceiving men and subjecting them to Rome's temporal power. This ecclesiastical body, the church so called, erects an image to the beast by establishing the Papacy with its two horns of spiritual and temporal power, and this image (the Pope as king) in turn compels its maker, the Roman church, and all men, to bow to its temporal authority by its spiritual power.

The most difficult point fully to settle is the image described in the 14th verse. Cumming calls the head of the wild beast the Pope, and the 2 horned wild beast of the 11th verse, like a lamb, the Romish church, and the image, the representative councils and synods. I am surprised at this opinion of so able a commentator as Cumming. Scott better says the image is "the image of the former temporal power of the Roman empire." He calls the Pope "the creature of the Roman clergy." This 2 horned beast like a lamb, of course is not the true lamb, since it spoke as a dragon: it was in appearance like the true lamb, but really diabolical,—and as the lamb is the type of Christ, this is a false representation of Christ.

ates a pope with kingly power, for had he not this kingly power he would not represent the 7th head and an image represents something. The cardinals in investing the chief bishop with his robes of office, in fact make him king ex-officio. We know that although both powers are exercised by the Pontiff, they are kept distinct, inasmuch as the church (so called) never inflicts death, but with diabolical hypocrisy delivers its offenders to be torn in pieces by the beast, the civil power. This distinction is even referred to in prophecy, see Dan. 7. Dominion in temporalities is claimed, since that which is spiritual is superior to the temporal and the greater includes the less. It is manifest that this image being created, erected, or in other words a kingly priest placed on the throne, the whole energy of the ecclesiastical power of Rome is excited to bring all the world under the dominion of its creation. The image speaks, for it is a living man, it demands universal homage and adoration, "quem creant adorant" is the motto, he whom they create they adore.

It is impossible that this image should be councils and synods, for it is to resemble in character and attributes the 7th head wounded by the sword, which is true of the despotic papal throne, but not of councils.

There is another argument which may be used respecting the image, showing that it was the Pope, in one of his characters, not by itself conclusive, but shown probable from analogy with other things. It is remarkable when anything holy and divine is shown forth, a counterpart or image of the same is presented by the devil.

Thus when God talks with Adam in the garden so too does Satan; when Moses performs his miracles, Jannes and Jambres withstand with counter-miracles; when Christ becomes incarnate so also does the devil; when God establishes his Zion, Satan also erects his throne in Babylon, the former Babylon, (compare Jer. 50:51 chs. with Rev. 18th,) and as the children of God were in chains and fetters in the old, so are the children of God, bound in fetters in the modern Babylon. As God showed forth in the Shekinah and the pillar of fire a visible representation of his glory, so Satan in his seat at Babylon, erects an emblem of his power, a golden emblem of his power, a golden image, and commands all nations and tongues to worship it: As Jesus the true representative of God, the express image of his person, goes forth from Zion, so the man of sin, the express image of Satan, the true antichrist, goes forth from the spiritual Babylon, that of which ancient Babylon was a type. The true spiritual Jerusalem, the real contrast to the spiritual Babylon, is yet to come, but when the Satanic image shall be struck upon its feet, where now it stands, and be shattered to atoms, while the living image of the living God, descending on Olivet, shall reign over all the earth; then Rome, her cruelties, her blasphemies, her sorceries and every imaginable iniquity shall be swept from the regenerate earth. How long, O Lord how long?

Then shall be heard the song, Salvation, and glory and honor, unto the Lord our God. Then shall the smoke of Babylon ascend forever and ever.

P. W. ELLSWORTH.

## Letter from L. E. Bates.

MR. EDITOR:—The following letter was written several months since, but has just come to hand. I wish it to have a place in the Herald, that the friends of Bro. B. may know his whereabouts and position. We have churches that need his labors, and could give him a support, so that he might give himself wholly to the ministry. I hope he will be called out, ere long, into some important post in the Advent field. Knowing him well, I can fully commend him as an able minister.

J.V.H.

REV. J. V. HINES—My Dear Brother:—Yours, under date of April 9th, has come to hand; and though in the midst of deep domestic affliction, I sit down to reply.

You state that "there are important posts that need men," and desire to know if I cannot "occupy a larger and more important field," and whether you shall look to me to fill any of the vacant posts. I cannot see, my brother, how I can at present well effect a change. To do so, I fear would conflict with my obligations to my family, and those among whom I labor. I am pastor of the Congregational church in West Camden, Oneida county, New-York, with whom I have labored for more than a year past—and though the time for which I engaged to serve them has about expired, still they most anxiously desire me to remain with them. Under God, I have been permitted to witness a glorious harvest of souls during the last few months, which has rather increased my obligations to this people. Besides, I am laboring with my hands on a small farm, with a view to the restoration of my health, which had become very much enfeebled and broken by incessant

labor in years which are past, as well as to meet the wants of my family, which have become greatly increased by long and deep domestic affliction. Though my field of labor has somewhat changed, and the auspices under which I labor are different than formerly, still I am not conscious that my love and attachment to the truth has in the least abated.

For nearly ten years, Bro. H., I struggled hard with a few others to sustain the Advent cause in Western N. Y., and when at last compelled to retire from the field, I did it with a shattered constitution and with poverty staring me in the face, was forced to labor, under afflictive circumstances, to meet the wants of those committed to my charge. After nearly six years of retirement from public life, in looking back over the fields of my past labors "sorrow hath filled my heart," in witnessing the wreck and ruin of the cause in which my soul was so deeply interested. "An enemy hath done this!" Evil and designing men having spent all their strength and influence in accomplishing their wicked purposes, are now ready to seize upon anything that will answer to their morbid and unholy aspirations.

I still continue to be interested in the Herald, and am pleased with the spirit and ability with which it is conducted. The discussions going on in its columns, between the conductor and a legion of correspondents, touching the state of the dead and the future destiny of the wicked, I think on the whole will be productive of good. I love and admire the spirit with which the discussions have been conducted on the part of the Herald, notwithstanding the infinite variety of mind and temperament with which it has had to grapple. And Bro. Bliss, by his clear, logical and scriptural arguments, together with the spirit that he has evinced in these discussions, is, in my judgment, entitled to the reputation of the scholar, the Christian and the gentleman; and none who are willing to award justice to true merit, will seek to rob him of that reputation.

And here I wish to express my gratitude to Bro. Bliss for the benefit which I have derived from his communications touching the above subjects. And though I have never felt called upon in my public ministrations to attach the same importance to those subjects which others have, still the amount of evidence in my mind seemed to preponderate in favor of the sleep of the dead and the final extinction of the wicked. But in reading the discussions in the Herald, I have been led to examine my soundings, to review my position, and am forced to different conclusions.

Trusting, Bro. H., that your health and strength will be equal to the responsibilities and duties devolving upon you, I subscribe myself your brother in Christ,

L. ELI BATES.

#### Parable of the Leaven.

"Another parable spake he unto them."—Matt. 13th.

"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

Among all the parables which are recorded from the mouth of Jesus, there is none perhaps more instructive and full of comfort, when rightly understood, than the parable of the leaven; and none perhaps has been so little understood, and been a subject of so wide a difference of opinion, in these last days. But if the multitude who heard these parables in the days of the apostles, from the mouth of him who spake as never man spake, could not understand them, and it was necessary for his immediate disciples to come to him privately for an explanation, it is not strange that those that will not come to him or his word now for an understanding, should so widely differ. The same steps should now be taken to find out what is truth, as were taken then. We must go to Jesus privately. We must go to his word; for in so doing we go to God, as we read "the word is God," and that "the word became flesh and dwelt among us." We should not believe every doctrine advanced, for truth now-a-days, because the multitude believe it, or because it is popular, or because teachers believe it and preach it; for the multitude were wrong in their notions of Christ and his doctrine. The popular opinion was against the truth. The teachings of the doctors and rabbis were denounced by Jesus to his disciples, as the kind of leaven, or doctrine, that they should beware of.

It is well known that it is the popular opinion of these last days that the world is to be converted to God, and that this parable of the leaven and meal teaches such a doctrine—that the leaven symbolizes the gospel, or the power of truth, and the meal symbolizes the whole world; and that as the leaven by its power leavened the whole body of the meal into which it was put, so the whole world is to be finally converted to God, and the kingdom of Christ, spiritually, is to fill the whole earth as the waters cover the seas. Now if this is the true meaning of the parable of the leaven, then we ought to believe and take it for truth that God's kingdom is to

come on earth spiritually, and not literally, as it is and has been believed by the eminently learned and pious, in all ages of the Christian church; and our prayer should be, Thy kingdom come, spiritually; and not, Thy kingdom come, as we are taught by Jesus to pray.

In order then to look at this subject candidly and fairly, it will be my object, in the first place, to see if such a construction of the parable can be made to harmonize with the teachings of God's word, and also whether it is true that there is a perfect likeness between the operations of the leaven upon the three measures of meal, till, as Jesus says, the whole is leavened, and the renovating influences of the Spirit of God upon the world, till, as they say, the whole world is converted.

In the second place, I shall try to show what I understand the true doctrine meant to be conveyed by Jesus in the parable, and compare it with his word and the apostles' teachings, and see if there is not a perfect likeness shown of a literal kingdom of God to come, and a personal reign of Christ on the earth under the whole heavens, as the waters cover the seas.

S. BRADFORD.

To be continued.

Bro. H. M. Stoufer writes from Shiremanstown, Cumberland county, Pennsylvania, February 17th, 1859:

Dear brother: The meeting which commenced on Saturday the 12th, is still in progress, and is blessed with the presence of the Lord. The Lord blesses his servants, brethren Prideaux and Lanning, in the administration of the word. Sinners are powerfully under conviction, and the church is much encouraged. The prospects are good. Two have expressed a determination to go with us, and others are like Agrippa, "almost" persuaded to be Christians. We trust in the Lord that he will do a work for his name's sake. Pray for us; pray mightily; pray in faith. For "the effectual fervent prayer of a righteous man availeth much." It is our duty to pray one for the other, that we may be able to stand blameless at the appearing of our Lord. We live by faith and prayer. If this is our life, it is stronger than death; it lays hold of God, and God lays hold of us, and thus we are kept—"kept by the power of God, through faith unto salvation ready to be revealed in the last time." In this we rejoice, knowing that our redemption is drawing near. Do all who profess to be Adventists believe this? If so

"what manner of persons ought we to be in all holy conversation and godliness," looking for the glory which is to be revealed in us at the coming of our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.

A TRANSCENDENTALIST.—A gentleman of Boston, who takes a business view of most things, when recently asked respecting a person of quite a poetic temperament, replied: "O, he is one of those men who have soars after the indefinite, and divines after the unfathomable, but who never pays cash!"

"Why do you carve such small slices?" said a friend to that "old school gentleman," Col. P. "That I may have the pleasure of helping my guests the oftener," was the courteous reply.

#### OBITUARY.

DIED, in Woodstock, Vt., Feb. 4, 1850, sister S. M. CASE, aged 39 years.

Sister Case was a great sufferer in her last sickness, which lasted two weeks. Her disease was inflammation of the bowels. Although her sufferings were extreme, yet she bore them with Christian patience and resignation. Not a murmur was heard to escape her lips. She felt that if called to pass through the valley of the shadow of death, she feared no evil. Sister C. was one of those that early embraced the coming of Jesus in the clouds of heaven, to raise the dead and change the righteous living. Though called to sleep a little while, she will come forth at the first resurrection, made immortal, to suffer and die no more, but to have a body fashioned like Christ's most glorious body. While her friends deeply mourn her loss, they mourn not as those that have no hope; for they realize that their loss is her gain. The funeral was attended by Eld. Moses Kidder, who discoursed from 2 Tim. 4:6-8.

Thou hast gone to thy grave, but we will not deplore thee;

Thy troubles, thy sorrows and sufferings are o'er; Thy Saviour, thy Friend, has lain there before thee, And dispersing its gloom, secured life evermore.

Thou hast found thee a Friend, like to whom is no other—

A Friend that can pass with thee thro' the dark tomb;

A Friend that will cling more close than a brother: Then fare thee well, sister, till Jesus shall come.

G. FRENCH.

#### ADVERTISEMENTS.

**Scrofula, or King's Evil,** is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S

**Compound Extract of Sarsaparilla,** the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, or ERYSPELAS, PIMPLES, PUSTULES, BLOTHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DERIATY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

**Ayer's Cathartic Pills,**

FOR ALL THE PURPOSES OF A FAMILY PHYSIC,

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulence, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

**Ayer's Cherry Pectoral,**

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

PREPARED BY

**DR. J. C. AYER & CO.**

LOWELL, MASS.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

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#### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, survy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable salve."

#### Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonies of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, eczema, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here presented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsive agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

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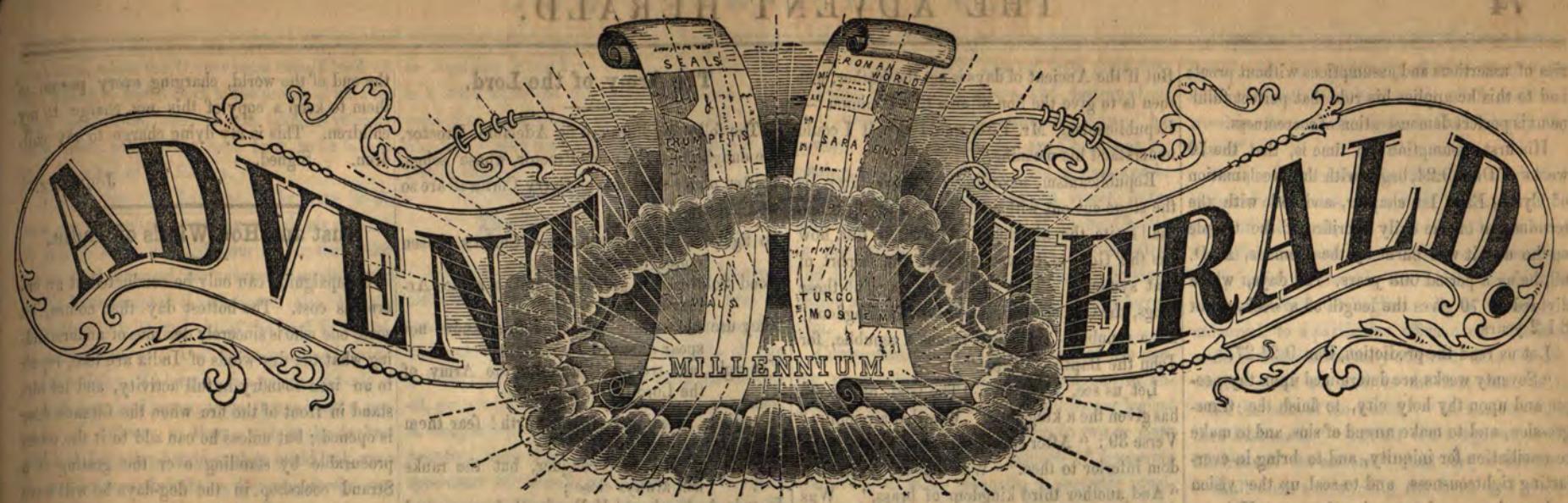
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#### LIFE AND DEATH.

"What is Life, father?"

"A battle my child,  
Where the strongest lance may fail,  
Where the wariest eye may be beguiled,  
Where the stoutest heart may quail.  
Where the foes are gathered on every hand,  
And rest not day nor night,  
And the feeble little ones must stand  
In the thickest of the fight."

"What is Death, father?"

"The rest, my child,  
When the toil and the strife are o'er;  
The angel of God, who, calm and mild,  
Says we need fight no more;  
Who driveth away the dem in band,  
Bids the din of the battle cease;  
Takes the banner and spear from our failing  
hand,  
And proclaims an eternal peace."

"Let me die, father! I tremble and fear  
To yield in that terrible strife!"  
"The crown must be won for Heaven, dear,  
In the battle-field of life;  
My child, though thy foes are strong and tried,  
He loveth the weak and small;  
The angels of Heaven are on thy side,  
And God is over all!"

#### A Practical Doctrine.

BY REV. JOHN CUMMING, D. D.

God tells Paul that he had a people in this city—"I have much people in this city." This people, I have shown you, were elect, and that in this light alone they can here be regarded; but elect through sanctification of the Spirit and through belief of truth. But God does not say "I have a people in this city elect from before the foundation of the world, and therefore they are sure to be saved; you need not, Paul, trouble yourself about them—they are an election, they are all right." Not a syllable of this. You hear men in this world say, wickedly, "If I be elect, then I shall be saved; if not elect, then I shall be lost forever." That may be good logic on the lips of miserably fallen man; it is not recognized as true in the oracles of God. The very passage before us is the most destructive of such reasoning; for God says, "I have an elect people in Corinth, sure of heaven; therefore, Paul, go and tell them the way to heaven, and preach to them Christ and him crucified;" showing that the connexion between the belief of the truth or the knowledge of the Gospel was so intimate, that no man has a right to think himself elect who is not a true believer, and living a life indicative of the depth and earnestness of

his faith in Christ Jesus—a life characterised by everything that is pure and holy, and just and good.

In other words, we see here a striking illustration of what I have often noticed—that there is a terrestrial toil that belongs to the minister, and a celestial blessing that belongs to the sovereign God. If you were to sow seed in spring and in the greatest abundance, and to cultivate the soil, and do everything that a farmer can do, but if there were to be no sunshine and no rains, you would have no harvest; and in the same manner, if God were to give you sunshine and abundance of rains, but if you were not to sow the seed and cultivate the soil, equally you would have no harvest. God has so knit together Paul's preaching in Corinth that a people might be saved, and his purpose before Corinth was built, that the one will not take effect or lead to practical issues unless the other shall accompany it also. God's purpose to save a people is not, therefore, a dissuasive against the use of means, but the very opposite.

You say, "Election is a doctrine that must paralyze all means." The true inference is just the very opposite. This is the only doctrine that can stimulate the most energetic use of the most powerful and vigorous means. Why? Because if I know that a work has no hope or promise of success, and no indication of a purpose of success, I must act, and feel, and speak, the more feebly. Which soldier will be the most heroic in battle—he that looks upon victory as certain, or he who looks upon it as precarious, and feels there is very little prospect of success? The former, unquestionably. Paul knew that he was sure of success; and therefore Paul preached in every synagogue, proclaimed the Gospel in every street and felt that in the use—the vigorous use—of all the weapons he had, he might look for the fulfilment of God's great purpose to bring out a people for his own name and for his own glory.

There is a part God alone can do, and a part man can do; I have taken one illustration of this from the husbandman; let me take one from another department. When a physician prescribes for a sick patient, we may suppose that he gives the very best prescription, and prescribes the use of the very best regimen; yet if the recuperative powers of the system be all gone, all efforts will be worthless. If God's laws, that govern the animal economy, be suspended, all man's efforts to restore healthy functions will altogether fail. If a bone be broken, and a surgeon set it, and apply the splinters and all the bindings that surgical skill employs, if the bone do not give out that something like a mediatorial process, by which the two broken fragments are knit together by a law peculiar to our economy, all the care and binding and splintering of the broken bone will be utterly worthless.

In other words, there is in every work in the natural world a province where God must do all, or nothing will be done, and a province where man must do what he can, or success will not attend him. So, in the salvation of the soul, we may preach and teach, and urge and impress, but it will have no effect unless God step in and act; and so God may step in and purpose, and elect, and choose, yet he shows, by sending Paul, that the election will not be saving unless Paul should preach and the Gospel be brought home

to their hearts. We find this in preaching the truth, everywhere. The fact is, man needs a divine power to come upon his heart in every instance, before he can accept and feel the divine message of the Gospel of Christ Jesus. We not only want power to believe, but, what is more, we want will. Man will not believe if he could and he cannot believe if he would, without a divine power, whether purposed from eternity or put forth to-day, to change, to influence, and sanctify him.

One man hears the Gospel, and goes to his farm, to his cattle, to his trade; another hears it, and says, "I will hear thee again of this matter;" another listens, and says, "I will send for thee at a more convenient season;" another hears, and says, "I am almost a Christian;" and others hear, and treat the whole message with contempt. All this takes place under the most powerful, searching, and eloquent preaching; and so teaches us that Paul may plant, and Apollos may water, but it is God alone that gives the increase.

And the more we know of what man is, and the more we experience what a resistant power there is in every human heart to the Gospel of Christ, the more we are constrained to fall back upon God, and feel, if there were no election—that is, if there were no sovereign grace put forth upon the human heart—there would be no salvation in the case of a single individual.

The apostle Paul went to Corinth deeply impressed with this truth, to preach the Gospel, which was the means of God's purpose being carried into practical development. And it is very singular, that Paul seems to have expressed that very thought—and it is these latent links of harmony that are so very beautiful—in the Epistle to the Corinthians. He was told that God had a people in Corinth; it must, while it made him use the means, make him feel that it was God's sovereign purpose that must get the glory of the salvation of that people. Well, when he comes to relate his own experience, in an epistle that he writes to these very Christians in Corinth, whom God had chosen and to whom he went he tells them, "I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." He seems to have recollect ed in writing his epistle, the peculiar message that he received when going to preach first to Corinth, and to remind them of that great fact, that all the preaching, the eloquent preaching, of Apollos, the industry and teaching of Priscilla and Aquila, the ceaseless reasoning of himself with Jew and Gentile, in the synagogue and forum, in the street and in the market-place, were alone as the tinkling cymbal and the sounding brass, and would have been so if God had not been pleased in his own sovereign purpose to bless his efforts, and to choose a people for himself.

Readings on Acts 18.

#### Letter to Rev. Jos. Castle,

IN REVIEW OF REV. MR. PITTS' LECTURES.

REV. JOSEPH CASTLE.

Dear Sir:—You asked me what I thought of Mr. Pitts' lecture on the battle of Armageddon, on Monday evening, Jan. 31st, in Concert Hall in this city; and before I had time fully to an-

swer your question, you were called away. I therefore take this method of saying, that I think both his lectures to be the grossest perversion of the Word of God, to which I have listened. You requested me to put my finger on one point;—I will do so on several points.

He constitutes a single exception into a general rule. This is his great, and fundamental error.

He maintains that the land of restored Israel, is the United States, and the American people, the restored Israel. Ask him how he makes out America the land, and the Americans the people of restored Israel? He replies, "Christ applied the prediction of the coming of Elias, to John the Baptist!" But, what if he did? Therefore argues Mr. Pitts, restored Israel is the American people, and their land is America! What is this but making a solitary exception a general rule, contrary to all laws of language. Either it is a general rule or his superstructure falls to the ground. All literal prophecy has been fulfilled according to the letter, with that single exception of John the Baptist, applied by Christ.—Without such a divine warrant, we are never at liberty in any instance to depart from the literal import of plain literal language. If Mr. Pitts' mode of interpreting scripture is correct, the Bible is no more of any service as a rule of faith or duty. He has only to say to any plain passage of scripture, the magical words, not presto, change, but, "Christ said of John the Baptist, This is Elias, &c." and forthwith "Israel" is Americans, and the "Land of Israel," America!

God says: Ezek. chap. 37.—"I will take the children of Israel from among the heathen, whither they be gone," \* \* \* \* "and bring them into their own land;" \* \* \* \* "and one king shall be king to them all," \* \* \* \* "and they shall dwell in the land I have given unto Jacob, my servant, wherein your fathers have dwelt," &c. Forthwith "Israel" is Americans, and America the "Land of restored Israel," for "Chri si said, This is Elias," &c. What is such a Bible worth, if its plainest language is of no more force? God says: Ezek. 39:23, and onward, "The house of Israel went into captivity, for their iniquity. \* \* \* so fell they all by the sword." "Now will I bring again the captivity of Jacob, and have mercy on the whole house of Israel," &c. "I have gathered them unto their own land, and left none of them any more there." Mr. Pitts passes his marvellous rod over the passage, and forthwith it is America, and Americans, composed of emigrants of all nations.

Was the American nation ever carried captive? If not, how can they be gathered again to their own land?

Mr. Pitts' axiom that "perfect coincidence of fulfilment is perfect demonstration of correctness," is just; but, what practical disregard of its claims throughout his lectures! His attempt has not been to show the perfect fulfilment of the language of the predictions, but, the fulfilment of his fanciful construction of the passages. It is only as his fancy makes America the land and Americans the people of Israel, that he attempts a fulfilment of Isaiah and Ezekiel's predictions.

But his measure of time is jargon; it is a se-

ries of assertions and assumptions without proof; and to this he applies his rule that perfect fulfilment is perfect demonstration of correctness.

His first assumption on time is, that the 70 weeks of Dan. 9:24, begin with the proclamation of Cyrus, Ezra, 1st chapter, and end with the termination of the daily sacrifice of the temple on the day it was burnt by the Romans, A. D. 68, being a period 603 years, 129 days, which divided by 70 gives the length of a week, about 8 1-2 years.

Let us read the prediction, Dan. 9:24-27.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.—Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Let us try the rule of perfect fulfilment. Perfect fulfilment requires a fulfilment of the parts, as well as the whole. But 7 weeks and 62 weeks of this time, are to end with the coming of Messiah. I give him his choice of events in the life of Christ at which to end the 69 weeks. Christ's death cannot be placed later than A. D. 34, at the latest, and he has 34 years at the least, to crowd into one remaining week. His whole chain is broken, nor can he mend it. If his rule for finding a prophetic day fails him, there is no ground for ending the 1290 days of Dan. 12:11 on July 4th 1776, at 3 o'clock 15 minutes P. M. for this depends on the correctness of his measure of a week.

But he has no date either in seconds, minutes, hours, days, weeks, or months, for the proclamation of Cyrus, Ezra, 1st chapter. And not having a definite starting point, it is impossible to tell the days, hours, minutes, seconds, or 10th of seconds, to the burning of the temple. To pretend to do it is sheer assumption. He has no authority in Dan. 9th to end the 70 weeks at the burning of the temple. In the midst of the week he shall cause the sacrifice and oblation to cease. But the midst is not the end of the week to the tenth of a second.

Mr. Pitts denies that there is any sea in the land of Palestine for an east boundary of the land of restored Israel; and professes to find a perfect fulfilment in the U. S.

If there is no sea, the evangelists who so often speak of the sea of Galilee, are all wrong and unreliable. But can he find Damascus, Gilead, Jordan, &c., as the east border of the U. S.?—He must do it, to show perfect fulfilment, for they are all on the east border of the land of restored Israel, as described Ezek. 47:18. He well knows that neither Damascus, Gilead, nor Jordan are here for an east border; but Damascus, Gilead, the land of Israel, Jordan, the sea of Galilee and the Dead Sea, are on the east border of Palestine. There is no perfect fulfilment of this in the U. S.

Mr. Pitts asserts that a great nationality was predicted to arise at the end of the 1290 days of Dan. 12:11. Let him produce the passage where such prediction is found. He cannot, for it does not exist. This also is pure assumption.

Mr. Pitts denies that the Ancient of days of Dan. 7:10, is God the Father or Jesus Christ: for Jesus Christ is described verse 73 as coming in the clouds of heaven to the Ancient of days. This last is true; and for what purpose is he brought there? "To receive dominion, glory and a kingdom, that all people, nations and languages should serve him," answers the prophet.

But if the Ancient of days is not the Father, who then is to give the Son of man this dominion?—Republicanism, Mr. Pitts would say, if I could understand his meaning.

Republicanism, according to the lecturer, is the stone-cut-out without hands, Dan. 2. which shall smite the kingdoms of earth. But, how has the God of heaven decided the import of that symbol? Thus: "In the days of these kings, the God of heaven shall set up a kingdom;" not a republic. "But it means a republic, for John the Baptist is Elias."

Let us see, verse 37: "The God of heaven has given the a kingdom." Was that a republic? Verse 39: "After thee shall arise another kingdom inferior to thee." Was that a republic?—"And another third kingdom of brass." Was that republic? Verse 40: "And the fourth kingdom shall be as strong as iron." Was that a republic? Not one of them: all were Royal dominions. Verse 44: "In the days of these kings shall the God of heaven set up a kingdom." And this, says Mr. Pitts, is a republic. Five times it means royal government clearly; but the sixth time it occurs, without any notice of change of meaning in the text or context, Mr. Pitts with his magical wand, makes it the Republic of the United States! for "Christ said This is Elias."

Where is the kingdom which God, by the mouth of Gabriel, promised his Son? Luke 1:31-33: "And shalt call his name Jesus. And the Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

This is an unfulfilled prediction; and if republicanism is to overthrow loyalty and fill the earth and never be destroyed, it never will be fulfilled. The saints and Christ shall have no everlasting kingdom on the earth, as the word of God has promised. But his symbolization of republicanism is perhaps the greatest curiosity in hermeneutics which modern days has produced.

Rev. 19:11, and onward. "A horse," he remarked, "is the symbol of religion. A white horse, a pure religion." I do not know as he defined the rider. But "a crown is invariably a symbol of a sovereign state; the many crowns E Pluribus Unum, one republic of many."

But are the seven crowns on the heads of the dragon, Rev. 12:1, and the crowns on the horns of the beast, Rev. 13:1, symbols of republics? Clearly they are symbols of royalty. But the rod of Br. Pitts is stretched out, and forthwith the crowns of Rev. 19:11, and onward, spring into a symbol of Republicanism; for Christ said of John, "This is Elias." And all this in the face of the inspired word written on the rider's vesture and on his thigh, "King of kings and Lord of lords!" And notwithstanding the Divine declaration that his name is called the "Word of God," No wonder when a minister of the gospel can thus treat the Divine oracles, that Dr. Clarke should share rebuke for daring to place the sea of Galilee and the Dead Sea on the map of the land of restored Israel.

The lecturer has truly said that the elements of the last great battle are being made ready.—The greatest question which has ever yet agitated the church or interested the world is now up and under discussion; the right of Jesus of Nazareth to take the kingdom and throne of David and reign forever. The question is fairly raised and will never rest till Christ shall come to decide it in the great battle. If Mr. Pitts' teachings are true, all the glorious promises made by the Almighty, and confirmed to patriarchs, prophets and kings, by his oath, of a glorious issue of the conflicts of David's royal house and Jacob's chosen race, are to end in this: that some time not far hence, a mixed race from the nations of earth shall overthrow the monarchies of earth in the Mississippi valley, and establish a great republic over the whole globe to stand forever.

The lecturer will please accept our hearty thanks for exonerating Millerism from any responsibility for such jargon, for truly it has no lot in such a matter.

Respectfully yours,

J. LITCH.

### The Army of the Lord.

The following lines are by Adelaide Proctor, the daughter of the poet Proctor, whose songs, written under the name of Barry Cornwall are so well known.

To fight the battle of the Cross, Christ's chosen ones are sent,  
Good Soldiers and great Victors—a noble Ar-  
mament;  
They use no earthly weapons—they know not  
spear or sword;  
Yet right, and true, and valiant is the Army of  
the Lord!

Fear them, ye mighty ones of earth! fear them  
ye demon foes!  
Slay them and think to conquer, but the ranks  
will always close;  
In vain do Earth and Hell unite their power and  
skill to try;  
They fight the better for their wounds, and they  
conquer when they die.

The soul of every sinner is the victory they would  
gain;  
They would bind each rebel heart in their Mas-  
ter's golden chain;  
Faith is the shield they carry, and the two-edged  
sword they bear  
Is God's strongest, mightiest weapon, and they  
call it love and prayer.

And some there are—among us—the path that  
they have trod  
Of sin and pain, and anguish, has led at last to  
God—

They plead, and Christ will hear them, that the  
poor slaves who pine,  
In the blind dungeon they have left may see His  
Truth divine.

Oh! who can tell how many hearts are altars to  
His praise,

From which the silent prayer ascends through  
patient nights and days;

The sacrifice is offered in secret and alone,

Oh, World! ye do not know them, but He can  
help his own.

They are with us, His true Soldiers; they come  
in power and might;

Glorious the Crown that they shall gain after the  
heavenly fight;

And you, perchance, who scoff, may yet their rest  
and glory share,

The rich spoil of their Battle, and the captives  
of their prayer.

Oh who shall tell the wonder of that great day  
of Rest,

When even on this place of strife His soldiers  
are so blest?

O World! O Earth! Why strive ye? Join  
the low chant they sing—

O Grave where is thy Victory! O Death,  
where is thy sting?

### A Patriarchal Charge.

The following weighty charge, left by a dying father to his children, bore date January 13, 1716, and has been cherished ever since. It has been lately lithographed by one of the venerable writer's posterity, for distribution among his kindred and friends, thus perpetuating it as a monument to the faith of one whose body has returned to dust, but whose spirit is now before the throne of God. "He being dead, yet speaketh." —Examiner.

I charge, my dear children, that you fear God and keep his commandments, and that you uphold His public worship with diligence, and constantly as you can, and that you be constant in the duty of secret prayer twice every day all the days of your lives; and all you that come to be heads of families, that you be constant in family prayer, praying evening and morning with your families, besides your prayers at meat; and that in your prayers you pray for converting grace for yourselves and others, and that God will show you the excellency of Christ, and cause you to love him and believe in him, and show you the evil of sin, and make you hate it forever and turn from it; and that you may never give over till you have obtained converting grace from God. Furthermore I charge you that you choose death rather than deny Christ in anywise or any degree, and that you never turn Papists nor heretics, but serve God in the way you was brought up in, and avoid all evil company, lest you be led into a snare and temptation. Also, be very careful to avoid all excess in drinking, and all other sins and profaneness, and be always dutiful to your mother, and be kind to one another.

This I leave in charge to all my posterity to

the end of the world, charging every person of them to keep a copy of this my charge to my children. This is my dying charge to my children. Signed,

JOHN LEE.

### Dust and Hot Winds of India.

Campaigning can only be conducted at an enormous cost. The hottest day that comes, let some one who is sincerely desirous of understanding what the dry winds of India are like, repair to an iron foundry in full activity, and let him stand in front of the fire when the furnace door is opened; but unless he can add to it the odors procurable by standing over the grating of a Strand cookshop in the dog-days he will have but a poor idea of the nastiness of the blast, which, sweeping over burning sandy plains, covered with putrifying remains, whisks clouds of pulverized animal matter along with it, and rushes in dense yellow volumes all over the city and the plains around it.

To the increasing heat there is added length of days, greater power to the wind, and, if possible, more dust. Of the latter it is quite beyond the powers of writing to give a description. It is so fine and subtle that long after the causes which raised it have ceased to exert their influence you may see it like a veil of gauze between your eye and every object. The sun, while yet six or seven degrees above the horizon, is hid from sight by it as though the luminary were enveloped in a thick fog, and at early morning and evening this vapor of dust suspended high in the air seems like a raincloud clinging to a hill-side. —When this dust is set rapidly in motion by a hot wind, and when the grosser sand, composed of minute fragments of talca, scales of mica, and earth, is impelled in quick successive waves through the heated atmosphere, the effect is quite sufficient to make one detest India forever. Every particle in your hair, eyes and nose are filled and covered with dust, which deposits a coating half an inch thick all over the tent.

### Curious Changes in the Body.

Our bodies are at all times like the fire which was shown to the hero of "Pilgrim's Progress," in Interpreter's house, which had water poured on it on one side of the wall against which it blazed, and oil on the other. In our body, one tissue is here burning like fuel, and there another is becoming the depository of combustible matter. We have as it were millions of microscopic wind furnaces, converting into carbonic acid, water, vapor, and other products of combustion, all the combustible elements of the body; and millions of blast furnaces, reducing the starch and sugar of the food, and the sulphates and phosphates of the body into inflammable oils and other fuels, which are finally transferred to the wind-furnace and burned there.—Burning, and what we must call in contra-distinction, unburning, thus proceed together; the flame of life, like a blowpipe flame, exhibiting an oxidizing and a reducing action at points not far distant from each other.

Such is the human body,—ever changing, ever abiding. A temple always complete, and yet always under repair. A mansion which quite contents its possessor, and yet has its plans and its materials altered each moment. A machine which never stops working, and yet is taken to pieces and put together in another. A cloth of gold, to which the needle is ever adding on one side of a line, and from which the scissors are ever cutting away on the other. Yes; life, like Penelope of the old mythology, is ever weaving and unweaving the same web, while her grim suitors, disease and death, watch for her halting; only for her there is no Ulysses who will one day triumph in return.

### The Bones of Joseph.

Joseph, when dying, "took an oath" of the children of Israel, that they would carry up his bones to the land of Canaan, that they might eventually repose with those of his fathers. He did not require that they should be carried immediately away, but reminded the people that God would some time visit them, and commanded

that then, when the Divine hand should lead all the family of Israel back to the promised land for their possession, they should take his remains with them, and carry them back to be laid in the sepulchre of his fathers.

Joseph may have felt that, if he were to direct an immediate compliance with his request, it might seem like a courtesy to the nation which had honored his years and services, and might have tempted the Hebrews, also, to have prematurely migrated out of the land of Egypt. It seems, also, as if God had a purpose in causing this delay. So long as the embalmed body of Joseph remained among them, it was itself a prophecy of delivery to them; and in the darkest night of Egyptian bondage, they could look upon it, and be reminded that a day was surely coming when they should take up that sacred trust, and carry out the oath of their fathers to the dying patriarch. Its sealed lips would eloquently remind them that this was not their rest, nor continuing city—that they were to seek one to come—that God would surely visit them, and bring them to the land which he sware to their fathers to give it them.

And it is beautiful to see that Joseph's desire was not ungratified. When the exodus took place, their haste and confusion did not cause Moses to forget the bones of Joseph—though not one to whom the oath had been administered was in the land of the living. "And Moses took the bones of Joseph with him." And so—years after—comes another record: "And the bones of Joseph, which the children of Israel brought up out of Egypt buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver." This was about 1427 years before Christ, while Joseph's death took place some 1635 years before Christ; so that more than 200 years elapsed after Joseph's death before his burial. The scene at Shechem must have been something like what we should experience if the body of John Robinson were now to be brought to Plymouth, to find its last rest among the sleepers upon Burial Hill.—Congregationalist.

#### "Pray, Sir, Who Are You?"

Sometime ago there was a clergyman in Ireland who was a very singular man. He is known as Dean Swift. He was very much opposed to extravagance in dress. He particularly disliked to see persons in humble life to ape the dress of those above them. The following instance is given of the way in which he reproved this folly in a person whom he really esteemed:

The Dean had been publishing some of his works in London. A printer, by the name of George Faulkner, had been getting subscriptions for these works; and he called to pay his respects to the Dean, and tell him how he was getting along. Before this, however, he dressed himself up like a fashionable gentleman of those times, with a long waist-coat covered over with lace, a great powdered wig, and other follies. Swift saw him coming up to his house, and knew him in a moment, but resolved to teach him a lesson. He pretended not to know him, and received him with as much ceremony as if he had been an entire stranger.

"And pray, sir," said he, "what are your commands with me?"

"I thought it was my duty, sir," replied George, "to wait on you immediately on my arrival from London."

"Pray, sir, who are you?"

"George Faulkner, the printer, sir."

"You, George Faulkner, the printer? Why you are the most impudent, barefaced fellow, for an imposter, I ever met with! George Faulkner is a plain sensible man, and would never trick himself out in lace and fopperies as you have done. Leave my house this instant, sir, or I will have you sent to prison as an imposter."

Away went George as fast as he could. He was mortified exceedingly. But having put off his finery, he went back to the deanery in his usual dress, and was received with the greatest kindness. "My friend George," said the Dean, "I am very glad to see you safe returned from London. Why, would you believe it, there was

an impudent fellow here a while ago, decked out in a laced waistcoat like a fine gentleman, who wanted to pass himself off for you. But I sent him out a good deal faster than he came in, I assure you."

#### The Mountain Flower.

In Ross-shire, Scotland, there is an immense mountain gorge. The rocks have been rent in twain, and set apart twenty feet, forming two hundred feet in height. On either side of the natural walls, in crevices where earth has collected, grow wild flowers of rare quality and beauty. A company of tourists visiting that part of the country, were desirous to possess themselves of specimens of those beautiful mountain flowers; but how to obtain them they knew not. At length they thought they might be gathered by suspending a person over the cliff by a rope. They offered a Highland boy, who was near by, a handsome sum of money to undertake the difficult and dangerous task. The boy looked down into the awful abyss that yawned below, and shrank from the undertaking; but the money was tempting. Could he confide in strangers? Could he venture his life in their hands? He felt that he could not; but he thought of his father, and looking once more at the cliff, and then at the proffered reward, his eyes brightened, and he exclaimed, "I'll go if my father holds the rope." Beautiful illustration of the nature of faith. If the Highland boy could only place the strong hand and loving heart of his father to the other end of the rope, he would descend the precipice with a fearless mind. Love and power would keep him from falling, and bring him up again with his floral prize, a trophy of the father's affection and his own faith.

#### The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

NO. X.

Mr. Editor—Dear Sir:—No. 7, of the negative, opens its reply to No. 4, of the affirmative; commencing upon 1 Cor. 15:22-26, upon which, a different view is taken, from that given by the affirmative; claiming that those only, that are Christ's at his coming will be raised at that time.

He says—"The negative learns that the time specified, viz., 'at his coming,' is clearly, explicitly, and positively limited to the time of the resurrection of they that are Christ's."

Now what we wish to learn, is this, in what sense the negative uses the expression,—"they that are Christ's." In the last No. in reply to the affirmative, who stated that to become the Lord's, and Christ's implied a change from one

sense the negative uses the expression,—"they that are Christ's." In the last No. in reply to the affirmative, who stated that to become the Lord's, and Christ's implied a change from one state to another—a new creature—a change from sin to holiness when applied to an individual, or to nations and kingdoms, he says,—this is not only unscriptural, but it is illogical;—and then cites from the second Psalm to show, that, to become the Lord's and Christ's, does not imply any such change; but to be broken with a rod of iron and to be dashed in pieces like a potter's vessel,—to be utterly destroyed. Such

were his views of becoming the Lord's and of Christ's in his last No. Now if he does not mean to use terms and phrases in two or more different senses, in his course of reasoning upon this subject, we may suppose, that those, who became Christ's, and were broken by him with a rod of iron, and dashed in pieces like a potter's vessel will be Christ's at his coming; and that all such will then be raised. And such as were Christ's at death, will be his at the resurrection, in the same sense. And such as were Christ's at death, were not saved from their sins, but dashed in pieces, and destroyed for their wickedness by the iron rod of his power. Such will rise in the morning of the resurrection,

at the coming of Christ unsaved from their sins; and must be dashed in pieces, and destroyed for their wickedness by the same iron arm of his power. Therefore, they that are Christ's at his coming, will be broken like a rod of iron, and be dashed in pieces like a potter's vessel, in the morning of the resurrection. If to be Christ's in this world, implies a state of condemnation and destruction, it must imply a state of condemnation and destruction to be his in the resurrection.

Consequently such as are Christ's at his coming, when raised, will be condemned, and in anger destroyed by him for ever; unless our logical friend has used terms and phrases in two or more different senses upon the subject of becoming Christ's;—if so his reasoning is perfectly illogical, and highly improper, deserving universal condemnation from every lover of truth. The negative has used terms and phrases in two or more different senses in this discussion; and is, therefore an illogical reasoner;—Or, to become Christ's in this world, must imply the conversion and salvation of all such as do become his; both of individuals and nations. Or to be Christ's at his coming in the resurrection cannot imply the salvation of such as are his at that day; but must imply a state of condemnation, wrath and destruction upon all such as are his when he cometh.

It has ever been acknowledged in all theological discussions, that to become the Lord's, or Christ's, implies the conversion and salvation of all such as do become his. And never,—until in this discussion by the negative, have I known the fact to be called in question. He is the first to my knowledge, that hath had the boldness to come forth and declare, that to become the Lord's and Christ's does not imply the conversion and salvation of such, but that it implies their condemnation and destruction.

We see the difficulty of our erring brother. If he should admit, that to become the Lord's and Christ's implied the conversion of such, then, when the heathen shall be given to Christ for an inheritance and the uttermost parts of the earth for a possession; and when all the kingdoms of this world shall become his; it would imply the conversion of the world to him. Therefore rather than to admit this most glorious truth, which would if admitted, completely overthrow his whole theory, upon the millennium and the advent of our Saviour, he comes forth and boldly declares, that to become the Lord's and Christ's, does not imply a change from sin to holiness—a new creature, as contended for by the affirmative—that such conclusions are both "unscriptural and illogical,"—but to become the Lord's and Christ's, implies wrath and destruction upon all such,—to be broken with a rod of iron, and be dashed in pieces like a potter's vessel, that cannot be restored, or made whole again. But by taking this most erroneous view of becoming Christ's, he meets a still greater difficulty, viz., How such as are Christ's at his coming, can escape his wrath and indignation, and enter into life eternal.

What the negative has farther said in this No. upon the resurrection of one class only, at the coming of Christ, is proved to be incorrect by other texts of scripture, which affirm the resurrection of all the dead within the limits of the same hour of time. And what is here said upon the subject of Christ and the delivering up of the kingdom, has been substantially answered in previous Nos.

Our comments upon Rev. 5:9-13, are not replied to. It should be observed, that the apostle, after specifying those, who sung the new song, speaks of the angels round about the throne; the beasts and elders, and their great number, and the subject of their song. He then speaks of every creature which is in heaven, and on the earth, and such as are in the sea, joining in a concert of praise; which implies something more, than some from every part of the world, as claimed by the negative. We also object to the limitations put upon Psa. 22:27-28 and Psa. 86:9, when it is said "All the ends of the world shall remember and turn unto the Lord; and all the kingdoms of the nations shall worship before thee (Lord). For the kingdom is the Lord's, and he is the governor among the nations." And

again when it is positively affirmed that, "All nations whom thou hast made shall come and worship thee, O Lord, and shall glorify thy name."

As it is expressed in the texts just cited, that it means only, that there shall be "some in all parts of the earth, that shall embrace the religion of Jesus; and there will be converts from every nation to worship the Lord," seems to be unreasonable and illogical. It is changing a universal, to a particular affirmative. Nothing could be more universally affirmed, than the conversion of the world is, in the last cited texts. "All the ends of the world," "all nations whom thou hast made," "and all the kingdoms of the kindreds of the nations," shall turn to the Lord—shall come and worship the Lord and glorify "his name." If such scriptures may be stripped and robbed of their meaning in this way we may do any thing we please with the Bible. If all nations, means only some from every nation, then when all nations shall be gathered before the Son of man, we must understand that it is only some from every nation that will be gathered before him. And when we read,—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations," we must remember that it means only this—viz., That the gospel of the kingdom is to be preached to a part of the world for a witness unto some from every nation. If such limitations may be put upon these scriptures, why not upon all?

No. 8, you commence with a few brief remarks upon the 72d Psalm, which you seem to think must "refer to his mediatorial and kingly supremacy." This we admit but not your application of it. It all refers to his mediatorial reign, over the kingdoms of this world this side of the resurrection. "In this connection (say you) we are treated to a succession of syllogisms, which subsequently appears to be a favorite mode of ratiocination, but which are exceedingly defective in premise and conclusion."

The short paragraph from which this quotation is made, seems to have been written for the purpose of ridiculing what could not be met with argument. Infidels will scoff and sneer at what they cannot meet with argument; but for Christian ministers, and editors, to do this, is far from being excusable.

"Exceeding defective in premise and conclusion." So exclaims the negative, without giving one particle of proof.

A very easy method of getting over arguments, and who could not say as much as this, when called to meet with arguments that are conclusive and unanswerable?

We would like to have the negative try his skill in logic, and show us which argument or syllogism of the following is so "exceeding defective in premise and conclusion."

This reign of righteousness brought to view in the 72d Psalm, will be in that world, where the cries of the poor and the oppressed will be heard.

The cries of the poor and the oppressed will be heard in this world. Therefore, the reign of righteousness brought to view in the 72d Psalm will be in this world.

This reign of righteousness brought to view in the 72d Psalm will not be in that world where the cries of the poor and the oppressed will never be heard. The cries of the poor and the oppressed will never be heard in the new earth. Therefore this reign of righteousness brought to view in the 72d Psalm will not be in the new earth.

Again this state of blessedness and glory under the reign of Christ, will be enjoyed in that world, where a succession of generations will be continued, under the marriage institution.

A succession of generations will be continued, under the existence of the marriage institution in this world. Therefore, this state of blessedness and glory under the reign of Christ will be enjoyed in this world.

This state of blessedness and glory under the reign of Christ, as brought to view in the 72d Psalm, will not be in that world, where a succession of generations will not be continued under the existence of the marriage institution. A succession of generations will not be continued under the existence of the marriage institution in the new world. Therefore this state of blessedness and glory under the reign of Christ will be enjoyed in the new world.

edness and glory under the reign of Christ as brought to view in the 72d Psalm, will not be in the new world.

Again. This long period of blessedness and glory under the reign of Christ, as brought to view in Psa'm 72, will be that world where rivers and seas exist. Rivers and seas exist in this world. Therefore this long period of blessedness and glory under the reign of Christ, as brought to view in the 72d Psalm, will be in this world.

This long period of blessedness and glory under the reign of Christ, as brought to view in the 72d Psalm, will not be in that world where no rivers and seas will exist. No rivers and seas will exist in the new world.

Therefore this long period of blessedness and glory under the reign of Christ, as brought to view in the 72d Psalm, will not be in the new world.

Now will the negative have the goodness to notice these arguments, or syllogisms, and show wherein they are so "exceeding defective in premise and conclusion," and thereby enlighten and instruct the affirmative, and the numerous and intelligent readers of the Herald, and not pass over them with a sneer, and leave us all in the dark, if the light you have?

Your truly,  
EBENEZER PEASLEE.  
Newton, N. H., Feb. 17, 1859.



## ADVENT HERALD.

BOSTON, MARCH 12, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

To A CORRESPONDENT.—W. P. Stratton: We do not know that we could answer your interrogatories any more satisfactorily, than by the following:

### Immortality.

This word, when popularly used, and often as used theologically, to express merely an eternity of existence, irrespective of its nature, is, we conceive, grossly perverted from its scriptural significance—that being expressive only of a glorious and incorruptible existence.

There are two Greek words, thus rendered in our translation,—"athanasia," and "aphtharsia;" which differ somewhat in their significance.

The first of these is only three times used in the Scriptures and is properly rendered "immortality." It is from "a," and "thanatos" which is invariably rendered "death" in the New Testament, and is there applied both to the first and second death. "Athanasia," therefore, is the opposite of death, and cannot be predicated of any being subject to death—either to the first or second, or to the unresurrected saints.

In its scriptural use, it is once applied to our King and twice to the resurrected saints—Thus: Paul says to Timothy, "I give thee charge . . . that thou keep this commandment without spot unrebutable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto," 1 Tim. 6:13-16.

And to the Corinthians he writes:

"This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory," 1 Cor. 15:53-54.

The first of these Scriptures, it cannot be affirmed of Christ, that he only hath immortality, in any sense that will deny the eternal existence of angels in their present glorified condition; for they, doubtless, will thus continue while the endless periods of eternity shall revolve. And as the saints are to become equal to the angels, in the resurrection, the angels now must be the possessors of immortality in the same sense that the resurrected saints will be then. The meaning of the text, then, must be that our eternal King alone hath immortality in its fullest and highest sense. As "thanatos" is death, and in-

volves all the horrid consequences of disaster and imperfection in any form, so "athanasia," in its fullest significance, must be the highest possible remove from any imperfection or disability. This can be possessed only by God; and that this is the immortality which He alone hath, is evident from what follows, where his only having it, is spoken in connection with his "dwelling in the light which no man can approach unto."

The other use of this Greek term,—where it is said of the saints that this "mortal must put on immortality," and that when it is put on, death will be swallowed up in victory—is a clear indication that it is not predicable of them in their present mortal state, or in the imperfect condition of their disembodied one. It is only when they are recovered from the disabilities of the fall, are re-created in the image of God which was then lost, and are restored to the glory which was forfeited,—thenceforth to "shine as the brightness of the firmament," and "as the stars forever and ever"—that they can be said to have put on immortality. It can then be said of them, because God will have restored them to his own image, and glorified them; and none who are not thus glorified, who are alienated from the life of God, whatever may be the duration of their existence, can be denominated immortal.

As there may be some light shed on the significance of "athanasia," by its use in the Septuagint we will append all the passages in which it is there found,—and which are only in the apocryphal writings. Speaking of the righteous dying with the hope of the resurrection, the writer of the "Wisdom of Solomon" says:

"The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to utter destruction; but they are at peace. For though they be punished in the sight of men, yet is their hope full of immortality"—that hope of immortality having respect to the resurrection, Sap. 3:1-4. Speaking of children as perpetuating one's name, he says: "Better it is to have no children, and to have virtue: for the memorial thereof is immortal" Ib. 4:1. Of wisdom, he says: "By the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me . . . To be allied unto wisdom is immortality," Ib. 8:13, 17.

And addressing God he adds: "To know Thee is perfect righteousness: yea to know thy power is the root of immortality," Ib. 15:3. The same writer says: "Righteousness is immortal" (athanatos), Ib. 1:15. And another writer says: "All things cannot be in men, because the son of man is not immortal" same word, Syr. 17:30.

1. That it is expressive of something additional to what is signified by the word eternal, is shown by its being conjoined with that term in Paul's ascription of glory to our King, when he wrote, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever," 1 Tim. 1:17. As the word "eternal" is sufficiently expressive of our King's eternity, and as "immortal," is conjoined with that, it follows that it is expressive of something additional to the mere eternity of His existence; for Paul was never tautological in his use of words, and must therefore have had here in view the incorruptibility of the Divine nature, in contrast with the corruptible nature of man, as now constituted.

2. This immortality is represented as being sought for by the saints; which is proof conclusive that they are not now its possessors; for how can a man seek for what he already has? Thus Paul says, that God "will render to every man according to his deeds: to them who, by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them who are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. 2:6-9.

Immortality is thus as much in the future, and not in the present possession of Christians, as is the "glory and honor" which they seek for in connection with it—all of them having been forfeited by the fall, and all of them being reserved for the resurrection. These can no more be said to be the saints' possession now, than the "indignation and wrath, tribulation and anguish," with which they are contrasted can be said to be the present condition of the

sinner. And this contrast between the two, they being the great alternatives which are held out to man to encourage him to patiently endure, and to induce him to "flee from the wrath to come," indicates that the former attributes are entirely the reverse of the latter; so that this immortality can no more be predicated of a condition of suffering and disgrace, than the glory and honor can be—even though that suffering and disgrace be eternal.

3. That this is not now in man's possession, is farther demonstrated by the declaration of Paul, that our Saviour Jesus Christ "hath abolished death, and hath brought life and immortality to light through the gospel," 2 Tim. 1:10. That could not be brought to light which we were already in the enjoyment of any more than what we have, could be sought for. And as the abolition of death is here contrasted with the bringing to light of life and immortality, the one is the opposite of the other. Christ abolished death, when he died for our sins, and arose again for our justification; not that he then caused death to cease, but he triumphed over it when he brake the bands of death and arose triumphant over corruption and the tomb, and thus demonstrated by his own resurrection, the resurrection of all who trust in him. It was that great event, then, the resurrection of Christ, that brought to light the future "life and immortality" of the redeemed—not that there was not till then any knowledge of that, or any previous revelation of it in God's word, but then was it so fully demonstrated by evidence to man's bodily senses, that he, only, could thenceforth doubt, who should willingly disbelieve.

4. That this immortality is not now in man's possession, is also demonstrated by the express declarations which connect its bestowal with the resurrection epoch; and which show that it is in respect to it, mainly, that our resurrection body is to differ from our present corruptible one—the same words, in such connection, being rendered "incorruption" and "incurable." Thus Paul, after affirming a difference in bodies, and that there are bodies celestial and bodies terrestrial, differing from each other in glory, adds: "So is also the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body," 1 Cor. 15:42-44.

Those who continue in well doing, having been represented as seeking for "glory and honor and immortality," and that being affirmed to be brought to light through the gospel, it is here shown that such immortality is the condition only of the future resurrection body; for our present body is that which is sown "a natural body," in "weakness" and "dishonor;" and only when raised in the likeness of Christ's glorious body, will it be raised in "power," "glory" and "incorruption"—a "spiritual body."

This incorruption is here predicated only of the body. It is the Christian's hope, and is to be consummated only in the resurrection.

Using the same Greek words, Paul continues: "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

"Behold, I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, [athanasia,] which has been already considered." So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory," 1 Cor. 15:50-54. Thus those who have part in the first resurrection, will alone be the heirs of the "immortal" gift.

5. The same Greek word "athanasia," and its adjective, occur elsewhere only in the following scriptures, where it is rendered, as the words are italicised. Thus Paul directed Titus, when exhorting the young men to be sober-minded, that he show himself "a pattern of good works: in doctrine showing incorruption, gravity, sincerity." Titus 2:7.—And he closed his epistle to the Ephesians with the invocation, that, "Grace be with all them that love our Lord Jesus Christ in sincerity;" which is, in the margin, "with incorruption," Eph. 6:24—the word being, in these two instances, expressive of honesty and purity of purpose, which cannot be a quality or attribute of the unregenerate.

6. It is elsewhere put in contrast with what is corruptible. Paul, speaking of the apostacy of the ancients from the worship of God to idolatry, declares that they "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things," Rom. 1:23. He also says,

"Every man that striveth for the mastery is temperate in all things; Now they do it to obtain a cor-

ruptible crown; but we an incorruptible," 1 Cor. 9:25. And Peter adds that we are begotten again "unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time"—that is, at the resurrection, 1 Pet. 1:4. This inheritance is reserved for those who are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," Ib. v. 23. And this apostle exhorts Christian women, to let their adorning be the hidden "man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price," 1. Pet. 3:4.

7. This word and its adjective are a few times used in the Greek of the apocryphal writings. Speaking of the origin of man, the writer of the "Wisdom of Solomon," says: "God created man to be immortal, and made him to be an image of his own eternity," 2:23. And he says of "wisdom" that "Giving heed unto her laws, is the assurance of incorruption; and incorruption maketh us near unto God," 6:18,19. Addressing God, he says: "Thine incorruptible Spirit is in all things," 12:1. And he speaks of the uncorrupt light of the law, 18:4.

The same word also, is at least once used in the Greek of Josephus, who thus puts words into the mouth of Moses, in an address to Israel: "I have been admitted into the presence of God, and been made a hearer of his incorruptible voice," Ant. 35:3.

8. There is a little additional light on the use made of our English word "immortality," in the following passages, from the 2nd Book of Esdras. Speaking of the first creation, the writer of that book says: "The entrances to the olden world were wide and sure, and brought immortal fruit," 7:13. Speaking of the loss of that, he says: "What profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?" v. 49. He adds, "How should the world, being now outwardly corrupted, understand the corruption [mar. incorruption] that is evident in my sight," 4:11. "But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past," 7:43. He says of God: "They that do the things that please him, shall receive the fruit of the tree of immortality," 19:19; and "In the end is showed the treasure of immortality," 8:54.

Irrespective of these ancient uses of the English word "immortal," the scriptural use of its original Greek, which is also sustained by them, confirms our position. For as shown by the examples given, when predicated of God, it is additional to that which is expressive of his eternity; in its highest sense it is predicable of God alone; it is sought for by the saints; it is to be put on by this mortal and corruptible at the resurrection; it is brought to light through the gospel; it is descriptive of the glory of God, of the crown, and of the inheritance of the redeemed; expressive of doctrinal truthfulness, of sincerity of purpose, and of meekness and quietness of spirit; and it is contrasted with the mortality and corruptibility of our present condition, its weakness and dishonor, and with the "tribulation and anguish" of the lost. It cannot, therefore, properly, be expressive of anything pertaining to them, and is not applicable to man in his present changing and mortal state, or to the unresurrected condition of the departed. And hence it follows that its use is an unscriptural one, and should be discarded by those who would "hold fast to the form of sound words."

### Information Wanted.

MR. EDITOR:—Calvin "published at Orleans an excellent little work, entitled, 'Psychopannychia,' against those who taught that the soul sleeps when in a state of separation from the body."—Life of Calvin, by Theodore Beza, p. 6. Can you, or any of your readers, inform me where this treatise, thus referred to by the friend and successor of Calvin in the church at Geneva, can be found?

D. I. ROBINSON.

ANS. We can give no information respecting the work referred to; and will be obliged if any of our readers can give the information desired.

### Minute Men.

We often hear people pray that they may be "like minute men." Those who use the words have doubtless a good meaning, though it is probable they could not tell what "minute men" are. What gave rise to the use of the words?

R. H.

ANS. When the Americans at Concord Mass., and in other places, were anticipating a collision with the British forces previous to the American revolution, companies were enrolled for our defense, of men who held themselves in readiness to march at a minute's notice, in case of any sudden emergency; and hence they were called "minute men."

We know that the term was then thus used, but

do not know whether then was its first use. Can any of our readers enlighten us?

"Championniere's Journal of Practical Medicine and Surgery." H. Chaillou M. D. editor. XXX. vol. of the French edition. First vol. of the American edition. Translated from the French, under the direction of the Editor, By D. McCarthy, M. D. and A. Spier's Ph. D. and Published by A. Williams and Co. 100 Washington st. Boston.

We have received a copy of the first No. of the above, from its American publishers. We cannot pronounce professionally upon it, but should judge from the auspices under which it is issued that it must be of value to the profession.

#### ITEMS AND NEWS.

One of the most sad and harrowing casualties that we have ever been called upon to record, has transpired in the family of Mr. John Gudgel, a citizen of this county. It seems that a short time since some of his family were suffering from inflamed eyes, two of whom, a small child and an aged lady, have been made totally blind by the bursting of their eyeballs. A more terrible disaster to the living can be scarcely conceived.—*Bureau County, Ill. Rep. Feb. 19.*

Michael Brady of Philadelphia was recently bitten by a tame fox, and unmistakable symptoms of hydrophobia have set in. He cannot survive.

Two young ladies belonging to Newburyport, a few days since, wishing to go from Lowell to Lawrence, preferred skates and the Merrimac to the cars and railroad, and made the passage of ten miles in forty minutes. For some portion of the way there was a strong head wind, or thefeat might have been accomplished in less time.

Abner Shaw, of Power's Corner, Mass., while fox hunting the other day, stumbled upon a peculiar trail in the snow, and followed it till he overtook a lively black snake, seven feet long. His snakeship didn't go any further.

Mr. James W. Hoyt, Collector for the town of Wallkill, N. Y., has attached and offers for sale, "A Pair of Bloomer Pants," the property of Mrs. Dr. Lydia Sayer Hasbrouck, in satisfaction for taxes due said town by the lady doctor.

The Milford Auxiliary Bible Society has canvassed that town during the last year, visiting over 1600 families, and state in their report that no Protestant family of foreign birth was found without a Bible, most of them having copies that they brought with them from their native lands.

In Cincinnati, a few evenings since, a little son of Dr. Laws went romping into the dining room with a pistol in his hand, while Mrs. John H. Laws, a young married lady, was sitting at tea, and in the course of his frolicking the pistol was discharged and the contents entered the face of the unfortunate woman, the ball striking one of the teeth and glancing around toward the side, which probably is the only reason why she was not instantly killed. She was severely wounded, but it is thought will recover.

Orlando F. Parsons, formerly a clerk in the New York Post Office, committed suicide in Baltimore a few days since, by shooting himself through the head. Deceased resigned his place in the New York office in the hope of obtaining an appointment at Washington, but being unsuccessful, he gave way to despondency and put an end to his life.

Michael O'Brien, an Irishman of Troy, killed his wife with a hatchet while in a drunken fit. The woman was terribly cut to pieces.

The Selectmen of Shutesbury have investigated the "outrage" said by the Amherst Express to have been perpetrated upon a young lady in their town, which consisted, it will be remembered, of the administering of chloroform, gashes on the head, and robbery of clothing, and declare their belief that no such outrage was ever committed. The story was an improbable one.

On the 1st inst., an entire train was precipitated down an embankment of thirty feet, in West Pawlet, Vt., A Mr. Holden of Arlington, Vt., was instantly killed, but the remainder of those on board escaped with slight bruises.

A fashionable city physician is thus described by the N. Y. Herald :

"It is his theory to keep delicate patients in such a condition that the yearly bill will be plethoric. He does not rudely tell Madame that nothing really ails her except laziness, but gives her a good deal of the latest gossip and a little harmless medicament. He is a nice doctor—affable with the ladies, not unpopular with the men, and so kind to the children. He lives in a good quarter of the city, has a fine equipage, is an amiable man, takes things as they are, and when his patients die he lets them down easy. His funeral manner is superb."

On Monday night 28th ult., just as the Newark, N. J. train was entering the depot at Jersey City, two boys, one of whom was colored, who had

"stolen a ride," attempted to jump off while the train was still under headway, and both fell under the cars. One was taken out dead, and the head of the other was so crushed and fractured that he cannot survive.

Mrs. Abraham Caswell of Taunton, on awaking a few mornings since, found her husband dead by her side. He had passed away so quietly as not to disturb her repose. He was sixty-eight years old, and highly respected.

At Washington, on Sunday, 27th ult., Mr. Dan. E. Sickles, Member of Congress from the 3d District of N. York, met Mr. P. B. Key, U. S. District Attorney for the District of Columbia, and saying, "Key, you scoundrel, you have dishonored my house—you must die!" shot him three times with a revolver. Key fell upon the pavement, and died in a few minutes. Sickles' wife had confessed to him an improper intimacy with Key, and this was the husband's summary revenge. The affair has caused much excitement, and is a sad comment on Washington life.

The slave population of South Carolina is 383,000; the white population 283,000. The increase of population among the blacks is three times as great as it is among the whites. The large natural increase of the slave population is satisfactory evidence that physically the slaves are well treated.

At the recent horticultural fair at Dijon, in Burgundy, Mr. Malnouy exhibited seven hundred varieties of grapes, either for wine or table, all classed and ticketed in perfect order, and other exhibitors rivalled him in the production of beautiful and perfect fruit.

On the 18th inst. there was an explosion of twelve thousand pounds of powder at the works of the Austin Company, near Akron, Ill., but, most fortunately, no person was injured. The buildings in the neighborhood were all injured, and it is said that a school house forty rods distant was pretty much demolished. The account from which we copy says :

Col. Sidney Edgerton was passing along the road, driving a buggy, and saw the building on fire. He gave the alarm, of course, and urged his horse to his full speed. The workmen took shelter in cellars, and awaited the event. It was five minutes after the alarm before the explosion. One man who was wheeling two barrels of powder from one shop to another, at a distance of not more than a hundred yards from the drying house, did not hear the alarm. His barrels did not explode, and he suffered no serious injury. He remarked to us, half an hour after the explosion, that his head ached some !

A very sad death happened at Lebanon, Ky., last week. A young woman of great beauty, daughter of one of the most prominent lawyers in Kentucky, was engaged to be married to a young lawyer of fine promise, named Thomas. The wedding was to take place at 11 A. M. of Monday last, and the bride was arrayed in her wedding attire, with the bridal veil upon her head. The bridegroom had been sitting a few moments alone with his bride, and just a few moments before the time for the marriage ceremony to be performed, he opened the door of the chamber where the couple were, and the wind made by this movement of the door, blew the floating end of the bride's veil into the fireplace. She was instantly enveloped in flames; her intended was so bewildered as to be almost useless; but her screams brought her father, sister, and other persons to the top of the stairs, where the poor girl had gone in her excitement. The fire was finally extinguished, but the girl was dreadfully burned. After her wounds were dressed, the marriage ceremony was performed; but the funeral hovered close upon the wedding, and the bride died, after thirty-six hours of agony. The mother and sister of the girl are so overwhelmed that it is feared they too will die; and the young lawyer, who was the unintentional cause of all the suffering, is doomed to the most intense mental agony. Does any one recall Le De Vigne's poem on a similar accident at the French Ambassador's ball? It is quoted in Mrs. Tuthill's "Beauties of Ruskin."

#### Foreign News.

The war in Oude is over. The forts have been destroyed, and 400,000 stand of arms have been surrendered.

The Begum and Nana Sahib are supposed to have fled with their followers, into Nepaul.

Tantia has suffered three successive defeats, and in all directions the remnant rebels have been decimated.

The Sultan is angry with the people of the Danubian Principalities, and has a tolerably large body of soldiers on his own side of the river, but he knows better than to commence hostilities, and therefore, appeals to a conference of the great powers. The conference is shortly to take place at Paris.

There is a dark spot in the East. There is, we are told, the possibility of a Turkish and Austrian

army being marched into the Danubian Principalities, in order to prevent the Romans from becoming a united people under Prince Couza, their universally elected Hospodar. France, Russia, and Piedmont will object to this, and England will probably support Austria and Turkey.

The Continental news again grows warlike. If the Emperor of the French is pacific, his cousin, Prince Napoleon, is decidedly warlike. The consequence is a marked division in the policy of the empire. The press had an article which alarmed the Council, and it was only after a warm discussion that a warning was given. The Prince protested against the proceedings. The Emperor it is said, is desirous of emulating his uncle, and of tempting danger in the field of fight, and possibly Sardinia thinks he will, for in Piedmont the Court is for a passage of arms with Austria. There lies the danger, for Piedmont, by a sudden movement, can inaugurate a European war. Austria, however, is courteous towards France.

The Herald's Paris correspondent states that the whole army of Lyons has been placed on a war footing, and that its equipages de campagne have been ordered to be got in readiness without delay.

The Piedmontese paper, the Opinione, thus enlarges on the evils notorious in the Papal territories :

A fine example of civilization is a country where, in broadlight, robbers attack a whole parish; where the budget contains a charge of \$50,000 for escorts of couriers; where priests murder young boys, and the Inquisition tears infants from their mother's side; where people live in agitation and terror, and in continual apprehension of an insurrection; where two foreign armies are required to protect the Pope from the affectionate demonstrations of his subjects; where the gendarmes are insufficient to arrest the criminals; where proprietors petition the Government at least to protect their lives, if it cannot protect their property; where the Government descends to treat with the malefactors, and is not master in its own house; where the Austrians fortify Ancona, and the French make an entrenched camp at Civita Vecchia; and where nevertheless, there is fear of everything—of words, the press, of meetings. And this is a model of civilized life!

**NOT AT LEISURE.**—I have read of one that presented Antipater, king of Macedon, with a book that treated on happiness; he refused it saying, "I am not at leisure."

Many have the book by them, yea, presented to them by Christ that treats of everlasting happiness, but they slight the present; "I am not at leisure," say they.

They have an opportunity of hearing the Word opened on week-day, as well as Sabbath-days, but they are not at leisure.

They have means of knowledge, for hearing the same Word, but they are not at leisure.

They have many precious seasons of grace, and seasons of prayer, seasons of duty; but they are not at leisure.

They take leisure for their own work, their worldly work, yea, for idle conversation; but they have no leisure for God's work, their soul's work, eternal work!

Reader, have you leisure to be saved? or are you willing to continue in the bustle of the world, neglect salvation and be damned?—Ralph Erskine.

"I know, with Newton, what the world can do, and what it cannot do," said Hedley Vicars, a pious English officer, who perished in the war of the Crimea. "It cannot give or take away the peace of God in the soul. It cannot soothe the wounded conscience, or enable us to meet death with comfort.—I have tried both services. For twenty years I lived under the yoke of sin. The retrospect of my past life is now miserable to me; yet, before I was taught by the Spirit of God, I thought and called it a life of pleasure. The very name, when applied to sin, now makes my heart to sicken. Even then I could never enjoy reviewing the occupations of a single day; and think you my conscience was quiet? No, no. Bitter experience has taught me that there is no 'peace for the wicked.' Blessed be God, now I am pardoned and reconciled through the death of His Son.—How happy is the Christian's life when he has this assurance."

**AN IRREVERENT HABIT.**—The following paragraph from the Presbyterian rebukes a practice which, we are sorry to say, is much too common in our own congregations:

"There is a practice prevailing in our churches which should be at once corrected. I allude to the preparation which many persons make to get out of church at the earliest possible moment, by putting on shawls, coats and cloaks so as to lose not a moment in getting out. Many of the males rise to receive the benediction, with their hats in their hands,

ready to start at the earliest possible moment. The benediction should be received with composure and reverence, and at a reasonable time after its close, the members of the congregation may put on their extra garments and look for their hats, and leave the church at a moderate pace. It will possibly require two minutes to comply with my suggestions."

#### SCRIPTURE TROPS.

**FOUNTAIN.**, n. Lit., a source, or reservoir for a supply of water: "The angels of the Lord found her by a fountain of water in the wilderness," Gen. 16:7.

— A Simile, illustrative by its condition or action, of analogous resemblances: "A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring," Prov. 25:26.—"As a fountain casteth out her waters, so she casteth out her wickedness," Jer. 6:7.

— A Metonymy for streams flowing from them: "There was gathered much people together, who stopped all the fountains," 2 Ch. 32:4.

— A Metaphor, expressive of the source of any supply: "The law of the wise is a fountain of life," Prov. 13:14. "They have forsaken me, the fountain of living waters, and hewed out to themselves cisterns, broken cisterns that can hold no water," Jer. 2:13.

— A Substitution, the providing of it being put for the supply of analogous blessings: "In that day there shall be a fountain opened to the house of David, and the inhabitants of Jerusalem, for sin and uncleanness," Zech. 13:1.

**FOWL.**, n. Lit., a bird, or winged animal: "Out of the ground the Lord God formed every beast, and every fowl of the air," Gen. 2:19.

— A Simile, illustrative of their comparative worth, or the ease with which they are slaughtered: "How much more are ye better than the fowls?" Luke 12:24. "I will bring them down as the fowls of the heaven," Hos. 7:12.

— A Synecdoche, for fowls: "Let them have dominion over the fish of the sea, and over the fowl of the air," Gen. 1:26.

— A Personification, when acts indicative of intelligence are ascribed to them: "Praise the Lord from the earth... creeping things and flying fowl," Psa. 148:7, 10. "Ask the fowls of the air and they shall tell thee," Job 12:7.

**Fox.**, n. Lit., an animal noted for its slyness and cunning: "The foxes have holes," Matt. 8:20.

— A Simile, illustrative of the fox's characteristics: "O Israel, thy prophets are like the foxes in the deserts," Ezek. 13:4.

— A Metaphor, expressive of subtlety and cowardice: "Go ye and tell that fox [Herod Antipas, son of Herod the Great], Behold, I cast out devils," Luke 13:32.

**FRUIT.**, n. Lit., the produce of a tree or other plant: "Be ye of good courage and bring of the fruit of the land; now the time was the time of the first ripe grapes," Num. 13:20.

— A Metaphor, expressive of consequences, results, or of any increase: "They shall eat the fruit of their doings," Isa. 3:10. "The earth is satisfied with the fruit of thy works," Psa. 104:13. "Of the fruit of thy body will I set on thy throne," Ib. 132:11.

**FULL.**, adj. Lit., all its space occupied: He wrung the dew out of the fleece, a bowl full of water," Jud. 6:38.

— A Metaphor, expressive of a sufficiency, or abundance: "I am full of the burnt-offerings of rams," Isa. 1:11. "Dorcas was full of good works and almsdeeds which she did," Acts 9:36.

— An Hyperbole, expressive of more than the word is designed to convey: "The houses of the Egyptians shall be full of swarms of flies," Ex. 8:21. "Their land is full of silver and gold... also full of horses... and full of idols," Isa. 2:7, 8.

**FURNACE.**, n. Lit., a place for the smelting of ores, or metals: "They gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it," Ezek. 22:20.

— A Simile, illustrative of any instrumentality that is designed to try, and elevate: "As the refining pot for silver, and the furnace for gold, so is a man to his praise," Prov. 27:21.

— A Metaphor, expressive of any chastening, or sanctifying influences: "I have refined thee, but not with silver: I have chosen thee in the furnace of affliction," Isa. 48:10. "The Lord hath taken you and brought you forth out of the iron furnace, even out of Egypt," Deut. 4:20.

— A Substitution, when subjecting to its action is put for any analogous agency: "At the end of this world, the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth," Matt. 13:49, 50.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissenting from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Mind vs. Matter.

Dear Bro.:—Having in the past year, given the question of "the unconsciousness of the dead, and annihilation of the wicked," some thought, I had designed to offer them to the readers of the Herald; but upon the perusal of the recent very able, complete, and admirable discussion of the question, by Dr. Litch and Elder Grant I abandoned my purpose. Upon reconsideration, however, and in view of the fact that the discussion was not published in the Herald, and at the request of some friends, I submit for publication a very brief summary of what was designed.

First, we enquire, is the affirmative of the question philosophical? Existences are classified in two general departments—the material, and immaterial: matter, and mind. To matter, is attributed certain essential properties, among which are figure, divisibility and inertia. Without these properties, we can have no conception of matter. To the department of mind, is attributed the powers and properties of will, perception and consciousness, which properties would seem to be essential, to the existence of mind; for without these properties, we can have no conception, nor form any idea of mind.

Some organized existences, of which is man, have incorporated in their constitutions, both matter and mind. It is to this class we belong; and hence of all others, within the province of our observation, would seem to be the best adapted for our present consideration.

Man is obviously formed of matter, which we denominate his body; and of mind, which we denominate his spirit. That man, is in possession of the properties we attribute to matter, is evident, and demonstrable. That he has those of will, perception, consciousness, equally so; for without these, he would be incapable of any knowledge, or demonstration whatever. Conscious of our own identity, and perceiving in others, analogous indications, we conclude they also are conscious. Mankind are subject to mutation. Sleep, in which some of the powers seem to be suspended, asphyxia and trance, in which all the indications of animation disappear; dismemberment of limb, and impaired faculties, by age, are changes, through which many have passed; though some of the exercises of the mind, during these changes, may have vanished from the memory, yet others are remembered, and a consciousness of identity, attends every recollection.

Obliviousness of events, is no proof of the destructibility of the mind. It is proof only of derangement of the tension of the nerves; for events once lost to the memory have again been recovered. When a stringed instrument of a musician is untuned, we do not determine that his knowledge of music is lost, nor do we affirm, that the musician is dead.

It is a principle of philosophy, that matter is not annihilated. It is absurd and unphilosophical, to argue the annihilation of mind, which is the only motor, and which is evidently an entity, equally with, and superior to matter. If matter is an entity, so is mind demonstrably such. Mind or spirit, is no imaginary phantom, as some suppose; but is entity, substance, reality. It is mind that takes cognizance of, that actuates, that thinks, that receives and retains knowledge.

There is a rule of grammar, that every verb has its nominative or subject, by which it is governed; hence every act must have an actor, every thought a thinker, and knowledge, implies an intelligent entity, that perceives and is conscious. This actor, thinker, and entity, we denominate mind, or spirit, and whether it be attenuated matter or what it may, it is one of the constituents of man. Man thinks, acts and has consciousness, mutation passes over him, and he no longer acts, nor gives indications of thought or of consciousness. We say he is dead; the thinking, acting, conscious part, has been eliminated from his body.

But may not a certain aggregation of matter produce consciousness? If so, the several parts must have been in possession thereof, before their aggregation, for they could not contribute what they did

not possess, and if possessed by the parts, before, and in their aggregation, it would remain with them in distribution. Aggregation, cannot create, nor diremption destroy, entity. Notwithstanding, the many changes through which some have passed, of sleep, of asphyxia from drowning, and from trance (from which they have recovered) of loss of limbs, of sight, and of hearing, yet in all these changes, a consciousness of identity of existence, and entire person, is preserved, which is no inconsiderable proof, of the indestructibility of the human mind.

Annihilate, is a word from two Latin words, *Ad* and *nihilum*, signifying a trifle. Two significations are given of the word by Webster, the first, "to reduce to nothing," "to destroy the existence of." It seems that the learned lexicographer was unable to give us an example positive of this sense of the word, and proceeds to give a negative one, "as no human power can annihilate matter." We hold this use of the word to be improper and inapplicable, when applied to entities, and is but an imaginary extreme, ambiguous, and negative sense; and is therefore, not properly predicate of things.

The second definition of the word is, "to destroy the form or peculiar distinctive properties, so that a specific thing no longer exists." Examples: "to annihilate a forest, by cutting and carrying away the trees," "to annihilate a house by demolishing its structure." It is in this sense only, that the word may be properly used, when applied to entities, or their essential properties.

A. B. and C. associate together, thus constituting a firm, or corporation, to exist for a term of years, at the expiration of which term, the corporation expires, dies, is destroyed, annihilated. They again renew their association, and the corporation again lives, exists, is again created; again it expires, and is no more. Yet in all these changes, of creation, and annihilation, of renewal and final extinction, of change from life, to death, and from death to life, there has no entity become nonentity.

Again, we affirm of a paper that it is yellow. This predicate is not essential to the existence of paper. We admit the blue rays of light upon the paper, and it becomes green. The yellow has been annihilated, not by destruction of existence, but by aggregation.

Again, a compound substance, with which we are all familiar exists in three distinct and specific forms denominated ice, water, and vapor. The two last forms have the accidental quality of fluidity. The first that of solidity. These several forms are but combinations of the same elements: Hydrogen and Oxygen, which elements with their essential properties, are in all these transformations, indestructible. The annihilation of ice, is the creation of water; and so of the water and vapor, and vice versa.

Secondly, we inquire, Is the affirmative of the question Scriptural? We read, "In the beginning God created the heaven and the earth. . . . And the Spirit (ruach) of God moved upon the face of the waters. . . . And God said, Let us make man in our image, and in our likeness. . . . And the Lord God (Yahweh-Elohim) formed man out of the dust of the ground"—hence his body—"and breathed into his nostrils the breath of life" (lives, Heb. mishmath chayim)—hence his spirit. "For there is a spirit (ruach) in man, and the inspiration (breathing into) of the Almighty giveth them understanding." And man, thus constituted, with a body, formed of the dust, and a spirit of life breathed into him, "became a living soul" (nephesh chayyah), an animated, corporeal, intellectual being. Such is the plain Scriptural account of the synthesis of man.

Again, when "the silver cord is loosed, and the golden bowl is broken, then shall the dust (his body) return to the earth as it was, and the spirit (ruach) shall return to God who gave it." Such is the Scriptural account of the analysis of man.

Again, the Scriptures represent the spirit as being the vivifying, quickening part of man: "As the body without the spirit is dead." This was the case with the Shunnamite's son, who was dead, but "the soul of the child came into him again, and he revived." And also of the ruler's daughter, who was declared to be dead, but Jesus took her by the hand and said, Maid, arise! "And her spirit (pneuma) came again, and she arose straightway." The plain, unequivocal, grammatical sense of the history of the case is, that the damsel was dead, her spirit having left her body; but at the command of Jesus her spirit (not a spirit, but her spirit, which belonged to her body, as did her body to her spirit), "came;" by which we understand her spirit performed the act of coming "again," which had been there previously, but had recently left the body, but now "came again, and she arose straightway," thus demonstrating the fact that the body without the spirit is dead, and cannot perform any act. But when the spirit (which giveth life, and which hath by virtue of its own constitution the powers and

properties of life, and of motion) "came again," the dead, inanimate body of the damsel "arose straightway," which act of arising, demonstrated that the dead was alive.

Again, saith Jesus, "the life is more than meat." And again, he teaches that we should "fear not them which kill the body, but are not able to kill the soul;" which is an affirmation that the body may be killed, when at the same time the soul may not be killed; "but rather fear him which is able to destroy both soul and body in hell" (gehenna). From this text, we learn that man is possessed of a body and a soul. The body may be killed by man, but not the soul. But the soul and body may both be destroyed in gehenna. These distinct parts of man, body and soul, are represented as existing, whether in union or diremption. Man may kill the body, by an overt act, in consequence of which the life or soul leaves the body, but the soul, or life, is not killed. Yet this killed body, and living soul, thus separated by man, may be both afterward destroyed in hell.

But is consciousness affirmed of man, or of any of his parts, when dead? We read, "The rich man also died, and was buried, and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom, and he cried, and said." Here it is affirmed by Jesus of the rich man, who was dead, and buried, and in hell, and in torments, that he lift up his eyes, and seeing Abraham cried, and said; all of which acts necessarily imply that he was conscious: otherwise he could not see, or converse, nor could he be "tormented in this flame." And here, we do not stop to argue whether a part, or the whole, of the rich man was dead. It is sufficient to know for the present purpose, that he was dead, and buried, and in hell, and in torment; and while in this condition, whether it be affirmed of his whole, or of his parts, acts are ascribed to him, involving, irrefragably, the fact of his consciousness. Where, then, is annihilation? where the extinction of consciousness? It is not in death, and the grave; for Moses was dead, and buried, and afterwards appeared with Elijah upon the mount, and talked. Samuel, also, held conversation with Saul, after his death; and the rich man also, who was dead and buried, as we have already adverted to, held conversation with Abraham, who also was dead and buried.

But may not hell be the end of consciousness?—The Bible says, No; for the rich man was in hell, and in torment,—both of which did not terminate his consciousness. Also "Death and Hell delivered up the dead which were in them, and they were judged, every man according to his works."

Again; may not the lake of fire into which they were cast, whose names were not written in the Lamb's book of life, after they had been delivered up by death and hell, and had been judged, may not this be the extinction of being—the annihilation of consciousness? Again the word of God answers, No. For "the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone;" after which "an angel came down from heaven. . . . And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years. . . . And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations. . . . And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever." Hence, we find that the beast, and false prophet, who had been cast into a lake of fire burning with brimstone, at least one thousand years prior to the casting of the devil therein, that they are there still, and if there, they are not annihilated. Annihilation (in the sense of extinction of existence) is not found in the universe of God. It is an ambiguous term, expressive of nothing—an imaginary idea, of an unimaginable condition of negative existence, of which we have, and can have, no conception, or demonstration. The vast laboratory of the works of God says, It is not in me; and the Scriptures of truth say the same. If we ascend to heaven, behold existence is there; if we descend to hell, behold it is there. All experience, observation, reason, philosophy, and revelation, alike disclaim it.

The presumption of impossibility lies against the affirmative. Hence, the *onus probandi* lies with those who deny the continued existence of spirit, with its powers of perception and consciousness. And in conclusion, whether the pneuma and ruach is mind or wind, spirit or breath, it is one of the constituents that belong to man, and is that part of the man, of which is predicated thought, action, life and knowledge; that part, which in every phase and mutation that befalls the man, preserves a conscious identity of person, and of existence; that, which when the body or dust returns to the earth as it was, returns to God who gave it; that part that was breathed into the body, which was formed of the dust

thereby constituting the living soul; that, which when it leaves the body, carries the life with it, and restores animation to the dead body, upon its return; that thinking, acting, speaking something, that belonged to Samuel and Moses, both anterior and posterior to their death; that part of the rich man, whether dead, buried, in hell, or in torment, that held conversation with Abraham; that part that when delivered up by death and hell is judged, according to their works.

And when we die, whether our spirits return to God, who gave them, or whether our friends die, by expiring their breath into the air, yet they, and we, body, soul, spirit, wind, air or breath, must all, all, appear before the judgment seat of Christ, and give an account of the deeds done in the body, whether they be good or evil.

J. BROOKS.

Pine Street, Elk Co., Pa. Feb. 18th, 1859.

## Parable of the Leaven.

Continued from our last.

In the first place, then, we are to see if there is any such doctrine taught by Jesus in the parable, as that of the world's conversion, and spiritual reign of Christ in his kingdom on earth, by comparing this with other portions of his word and the influences of the Spirit of God upon the whole world, to that of the leaven upon the three measures of meal.

In the first place, we are all agreed that there is a striking likeness between the operations of the Spirit of God, wherever it is not resisted, and that of the leaven in the three measures of meal. And we shall not only agree that the Spirit of God is symbolized by the leaven, but I should like to strengthen that idea by showing that we are authorized by the word of God to believe that where his Spirit is not resisted, it will, like the leaven in the meal, operate till the whole body is leavened, or become like itself. The question is not, then, whether the Spirit is not like the leaven, but whether we are authorized from God's word to believe and teach such a doctrine as that the world is to be converted, because that which is symbolized by the leaven is in it. It is very true that the leaven symbolized the Spirit of God; but the question is, did the meal symbolize the world as a body? and if not, what body did it symbolize?

The Spirit of God was in the old world, no doubt, to strive with Adam after the fall, when the Lord said, The seed of the woman shall bruise the serpent's head, Gen. 3:15. Jesus acknowledges Abel to be a righteous man, in his last words to Jerusalem, Matt. 23:35. It must be true, then, that the Spirit of God was there to give him that faith which is acceptable to God. Enoch, the seventh from Adam, prophesied of Christ's second coming with all his saints, Jude 14. Enoch must have had the Spirit of Christ. Abel, Enoch and Noah are counted by Paul as being among the heirs of righteousness. And the Lord said of the inhabitants of the old world, "My Spirit shall not always strive with man, yet his days shall be an hundred and twenty years." All this testimony goes to show that that which was symbolized by the leaven, was in the old world, to begin with, and if the old world was not converted with the seeds of righteousness in it, then we shall have to conclude that so far as the old world was concerned there can be no likeness between the old world with the Spirit of God in it, and the meal wholly leavened; and of course the old world with all its righteousness, could not be likened to the kingdom of heaven.

Let us now see what the Bible says about the old world. "And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of the heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowls of heaven; and they were destroyed from the earth. And Noah only remained alive, and they that were with him in the ark."

Here we see the end of the old world, which had stood only about sixteen hundred years, with the Spirit of God striving with them, until it grieved God at heart that he had made man.

Now, viewing the old world in the light of a type of the new, according to the words of Jesus and his apostles, we have no possible reason thus far to conclude, that the Spirit of God and of Christ being in the new world, will by its operations convert it to Christ.

We will now see what Jesus and his apostles say about the world that now is, in comparison with the old. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating, drinking, marrying and giving in marriage, until

the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken and the other left." Matt. 24:37-40.

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was perished." 2 Pet. 3:5, 6. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

"And while they went to buy, the bridegroom came; and they that were ready went in, with him to the marriage; and the door was shut." Matt. 25:10.

A striking antitype of the closing door of mercy on the inhabitants of the old world, in comparison with this, as recorded by Moses: "And they that went in, went in male and female: and the Lord shut them in." Gen. 7:16.

We will now look at the world's past history, its present aspects and future prospects, as portrayed in God's word, and see if we have any good reason to believe that the Spirit of God has not been resisted thus far, and if it is not to be resisted by the world as a body, unlike the leaven in the meal, which continued to unite with and act upon the meal, until the whole body was like itself, wholly leavened.—

This world begins anew with a righteous Noah and his family, with all the dreadful scenes of a lost world in their present recollection, and the righteous displeasure of a just God against the resistance of his Spirit and against their faithful warnings. It would then be a wonder indeed if we should not find the world more like a spiritual kingdom, to say the least, in its onward course, if we are now to see the leavening process go on. And if there had never been a time before when we should expect to see an increasing power of the Spirit of God in purifying and making the world like himself, like the leaven in the meal, this should be the time. But how long was it after this, before we have reason to believe that this world, redeemed from the flood, is waxing worse and worse, like as it was before the flood?—How long was it before it became necessary for God to confound the language of the people and scatter them abroad over the face of the earth, in his indignation, to chastise them for their sins? How long was it before Sodom and Gomorrah, and the cities of the plain, were all destroyed with fire and brimstone from heaven, on account of their wickedness, and none but righteous Lot, and a part of his family, saved, when it is said that if there had been ten righteous men found there, the Lord would not have destroyed it for the ten's sake? How long before we find that a part of the descendants of this righteous family are visited with the most dreadful judgments from God by plagues and a complete destruction of the Egyptian host in the Red Sea, with all their chariots of war? How long before we find the twelve tribes of Israel, the descendants of Abraham, who were wonderfully favored and blessed of God, murmuring against God and his servant Moses, in their march to the promised land of Canaan, until God destroyed all of them of the age of twenty and upwards, except Moses, Caleb and Joshua, when none but Caleb and Joshua, who came out of Egypt were permitted to go in and possess the land? why was it that the Lord gave commandment to the Israelites to destroy the descendants of Canaan, and take possession of their land, if it was not on account of their wickedness? why was it that the Israelites were often visited with plagues and with judgments, and with overturns, until their final dispersion among all the nations of the earth, to be trodden down of the Gentiles, until the times of the Gentiles are fulfilled, if it was not on account of their determined resistance of God's Spirit, in killing the prophets, and stoning them that were sent unto them, and in crucifying their Saviour? Now if it is a plainly revealed fact, which cannot be disputed, that the immediate descendants of a righteous household, just saved from a dreadful destruction, in a miraculous way, with all the dreadful scenes of a lost world staring them in the face, and the faithful warnings of a righteous Noah constantly within their recollection, that the people of that period of the world should constantly grow worse and worse, in a moral point of view, until they became so wicked that God destroyed them and their cities with the sword and the pestilence and with brimstone and fire from heaven, and the descendants of a faithful Abraham, the father of all the faithful, in whose seed God promised to bless the nations of the earth, with all the miracles and signs and wonders in Egypt, and through the Red Sea—the cloudy pillar of fire going before and behind them, as light to them and darkness to their enemies—the thunders of mount Sinai, the giving of the law written by the finger of God—the wonderful manifestations of God's power and care for them in the wilderness, in sending them manna and quails, and water gushing

out of the smitten rock, the refreshing liquid constantly reminding them, as they saw it, and quaffed it from day to day, in its gliding course through the desert—in the destruction of their enemies and in the giving them judges and prophets, until the time of the promised Messiah—if in view of all these counsels and warnings, promises and threatenings, line upon line, precept on precept, the world has grown worse and worse, and but a small remnant could be found among them to receive the Saviour, when he came, what evidence have we thus far, to conclude, that because the Spirit of God has been in the world, like the leaven in the meal, that the world is to be converted?

S. BRADFORD.

To be continued.

Elder I. C. Wellcome writes from Livermore, Me. Feb. 28, 1859:

"I am now holding meetings in this vicinity, with the few believers here, with good prospects. The cause of our coming Lord is prospering here, and there is an open ear to hear on the part of many. But there is a strong current of opposition with others. May the Lord give success to his truth, and save us in his eternal kingdom."

Bro. Ephraim Walker writes from West Becket, Mass., Feb. 25, 1859:

"I have ever felt a deep and lively interest in the prosperity of the Herald from its first issue; from which time it has been my only periodical, with a very little exception; and it has afforded me, in due season in the main. I hope and trust we are nearly past the waters of Marah, when we shall hear again the songs of Zion to break forth far and wide, that we may come forth yet more glorious, beautiful as Tirzah, comely as Jerusalem and terrible as an army with banners, that the light, streaming glories around us may shine, while flowing together unto the brightness of its rising, and come up with acceptance on the altar, and God will glorify the house of his glory, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Therefore, dear brethren, my heart is with you, with overflowing joy, in the noble enterprise of sending out a medium from the press through which the joyful sound can vibrate on many hearts touched by the Divine unction from the Holy One, and the oil of joy for mourning and the garment of praise for the spirit of heaviness."

Bro. Jonas Merriam, of Concord, N. H., wishes to say, that

"There has been recently fitted up in that city a small, but convenient house of worship, situated on Warren street, two doors below my residence, which is at the corner of Rumford and Warren streets.—The house is open and free, without distinction of party, for all the servants of Jesus Christ who are now publishing the glad tidings of the soon coming kingdom. We are few in number, and limited in means; but would say to any, and to all who feel the cause of God at heart, and are willing to sacrifice for the same, that here is an open door."

#### St. Patrick's Prayer.

The oldest piece of writing in the Irish tongue, is called "St. Patrick's Defense, or Breastplate." It is a prayer written when St. Patrick was going to Tara, to preach before the king and nobles; and at that time the people in Ireland were pagans, and he feared he should be killed. Now it is remarkable that St. Patrick should have written such a prayer, and not mention the name of the Virgin Mary in it! Yet we find there is not one word addressed to her in the whole prayer. Hear the prayer:

"At Tara, to-day, the strength of God pilot me; the power of God preserve me; may the wisdom of God instruct me; the eye of God watch over me; the ear of God hear me; the word of God give me sweet talk; the hand of God defend me; the way of God guide me. Christ be with me; Christ before me; Christ after me; Christ in me: Christ under me; Christ over me; Christ on my right hand; Christ on my left hand; Christ on this side; Christ on that side; Christ at my back; Christ in the heart of every person to whom I speak; Christ in the mouth of every person who speaks to me; Christ in the eye of every person who looks upon me; Christ in the ear of every person who hears me at Tara to-day."

Trust the plain and positive promise, when you cannot see through the dark clouds of Providence. The present gloomy night may terminate in a bright and glorious morning.

#### ADVERTISEMENTS.

#### Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:

**SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSPLEA, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OR THE BLOOD.**

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or anything else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY  
**DR. J. C. AYER & CO.**  
LOWELL, MASS.  
Price, \$1 per Bottle; Six Bottles for \$5.

#### Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

#### Ayer's Cathartic Pills,

FOR THE CURE OF

**Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentry, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.**

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by

Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

Every Lady should have one of

#### GROVER & BAKER'S

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#### FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,  
18 SUMMER-STREET, . . . BOSTON.  
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Sept 18—1y pd

#### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable salve."

#### Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

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For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 12, 1859.

The New Things of the Bible.  
"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NUMBER VII.—THE NEW LIFE.

As it is needful that you should do right, as well as be right, the next new thing in order is the *new life*. Paul, after speaking about justification by faith in Jesus, and the new nature, says, "We also should walk in newness of life," Rom. 6:4, or "live a new life"—marginal reading of Prof. Whiting's translation—that is, act in a new way. God tells us that he puts a new spirit in his people, "that they may walk in his statutes, and keep his ordinances, and do them," Ezek. 11:20.

What is the old life? It is the sinful course of this world. The Bible says, in speaking of the wicked, "They send forth their little ones like a flock, and their children dance; they take the timbrel and harp, and rejoice at the sound of the organ; they spend their days in wealth [or in mirth, as it reads in the margin] and in a moment go down to the grave; therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways," Job 21:11-14. This passage does not give all the sinful course of this world, but it gives that part which is especially calculated to attract the young, and to draw them from the path of virtue and happiness.

My young friends, I should like, by the blessing of God, to be useful in saving you from the paths of the destroyer. And in order to live right, and act from right motives, you must be Christians,—you must come to Jesus, who says, "Without me ye can do nothing." His grace will make the new life pleasant to you.

The following passages from Paul's Epistle to the Ephesians, will give you an idea of what is meant by the new life. He says, "We are God's workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "I beseech you that ye walk worthy of the vocation wherewith ye are called." "Putting away lying, speak every one truth with his neighbor." "Let him that stole steal no more." "Let no corrupt communication proceed out of your mouth." "Walk as children of light." "Have no fellowship with the unfruitful works of darkness." "See that ye walk circumspectly; not as fools, but as wise, redeeming the time because the days are evil." "Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth."

These passages, and a great many more in the blessed Scriptures, teach you that

you must not only seek pardon, and the new nature, but that you must walk in newness of life; that is, you must act in all things as the followers of the holy Saviour. You must avoid every thing you know to be sinful, and do those things that are holy and right. If you are the children of God, you will not indulge in the vain amusements which abound in this sinful age. You will not be seen in the theatre, the ball room, and such-like unhallowed places.

Avoid the hall of mirth,  
A blessing is not there;  
It is the road to death;  
For life, my child, prepare.

Though young people cannot be expected to act in all things like old people, yet if you love God, as I hope you do, you will feel it to be your duty to act as Christians. While it is your privilege to be cheerful and happy, you are to follow the example of the holy child Jesus, "who was holy, harmless, undefiled and separate from sinners," and who delighted to do the will of his heavenly Father.

The great rule by which you are to go, in living the new life, is the will of God, as it is made known to you in his word. The Psalmist asks, "Wherewithal shall a young man cleanse his way?" The answer is, "By taking heed thereto according to thy word."—That is, my young friend, if you desire to walk purely and safely, you must take the Bible as your guide.

Need I tell you that a godly life is the way to secure happiness, true respect, and usefulness here; and eternal life hereafter? The apostle says to young Timothy, and to you also, "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

Now I trust my young reader is saying in his and her heart,

I'll shun the course of sin and strife,  
And live the new, the holy life.

### An Infidel Blunder.

We lately heard of a curious blunder that an infidel sea captain made in regard to Paul's voyage. This infidel was conversing with a clergyman, and expressed his disbelief in the Bible, because there were so many errors in it. The clergyman wished him to mention one.

"Well," said he, "there is one statement in the account of Paul's voyage, that is enough to convince me that the Bible can't be true."

"What is it?" inquired the clergyman. "Why, it says, 'And landing at Syracuse, we tarried three days. And from thence we fetched a compass aboard, and came to Rhegium.' Now," said he, "that was long before the compass was discovered, and that shows that the Bible is not true, but that it was made up."

Now every Sabbath School scholar can see that this infidel made a great blunder in reading the Bible. It does not say that they "fetched a compass aboard," but that they "fetched a compass, and came to Rhegium;" that is, they made a circuit from Syracuse, and came to Rhegium.

Now, children, be careful how you read the Bible. How many have doubts about the Word of God on account of their own blunders in reading it.

### The Happy Calamity.

"I have lost my whole fortune," said a merchant, as he returned one evening to his home; "we can no longer keep our carriage. We must leave this large house. The children can no longer go to expensive schools. Yesterday I was a rich man; today there is nothing I can call my own."

"Dear husband," said the wife, "we are still rich in each other and our children. Money may pass away, but God has given us a better treasure in those active hands and loving hearts."

"Dear father," said the children, "do not look so sad; we will help you to get a living."

"What can you do, poor things?" said he.

"You shall see! you shall see!" an-

swered several voices. "It is a pity if we have been to school for nothing. How can the father of eight children be poor? We shall work and make you rich again."

"I shall help," said the younger girl, hardly four years old. "I will not have any new things bought, and I shall sell my great doll."

The heart of the husband and father, which had sunk within his bosom like a stone, was lifted up. The sweet enthusiasm of the scene cheered him, and his nightly prayer was like the song of praise.

They left their stately house. The servants were dismissed. Pictures and plate, rich carpets and furniture were sold; and she who had been the mistress of the mansion shed no tears.

"Pay every debt," said she; "let no one suffer through us, and we may be happy."

He rented a neat cottage and a small piece of ground a few miles from the city. With the aid of his sons he cultivated vegetables for the market. He viewed with delight and astonishment the economy of his wife, nurtured as she had been in wealth, and the efficiency which his daughters soon acquired under her training.

The eldest one instructed in the household, and also assisted the younger children; besides, they executed various works which they had learned as accomplishments, but which they found could be disposed of to advantage. They embroidered with taste, some of the ornamental parts of female apparel, which were readily sold to a merchant in the city.

They cultivated flowers, and sent bouquets to market in the cart that conveyed the vegetables; they plaited straw, they executed plain needlework. Every one was at her post, busy and cheerful. The little cottage was like a bee-hive.

"I never enjoyed such health before," said the father.

"And I was never so happy before," said the mother.

"We never knew how many things we could do when we lived in the great house," said the children, "and we love each other a great deal better here. You call us your little bees."

"Yes," replied the father, "and you make just such honey as my heart likes to feed on."

Economy as well as industry was strictly observed; nothing was wasted; nothing unnecessary was purchased. The eldest daughter became assistant teacher in a distinguished female seminary, and the second took her place as instructress to the family.

"We are now thriving and prosperous," said he; "shall we return to the city?"

"Oh, no!" was the unanimous reply.

"Let us remain," said the wife, "where we have found health and contentment."

"Father," said the youngest, "all we children hope you are not going to be rich again; for then," she added, "we little ones were shut up in the nursery, and did not see much of you or mother. Now we all live together, and sister who loves us, teaches us, and we learn to be industrious and useful. We were none of us happy when we were rich and did not work. So, father, please not to be a rich man any more."

Mrs. Sigourney.

By request of Bro. Prideaux, and by the advice of bro. Litch and Osler, I shall spend a month in Harrisburg and vicinity, beginning

Sabbath, March 13th, in Harrisburg, as bro. Colder may arrange.

Shall visit Shiremanstown, Kingston, &c., and on my return Philadelphia, and some places in Buck's county.

In each place I shall preach every day, besides attending to the duties of my agency. I intend to do work enough for the churches, independent of my agency, for my support, and those for whom I work must see to this, so that the Association may not be burdened. Then those who are able are solicited to give liberally for the support of the Association. The Lord's stewards, will have to render us liberal aid, as the Association will soon be called upon to meet heavy liabilities.

I shall be glad to hear from all interested. Write me at Harrisburg, Pa., March 10th to 25th.

J. V. HIMES.

NOTICE.—The Quarterly Meeting of the Standing Committee of the A. M. A. will be held, as per adjournment, at the Herald office in Boston, at 10 A. M., on Tuesday, April 5, 1859.

## BUSINESS DEPARTMENT.

### BUSINESS NOTES.

M. M. Knight—Sent book the 3d.

T. Smith—We find on our books that J. Brooks was cr. Jan. 1, \$2 from 919 to 971,—ending Jan. 1, 1860. If the paper gave different figures, it was an error in type, but correct on book. Have cr. you \$2.42 and balanced your account.

J. Gilbreth—Have cr. A. Chambers \$2.26 to bal. his account, and the balance, 74 cts., have cr. to you, from 948 to 964.

H. H. Swartz, \$10—Sent books the 4th.

Mrs. Martha Salt—It was rec'd Jan. 1860.

J. S. Jenkins, 40 cts.—From 923 to 933—not being able to supply previous Nos.

D. S. Turner, \$1—Our books said \$2 due, but have marked you up according to your own reckoning of the account, and resume with this No.

J. Seelye—Have sent your paper regularly. The fault must be in your P. O. Please enquire. Have written you, and re-sent such back Nos. as we have.

T. E. Wilson—It was rec'd, and paid to No. 971.

H. B. Woodcock—You are paid to No. 924, Feb. 1, '59.

Dr. J. Croft—Have cr. you on books of the A. M. A. \$2; and endorsed the amount of \$8.52 on your note to J. V. H. Have sent you the three tracts, and chd. you 12 c.

I. H. Shipman, \$7—Balanced ac't, and also discussion.

S. S. Baylies—We have neither of those papers you refer to. We thank you for the testimony respecting the advantage to you from the articles referred to. We have had many such, which assures us that God has blessed them for good. For the stamp sent, you must order further.

### A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, MAR. 8, '59.

Received, for Associate Membership—

John Brooks, Pine street, Pa. .... \$2.

Received, for Life Memberships—

I. H. Shipman, of Sugar Hill, N. H. .... \$25.

Jonathan Aldrich, of Lyman, N. H. .... 25.

### To Correspondents.

Cyril Parker—I have never believed or preached the doctrine in question—the person was mistaken.—J.V.H.

Isaac Bartlett—The best we can do for you is to forward the communication to Eld. Chapman, which we have done, and to wait his answer.

MARRIED, Feb. 15th, by the writer, at the residence of E. W. Case, Esq., in Bristol, Vt., GEO. A. COLBY, of Waterbury, Vt., to Miss M. H. GREEN, of Bethel.

D. BOSWORTH.

Agents of the Advent Herald.

Albany, N. Y. .... Wm. Nichols, 185 Lydius-street.

Bridgeport, Ct. .... Al Andrews.

Burlington, Iowa. .... James S. Brandenburg.

Bascoe, Hancock County, Illinois. .... Wm. S. Moore.

Bristol, Vt. .... D. Bosworth.

Cabot, (Lower Branch,) Vt. .... Dr. M. P. Wallace.

Cordova, Rock Island Co., Ill. .... O. N. Whitford.

De Kalb Centre, Ill. .... Charles E. Needham.

Cincinnati, O. .... Joseph Wilson.

Dunham, C. E. .... D. W. Sornberger.

Durham, C. E. .... J. M. Orrock.

Derby Line, Vt. .... S. Foster.

Eddington, Me. .... Thomas Smith.

Fairhaven, Vt. .... Robbins Miller.

Richmond, Me. .... I. C. Wellesone.

Hartford, Ct. .... Aaron Clapp.

Homer, N. Y. .... J. L. Clapp.

Haverhill, Mass. .... Edmund E. Chase.

Lockport, N. Y. .... R. W. Beck.

Johnson's Creek, N. Y. .... Hiram Russell.

Morrisville, Pa. .... Wm. Kitson.

Newburyport, Mass. .... Philip H. Lunt.

New York City. .... Dr. J. Croft, No. 108 Columbia st.

Philadelphia, Pa. .... J. Litch, No. 47 North 11th st.

Portland, Me. .... Alexander Edmund.

Providence, R. I. .... Anthony Pearce.

Philipsburg, St. Armands West, C. E. .... C. P. Dow.

Princess Anne, Md. .... John

WHOLE NO. 930.

BOSTON. SATURDAY, MARCH 19, 1859.

VOLUME XX. NO. 11.

**THE ADVENT HERALD**

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SYLVESTER BLISS, Treasurer and Agent,  
To whom remittances for the Association, and communications for the Herald should be directed.

J. V. Himes,  
J. Pearson, Jr.  
L. Osler,

Committee  
on  
Publication.

TERMS.

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Those who receive of agents, free of postage, will pay \$2.50 per year.

Canda subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

Original.

**THE BOOK THAT I LOVE.**

The Bible's the Book that I love,  
Its beauties can never be told;  
It must have come down from above,  
Some treasure of grace to unfold;  
'Tis not the production of earth,  
It came not by unaided man;  
The Spirit of God gave it birth,  
Remove this conviction who can?

It tells of a Being above,  
Of infinite wisdom and might,  
It speaks of His vastness of love,  
Of His nature as pure as the light;  
It shows the beginning of days,  
The creation of earth and of air;  
God spoke and the luminous rays,  
Show'd nature most lovely and fair.

It tells what did all things so mar,  
That death came on man by his sin;  
That he willfully brought on a war,  
Which rages without and within:  
It says that "the God of all grace,"  
Deliver'd His Son unto death,  
That man might again see His face,  
By receiving His gift now by faith.

It tells of a good time to come,  
When Shiloh descends from above;  
When the Foe will receive his just doom,  
And the earth be an Eden of love.  
Then precious this book is to me,  
The Bible's the word of my God;  
It guides me to life's verdant tree,  
Which yields me both healing and food.

R. H.

Canada East.

**Paul at Ephesus.**

BY REV. JOHN CUMMING, D. D.

Paul, after having addressed an audience of philosophers at Athens, and next an audience of dissipated and sinful persons at Corinth, noted for its immorality and licentiousness, comes now to Ephesus, celebrated for its gross idolatry of Diana, the great goddess, whose image, as they thought, fell down from heaven.

Finding at Ephesus, the chief city of pro-consular Asia, certain persons who professed to be disciples, he asked them, evidently perceiving they were not enlightened as Christians ought to be, "Have ye received the Holy Ghost since ye believed?" or rather, "Did ye receive the Holy Ghost when ye believed?" "And they said unto him, We did not so much as hear;" for it is not, "have not so much as heard," but "did not so much as hear whether there were any Holy Ghost." Their minds were evidently unen-

lightened on the most vital truths of Christianity and Paul seeing that, asked them the question, "Unto what then were ye baptised?" What profession did you take upon you? What creed did you describe verbally, orally, or otherwise? And they answered "Unto John's baptism."—Then Paul explained at once the difference, "John baptized with the baptism of repentance," evidently preparatory to something greater that was to follow; and it was meant to be consummated or perfected by your reception of Jesus Christ, who should come after him.

Baptism, we must understand, was simply a mode of accepting a person into the outward profession of a religion. Gentile adults were baptized among the Jews; John received to his preparatory Church converts or believers in what he predicted, and baptized them accordingly: but such baptism not being in the name of the Father, and of the Son, and of the Holy Ghost, in other words, not being Christian baptism, was, as far as Christianity was concerned, no baptism at all; and therefore "they were baptized," as it is called briefly, "in the name"—that is, into the religion, the faith, and love, and profession—"of the Lord Jesus."

Paul, after they were baptised, laid his hands upon them, and they received not the Holy Ghost for the regeneration of their hearts,—for as adults they gave evidence that they were regenerated before baptism,—but they received the Holy Spirit in his miraculous influences and powers; "and they spake with tongues, and prophesied."

We read, that when he had continued preaching to the Jews and Greeks, that God was pleased to work "special miracles by the hands of Paul." Notice the expression, "special miracles;" that is, in a special manner, under special circumstances, for special purposes, and therefore not likely to be reiterated and repeated in other circumstances. And the speciality of the case was this, that handkerchiefs or aprons that had been taken from his body, were brought to the sick "and the diseases departed from them, and the evil spirits went out of them." Now this is simply the historical fact; but for any one to leap from this special instance of special miracles,—virtue attributed in a miraculous dispensation to handkerchiefs and aprons that had touched the Apostle Paul,—to the conclusion that an apron blessed by a priest, or a handkerchief consecrated by a bishop, is still possessed of miraculous virtue, may be infallible in the estimate of Rome, but it is very illogical in the judgment of common sense.

After this "certain vagabond Jews, exorcists," did what Roman Catholics still do: they thought as the aprons that had touched Paul had exercised such healing virtues, that they also might do the same. They thought they had the true and rightful succession; they therefore called over them which had evil spirits the name of the Lord Jesus Christ, and adjured them to come out. But an evil spirit answered to these men, "Jesus, the great Lord in heaven, I know; Paul, his servant and ambassador on earth, I know; but you I do not know."

Now, the first inference we gather from this is, that demoniac possession was a fact; that it was not a morbid state of the body, but a positive possession of the soul. The entrance of de-

mons into the human body appears to have passed away when Christ ascended into heaven; and those that were left seem to have been exorcised, or their possessors to have died out. After this we discover no trace of demoniac possession, or anything answering thereto. But here it was clearly not disease, not lunacy, but the entrance of an evil spirit into the body of a certain person and that evil spirit dominating, instead of reason or the person's own volition. What an awful thing that must have been! and how thankful are we that no such fact occurs now! It does seem that since Christ healed disease, medicine has made greater progress; and that since he exorcised evil spirits, they have been afraid to take possession again; and that all this may be a token and an earnest of that blessed day when Satan, and sin, and disease, and evil spirits, shall all be cast into their own place, and the holy Redeemer shall sway the sceptre of a happy world and all shall bless him and be blessed in him.

Certain persons, Greeks, dwelling at Ephesus, learned this, "and fear fell upon them, and the name of the Lord Jesus was magnified;" and "many that believed came and confessed, and showed their deeds." This text, the 18th verse, has been quoted in proof of the doctrine of what is called auricular confession,—"they confessed, and showed their deeds." But here is the difference: that their confession was first voluntary, not by compulsion; secondly, it was confession in public, not in private to a priest; and thirdly, it was many confessing publicly together the sins of which they had been guilty, and showing the proofs of them. But this is altogether different from that requirement which demands, according to the decree of the Lateran, that at least once a-year every member of the Church of Rome shall privately confess or whisper into a priest's private ear, not simple deeds, (which was all that occurred here,) but thoughts, imaginations, sympathies, feelings—all that you can see to be within the possibility or range of mortal or of deadly sin; and, therefore, to construct such a demand upon so unsubstantial a premise, is very wrong and inconsistent reasoning indeed.

These persons who thus publicly confessed, thus publicly showed their deeds, "brought their books together, and burned them before all men." I do not know if you have ever happened to read an Encyclical Letter—that means a letter for the whole world—written by Pope Gregory XVI. in the year 1832. It is now part of what is called the Canon Law; it is obligatory upon every member of the Church of Rome, was read from the altar of every cathedral and church and chapel of that persuasion throughout the whole world. The reason I refer to it is to show that popes are not always infallible; and if not infallible, mind you, in matters of fact, they may peradventure be not infallible in matters of doctrine. For in quoting this very text in that very Encyclical, Pope Gregory XVI.—the pope that preceded Pio Nono—after condemning liberty of conscience, which he says is abominable heresy, and after condemning what he had a great dislike to, the freedom of the press, or people's discussing doctrines in the press as they thought proper,—two very precious privileges in our judgment, but very heretical dogmas in the estimate of Gregory XVI.; after speaking of these two things, he says, "How different was the state of matters

in the days of the apostles, as recorded in the 19th chapter of Acts, at the 19th verse, where" says this infallible pontiff, "they brought their books, and the apostles took their books and burned them before them all! Therefore," argues his church at least, "how proper that the holy pontiff and the holy cardinals should burn heretical books at Rome!" Now, it just happens, unfortunately for his infallibility, that it was not the apostles that burned the books, but the people that brought them; and therefore, instead of being an argument for cardinals and bishops burning heretical books, it is only evidence that the people who themselves felt the books to be wrong came, and, as the evidence of their repentance, with their own hands burned the books before all men. And the price of them amounted to fifty thousand pieces of silver.

Readings on Acts 19.

**Are we a Bible-Reading People?**

As against the Romish Church, we have made a boast of our open Bible. But our question is rather more practical: Do we read it? We answer, no; and will give our reasons. We do not, of course, mean that we don't read it at all, nor that as a Protestant Church, we do not read it more than the Romish Church does; but that we do not read it in proportion to our boast, nor according to our profession. Let the following suggestions be considered in proof of the general assertion:

First. The Old Testament, with the exception of the Psalms, is very little read, either in church, in the family, or by private Christians. There is a wide-spread feeling that the Old Testament, is obscure, superannuated, and not quite so important as the New. Superseded indeed by the New. These low and derogatory prejudices, fostered in part by the pulpit instruction, or rather want of instruction, lead the laity insensibly, but certainly, to neglect this book of God. Sunday-Schools are seldom taught the Old Testament and thus very early, in the life of the young, we secure the neglect of, and prejudice against, that part of God's word which Timothy had known from a child. (Rhem., infancy.) That word which alone has inspired authority for its inspiration.

Secondly. All Scripture is but slightly accommodated in the pulpit. In most churches there is but one lesson a day. This can hardly be called a lesson, for usually it is a random portion, limited by the arbitrary divisions of verses. The impression left on the hearer is that the minister never thought of the lesson till he began reading. He reads as if he did not understand it, or care whether anybody else does. His hearers have no Bibles to follow him, and we fear no ears. Usually, too, the Scriptures are read immediately after the invocation, as if to put in God's word when there was too much noise to put in anything else. All these circumstances tend to show the estimate put on the reading of the Bible. Now, if it is read in this way, and under such circumstances, and for such a formal purpose, the people will and must grow up to underrate it.

Thirdly. The Scriptures are not explained by the preacher nor by the preaching. Most

men preach from the Bible, instead of preaching the Bible itself. The preacher puts a text as a motto or invocation at the outset of his journey, after which he goes on his way rejoicing perhaps never again recurring to either the text or the Book from which he took it; and—

"How oft, when Paul has served us for a text,  
Has Epictetus, Plato, Tully preached!"

Exposition of Scripture is out of date. We explain, or rather disclaim, theologies. Wearying ourselves in saying what somebody said God said, but do not study to show ourselves approved workmen in the Divine Word. What Paul says of the sufficiency of God's Word for the preacher, (2 Tim. 3:16, 17,) we interpret of dogmatic theologians. The result is, the preacher knows nothing of the open—but not opened—Bible, and his hearers know nothing. The Pharisees preached God's word at second, third, and fourth hand until they did not know what God's word was. So the Casuists of Pascal's time; and we are verging that way. "To the law and to the testimony," God says, our preaching must be not merely Scriptural, but Biblical. Let us magnify God's word in the pulpit, and it will be magnified in the pews.

Fourthly. In the primitive church the Bible, in parts, was a *vade mecum*. Women carried it about their persons, to read as opportunity offered. So did Cromwell's soldiers. So do many converts in the oriental churches. But our people hardly ever read the Bible—some once a day some on Sunday, some not at all. We have run to papers, tracts, books—but not the Book.—How little of Scripture language or sentiment our public and private prayers contain! The hallowed, and inspired, and well-chosen words of the Psalms and the prophets are not sufficiently read to be felicitously or frequently used.

It seems to us very much as if we had cast God's word behind us. At all events, it has, somehow or other, got into the background. Our Bibliolatry is not that we read it too much, or preach it too much, or regulate our lives too much by the Bible. Our Bibliolatry Bible worship is in boasting that it is open and free; that it is the Protestant's rule of faith and practice, in making declamatory platform harangues about this glorious Book, so advantageous in advancing agriculture, education, politics, science, and everything but godliness—as if the Bible were given for time mainly; and in thinking that Bible distribution is the chief work of a Christian people. Lord open our eyes, that we may see marvellous things out of thy law. Translate it into our daily lives. Amen and amen.

#### Worship of the Virgin Mary.

The terms Marianity and Mariolatry have been applied to the religion and worship of the Romish church. That they are apt and expressive no one can doubt who has considered the newly proclaimed dogma of the Immaculate Conception, turned over the leaves of a breviary, or heard the last breathings of one who has died in that faith. In every country where Popery predominates, Mary, not Jesus, is the watchword of the people. The distressed look up to her for succor, and the rich for patronage. The marinier invokes her in the tempest, and the robber bears her image in his bosom to guide him to his cave and preserve him from capture.

What, too, can be more profane than the liberties which some of their best Popish writers take with the Holy Scriptures, to favor this superstition? The following may suffice, by way of example.

Psalm 1, "Blessed is the man that loves thy name, O virgin Mary; thy grace shall comfort his soul." Ps. 1, "Why do our enemies rage and imagine vain things against us? Let thy hand protect us, Mother of God, as a terrible sword confounding and destroying them." Ps. 2, "Incline, then, the countenance of God upon us. Compel Him to have mercy on sinners. O Lady, thy mercy is in the heavens, and thy grace is spread over the whole earth." Ps. 34, "Let Mary arise, and let her enemies be scattered."

Ps. 67. Here is a parody on the blessed invitation of Christ: "Come unto her, all ye that are weary and heavy laden, and she will give rest

to your souls." Again, what soul is there that does not recoil at the following from the "Glories of Mary?" "The Lord has divided His kingdom, which consists of justice and mercy; the kingdom of justice He has reserved to Himself, and the kingdom of mercy He has, in a certain sense, given to Mary, ordaining that all the mercies which He dispenses to men should pass through her hands, and be dispensed as she pleases." "She is the mediatrix of peace between sinners and God;" "our advocate," "the hope of sinners." "Because men fear that Divine Person who is destined one day to judge them, it has been necessary to give them a mediator with the Mediator, and none was so fit for this office as Mary His mother." "Mary is the mistress of paradise, she admits there whomsoever she pleases; and no wonder, seeing she is the mother of the Lord of paradise."

What, then, can be more expressive and appropriate than the terms above mentioned?—Christianity, Romanism is not; it is anything but that. It rather ignores the name of Christ, or subordinates it to that of a mere mortal. Can it be, that "the cup of abominations" is now filled; that this dogma of the Immaculate Conception was the last drop in the fearful chalice with which the nations of the earth have been made drunk; and that the cry has at length gone forth "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?"

#### Eruption of Skapta in 1782.

Of all the countries in Europe, Iceland is the one which has been so minutely mapped, not even excepting the ordinance survey of Ireland. The Danish Government seem to have had a hobby about it, and the result has been a chart so beautifully executed, that every little crevice, each mountain torrent, each flood of lava, is laid down with an accuracy perfectly astonishing. One huge blank, however, in the south-west corner of this map of Iceland, mars the integrity of this almost microscopic delineation. To every other part of the island the engineer has succeeded in penetrating; one vast space alone of about four hundred miles has defied his investigation. Over the area occupied by the Skapta Jokul, amid its mountain cradled fields of snow and icy ridges no human foot has ever wandered. Yet it is from the bosom of this district that has descended the most frightful visitation ever known to have desolated the island.

This event occurred in the year 1782. The preceding winter and spring had been unusually mild. Towards the end of May, a light bluish fog began to float along the confines of the untraversed tracts of Skapta, accompanied in the beginning of June by a great trembling of the earth. On the 8th of that month, immense pillars of smoke collected over the hill country toward the north, and coming down against the wind in a southerly direction, enveloped the whole district of Sida in darkness. A whirlwind of ashes then swept over the face of the country, and on the 10th, innumerable fire spouts were seen leaping and flaring amid the icy hollows of the mountain, while the river Skapta, one of the largest in the island, having first rolled down to the plain a vast volume of fetid waters mixed with sand, suddenly disappeared.

Two days afterward a stream of lava, issuing from sources to which no one has ever been able to penetrate, came sliding down the bed of the dried up river, and in a little time—though the channel was six hundred feet deep and two hundred broad—the glowing deluge overflowed its banks, crossed the low country of Medelland, ripping the turf before it like a tablecloth, and poured into a great lake, whose affrighted waters flew hissing and screaming into the air at the approach of the fiery intruder. Within a few more days the basin of the lake itself was completely filled, and having separated into two streams, the exhausted torrent again recommenced its march. Where it was imprisoned between the high banks of the Skapta, the lava was five or six hundred feet thick; but as soon as it spread out into the plain its depth never exceeded one hundred feet. The eruption of sand, ashes, pumice, and lava, continued till the end of August, when the Plu-

tonic drama concluded with a violent earthquake.

For a whole year a canopy of cinder-laden clouds hung over the island. Sand and ashes irretrievably overwhelmed thousands of acres of fertile pasture.

The Faroe islands, the Shetlands, and the Orkneys, were deluged with volcanic dust, which perceptibly contaminated even the pure skies of England and Holland. Mephitic vapors tainted the atmosphere of the entire island—even the grass which no cinder rain had stifled, completely withered up—the fish perished in the poisoned sea. A murrain broke out among the cattle, and a disease resembling scurvy attacked the inhabitants themselves. Stephenson has calculated that 9,000 men, 28,000 horses, 11,000 cattle, 190,000 sheep, died from the effects of this one eruption. The most moderate calculation puts the number of human deaths at upward of 13,000 and of cattle, etc., at about 156,000.—*Lord Dufferin's Yacht Voyage.*

#### Swearing in the Pulpit.

Above all things, my young friend, do not swear in the pulpit! I have heard the sacred name used in a manner that left a doubt whether the preacher had ever read the Ten Commandments. Your brother, Gubblegurkins, is given to the bad habit of denouncing certain crimes as "damning villany, without a parallel on God's earth;" or, once in a while, for the sake of harsher emphasis, he will say, "God Almighty's earth." Now I have disliked to give you this specimen, for the repetition of such language is like handling pitch—it leaves a defilement and stench upon the mind. I have given it, however, that you may know just what I mean. A clergyman who rants at this rate ought first to be advised by a friend, and if he show no sign of repentance, he ought then "to be dealt with as in other cases of immorality;" that is, set aside as a profane fellow, dangerous to good morals.—It may, perhaps, give some force to this counsel, when I tell you, that not long ago a preacher used this style of reproof towards a noisy drunkard who had strayed into church. He was not so drunk, however, as to be forsaken of his wits, for he sharply retorted, by saying that he would have no such swearing there!—*National Magazine.*

#### A Remarkable History.

The N. Y. Evangelist contains a clear account, from a correspondent in Illinois, of the remarkable career of "Father Chiniquy," the French priest, who has recently quitted Rome with all the flock, numerous though poor, who follow him as their spiritual guide. It appears that when Chiniquy removed from Canada—where he had been a sort of Father Mathew in the cause of temperance, and by his honesty, earnestness, and unbounded charity had acquired a father's influence, indeed, over a large proportion of the poor Roman Catholics of the Province—he drew after him into Illinois not less than two thousand families, numbering nearly ten thousand souls, whom he formed into a parish under the name of St. Anne, in Kankakee county. He had about \$600 of his own, which was given to the benefit of the colony, and, with his own hands mainly, he quarried and built a rough stone house for himself.

About eight hundred families had also emigrated to Chicago, and there they erected a church and parsonage worth several thousand dollars. The Bishop ordered them to deliver up the property to himself, and they appealed to Father Chiniquy to plead their case, which he did, but without avail. The title-deeds were wrested from the people by the threat of excommunication, and the Bishop sold the property to the Irish Romanists, and put the money in his pocket. There was no redress.

The same demand was then made upon Father Chiniquy and his people. The Bishop granted them fifteen days to consider, but before the time expired, excommunicated the whole colony. But this Bishop was soon after removed, and another sent in his place. At first a reconciliation appeared practicable, and terms of submission

were agreed upon. But the Bishop presently revoked his terms, and commanded Chiniquy to promise for the future to obey him in all things whatsoever, without questioning or argument.

Father Chiniquy replied, nobly: "My lord, there is but one God in heaven or on earth, and to him alone will I make such an act of submission. Excommunicate me, if you think proper."

Taking his leave, he went to his room and fell upon his knees, and poured out his cries and tears unto God. He then opened his Bible, which was his constant companion, and the first verse his eye fell upon was 1 Cor. 7:23: "Ye are bought with a price; be ye not the servants of men."

Thanking God for this precious word, he rose from his knees and returned to his parish of St. Anne. Having assembled his people, he related all that took place in the interview between him and the Bishop, and desired that if any disapproved of his course, they would rise. No one rose. He then requested all who desired to sustain him, in making the Bible their only guide, to rise. Immediately the whole congregation were on their feet at once.

As soon as this bold step was taken, there came another visitation from the Bishop. Father Chiniquy assembled four thousand of his people to meet him, and requested them to hear the Bishop fairly, and to judge impartially between them. They did so, and listened to a most outrageous tirade against their pastor and themselves, with hardly suppressed resentment. In token of the stand they intended to make upon their rights in a free country, they had hoisted upon their church the flag of the United States!

After the Bishop had ended his insolent harangue, Father Chiniquy rose and meekly said, that as he had said so many things against himself and his congregation, he would surely hear a few words in reply.

"Not a word, sir," said the Bishop. "Not a word, sir; sit down!"

At this point the people could be restrained no longer. Perfectly maddened as they were, the wretched prelate's life was in the greatest peril for a few minutes. But the entreaties of the pastor at length prevailed, and by the aid of the sheriff, whom Father Chiniquy had providently engaged for the occasion, the Bishop was got off in safety, leaving ten thousand Roman Catholics "soundly converted" to protestantism by his proceedings.

These people now form a distinct and independent church, distinguished only by sole allegiance to the Bible as the word of God. They "search the Scriptures daily." Bible truths come to their mind with a freshness and power which we can hardly conceive, and the grace of God is rapidly transforming them into truly spiritual and happy Christians.

One came to her pastor, with trembling, to acknowledge that she had left off praying to the Virgin Mary, because she had found that it was not countenanced by the Scriptures. She was greatly rejoiced, indeed, when she found that her conclusion was approved by him.

This is an instance of the power with which the truth is making them free from the superstition to which they had been bound from birth. In connexion with their pastor, they are preparing to perform an active, and, we may hope, an important missionary work among their countrymen in the United States and Canada.

#### Instinct of Locality.

The instinct of animals, in many cases, is acknowledged to equal reason, if not to surpass it. Numerous anecdotes of this faculty are recorded, from White's Selborne down. This instinct of locality is one more or less familiar to every observer of nature. Whoever has bird houses about the house must have suspected that the same wrens and martins come, year after year, to build in the same place. We know of a lady, who, desirous of testing this, selected a blind wren from several who built about her dwelling, and was careful to notice, the Spring following, if he returned, which he did. In the city of Reading, in this State, is a barber, who had erected

several large bird boxes, which, in time, came to be inhabited by hundreds of martins who, with their children, resorted thither annually.

One year he moved across the street, taking with him his bird-boxes. When Spring returned, the flocks of martins came back, but not to their new locality. They flew, as usual, to the old one, where they remained for a whole day, restless, and lost, though the boxes were only across the street. At last, however, they were induced to enter their old homes, shifted to their new locality; and now, year after year, the martins return, blacking the air at morning and evening, as they leave and return to their nests.

An even more curious anecdote of the instinct of locality has come to us from a highly veracious quarter. In the town of Franklin, in Venango county, once lived a gentleman who was fond of bees. One morning he observed four toads sitting just below his hive. The next day the same toads were there, grave and solemn as sphinxes before an Egyptian temple. One was black; another bright colored; a third blind; a fourth marked in some other distinguished way. Thinking they annoyed the bees, and pertinaciously preserved their position day after day, he put them into a basket, carried them across the Alleghany, and left them at the top of a hill. What was his surprise, three weeks after, to find them at their old post, as grave and solemn as ever!

Again he removed them, taking them this time in a different direction, and leaving them at a point much farther off. In about six weeks however they were back again for the third time. A neighbor, to whom the incident was told, and was incredulous, next tried to lose them. But in a few weeks the toads were seen one morning, entering the garden under the leadership of one of their number, who gave a "cheep, cheep," looked back for suit, and then hopped on, followed by the rest, until he reached his old station under the bee-hive, where he gravely took up his quarters.

Every one familiar with the woods, knows how easily a wild bee can be tracked to its hive in the forest. If you take four bees from a city hive, carry them to as many points of the compass within any distance that can be managed in an afternoon's drive, and let them free, each bee will soar up into the air, and afterward shoot, as straight as an arrow, in the direction of its home, where, in due time, you will find it again. The instinct of dogs and horses, in finding their way back to their kennels and stables, when their owners, though endowed with reason, are hopelessly lost, has been proved by too many well-authenticated instances to be doubted.

The observation of instinct would be a pleasing and instructive recreation; and it is surprising that more persons do not devote their attention to it. To those living in the country the opportunities are so frequent, that the neglect of them seems little short of a crime. A man is always better for being brought into sympathy with the brute creation. The study of the habits of animals and birds enlarges the heart, and gives breadth to the intellect, as well as stores the memory with a vast variety of curious and instructive facts. Audubon was as single-hearted and reverent as he was wise and entertaining.—*Philadelphia Ledger.*

### The Immutable Pledge.

"Because I live, ye shall live also."—John 14:19.

God sometimes selects the most staple and enduring objects in the material world to illustrate his unchanging faithfulness and love to his Church. "As the mountains are round about Jerusalem, so doth the Lord compass his people." But here, the Redeemer fetches an argument from his own everlasting nature. He stakes, so to speak, his own existence on that of his saints. "Because I live, ye shall live also."

Believer, read in this "word of Jesus" thy glorious title-deed. Thy Saviour lives—and his life is the guarantee of thine own. Our true Joseph is alive. "He is our Brother. He talks kindly to us!" That life of his, is all that is between us and everlasting ruin. But with Christ for our life, how inviolable our security! The great Fountain of being must first be dried up,

before the streamlet can. The great Sun must first be quenched, ere one glimmering satellite which he lights up with his splendor can. Satan must first pluck the crown from that glorified Head, before he can touch one jewel in the crown of his people. They cannot shake one pillar without shaking first the throne. "If we perish," says Luther, "Christ perisheth with us."

Reader, is thy life now "hid with Christ in God"? Dost thou know the blessedness of a vital and living union with a living, life-giving Saviour? Canst thou say with humble and joyous confidence, amid the fitfulness of thine own ever-changing frames and feelings, Nevertheless I live, yet not I, but Christ liveth in me? "Jesus liveth!" They are the happiest words a lost soul and a lost world can hear! Job, four thousand years ago, rejoiced in them. "I know," says he "that I have a living Kinsman." John, in his Patmos exile, rejoiced in them. "I am he that liveth" (or the living One,) was the simple but sublime utterance with which he was addressed by that same "Kinsman" when he appeared arrayed in the lustres of his glorified humanity. "This is the record" (as if there was a whole gospel comprised in the statement), "that God hath given to us eternal life, and this life is in His Son."

St Paul, in the 8th chapter to the Romans, that finest portraiture of Christian character and privilege ever drawn, begins with "no condemnation," and ends with "no separation." Why "no separation?" Because the life of the believer is incorporated with that of his adorable Head and Surety. The colossal Heart of redeemed humanity beats upon the throne, sending its mighty pulsations through every member of his body; so that, before the believer's spiritual life can be destroyed, Omnipotence must become feebleness, and Immutability become mutable!

But, blessed Jesus, "Thy word is very sure, therefore Thy servant loveth it."

"I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."—*Words of Jesus.*

### The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

NO. XI.

Mr. Editor:—Dear Sir:—We notice next in No. 8, of your reply, that the terms, "all generations," "from sea to sea," "from the river to the ends of the earth," are defined to mean, "unlimited duration and of unlimited extent." You remark as follows—"The affirmative supposes that the phraseology of 'all generations'—'from sea to sea'—'from the river to the ends of the earth,' &c., is incompatible with the new earth, unless there are to be successive generations, seas, rivers, &c., there. But in thus supposing, there is either ignored the fact—or else it is entirely unsuspected, that the most eloquent and correct speakers and writers use these and kindred terms,

as illustrative of unlimited duration and of unlimited extent,—entirely irrespective of whether there are, or are not, generations, seas, rivers, &c., in the state illustrated. And the reason of such use of language is founded in the fact that, not a succession of generations, or the presence of rivers and seas, are the subjects to be illustrated, but the endlessness of a period, and the universality of a dominion, which these terms do illustrate, are the subjects of illustration."

In the paragraph above cited we have something very fine, and worthy of remembrance. It contains a very fine puff for the negative, as a correct speaker and writer. Mark the following—"the most eloquent speakers and writers use these and kindred terms, as illustrative of unlimited duration, and of unlimited extent, entirely irrespective of whether there are or are not, generations, seas, rivers, &c., in the state illustrated." The negative claims to use these and

kindred terms, as illustrative of unlimited duration, and of unlimited extent, entirely irrespective of whether there are or are not generations, seas, rivers, &c., in the state illustrated. Therefore, the negative claims to be, a most eloquent, and correct speaker and writer.

And why is this claim made by the negative? Because he uses terms and phrases to illustrate, unlimited duration and extent, entirely irrespective of whether they (i. e. the subjects of affirmation) do or do not exist. But suppose the most eloquent and correct speakers and writers do use such terms and phrases to illustrate unlimited duration and unlimited extent. Does it follow that the inspired writers of the holy Scriptures have used these and kindred terms to illustrate the unlimited duration and extent of the Redeemer's kingdom? If so, then, when the same inspired scriptures say,—"and there was no more sea" we must understand an end of the kingdom of Christ, both in its duration and extent, is fully implied.

If

from "sea to sea" are terms used by the inspired writers to express the unlimited nature of Christ's kingdom in its duration and extent,

—then, the terms, "no more sea" must be used by them to express the end of Christ's kingdom, in its duration and extent.

Therefore we must understand the apostle, when he says of the new earth, Rev. 21:1, "and there was no more sea," that, "there was no more" —kingdom of Christ in that world.

But such is not the meaning of "from sea to sea" in the Bible. Amos 8:12, "And shall wander from sea to sea." In the context God threatened his people with a famine, not of bread, "but of hearing the words of the Lord." And then in the text cited says—"And they shall wander from sea to sea." Does this think you, imply a eternal wandering after the word of the Lord?

Micah 8:12, "In that day also he shall come over to thee from Assyria, and from the fortified cities and from the fortress even to the river, and from sea to sea, and from mountain to mountain." In this text the terms "from sea to sea" has not the sense of unlimited duration, but from one sea to another."

Zechariah 9:9-10. "Rejoice greatly, O daughter of Zion: shout O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak (not in wrathful vengeance but) peace unto the heathen; and his dominion shall be from sea to sea, and from the river even unto the ends of the earth." This text implies that when Christ shall come to reign as King over his people in Jerusalem,—that he will come with "salvation," and not with destruction—not with wrath, but with peace, shall he speak unto the heathen, and his dominion shall be from sea to sea—i. e. from one sea to another, and from the river even to the ends of the earth. And such must be the meaning of the same terms in the 72d Psalm, and Zechariah 9:6-10, will be from one sea to another, and from the river to the ends of the earth, which compels us to fix its reign in this world, where rivers and seas exist.

Again, speaking of rivers, seas, &c., in the new world, you say—"The Bible nowhere affirms this, that there will be no sea there." How you can make such a statement as this in view of Rev. 21:1, which affirms strictly in opposition to your statement, that "there was no more sea," after the new heavens and earth appeared. I will leave you to explain,—marveling greatly at such imprudence, and so we think will all your intelligent readers. A writer cannot fail to lose the confidence of his readers when he boldly affirms the existence of what cannot be found in the Bible, or the non-existence of such texts of Scripture as all have read, more or less in the word of God.

You next take up and comment upon Isa. 11th, in which you say many very fine things. But we marvel greatly at your reply to our remarks upon the 8th verse.

Did you really understand me to say that there would be no infants saved? but that they would all be lost and forever excluded from the kingdom of heaven? Did you understand me

when I said—"Let those believe it that can," —that I meant to apply this, to the salvation of infants? If you so understood me to mean, there must be some great impediment in your head to understand. But if you did not so understand me to mean, there must be some deficiency in your heart to pervert my meaning, and to misrepresent the truth.

No one with a clear head, and an honest heart, could fail to see, that my reasoning was not upon the salvation of infants, but upon the absurdity of having children unweaned in the immortal state. Children weaned and unweaned would imply nursing mothers, and such children and mothers could not exist there, unless the generation of our race should be continued there, and supposing that you would not go in for this, without the existence of the marriage institution, I thought that you would see the difficulties of applying this portion of scripture to the immortal state, and acknowledge that it should be applied to this present world; where children are nursed and reared to perpetuate our race.

Upon the salvation of infants as held by the M. E. Church, you ought not to be ignorant. Our doctrines have stood before the world for more than a hundred years; and should have been read, and known of all men. And especially our views of the atonement—the salvation of all dying in infancy—justification by faith and regeneration by the agency of the Holy Spirit,—Doctrines, which are rapidly finding their way, from the M. E. Church into every Christian denomination.

That you should be so ignorant of the leading doctrines of our church, after having stood for about twenty years upon the editorial walls of Zion to guard the church of God against error; and to feed the same with the pure doctrines of the gospel through the press from week to week, as to lead you to suppose that a clergyman of the M. E. Church should come forth in a public discussion before the world, denying the salvation of such as die in infancy, is truly mysterious, and inexcusable.

No. 9 of your reply, comes next in order, claiming our attention. In this No. you take up the 60th chapter of Isaiah giving an exposition of the same, showing the wonderful spread of the gospel during the first three centuries, over a great part of the world. I have read your remarks upon this subject with a great degree of pleasure and profit. There is nothing that gives us such joy, as we receive on learning and witnessing the spread of our holy religion over the nations of our sin-fallen world. And as the history of the church in the past, in the spread of our holy religion among the nations of the earth, under the most unfavorable circumstances, and against the strongest and most cruel opposition, is to be regarded as a true prophet in regard to her future triumphs in our world, may we not expect the "perfect day" soon to dawn upon us, when the kingdoms of this world shall all become the "Lord's and Christ's?"

In reference to this chapter you say—"In common with the mass of prophetic interpreters, we apply this chapter to the whole gospel dispensation and the Millennium." Again you say—

"Pre-millenarians and Post, agree that the commencement of this chapter begins with Christ's first coming, and that the close brings to view the millennial kingdom, and they differ only respecting the millennial kingdom,—whether it is in the temporal or in the immortal state." Then in the closing remarks of this No. you argue the endlessness of this happy period in the strongest terms of our language.

You say—"The eternity of this happy state is again and again affirmed." "And again, is the eternity of this state affirmed, with a declaration of its righteousness." In the foregoing chapter, the eternity of the duration of the period brought to view, in its closing portion, is affirmed over and over again, as has been shown, in a great variety of the most expressive imagery, 'I will make thee an eternal excellency, a joy of many generations!' 'Violence shall no more be heard in the land,' 'the sun shall no more be thy light' 'the Lord shall be to thee an everlasting light,' 'the days of thy mourning shall be ended,' and 'they shall inherit the land forever.' Is it possible to frame more unequivocal and emphatic

phraseology, that shall be expressive of the unending? if it is, we have failed, thus far in our reading, to find the record of it. Such a galaxy of utterances, such a cluster of varied terms, each in itself expressive of eternity, cannot, when thus conjoined, be expressive of duration that is less than eternal."

We would now call the attention of the negative, and the reader also, to a consideration of the foregoing declarations. In the first place our friend applies this whole chapter to the gospel dispensation and the millennium. The millennium, as brought to view in the 20th of Rev., and as admitted by the negative, is to be a period of blessedness a thousand years in its duration, and is to be enjoyed by the people of God between the first and last resurrection. Now if you can have an eternity, an unending state of duration, in a period of time only a thousand years long, and between the two resurrections brought to view Rev. 20th, your theory and reasoning will stand; but if you cannot, then, both your theory and reasoning must fall. But such an eternity of unending duration cannot be had in a period of time a thousand years long and between the two resurrections brought to view in Rev. 20th. Therefore your theory and reasoning must both fall.

Yours truly,  
EBENEZER PEASLEE.  
Newton, N. H., March 1, 1859.



## ADVENT HERALD.

BOSTON, MARCH 19, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### Words.

Words are very little things, on which great events often hinge. A single word uttered in jest may rankle in the hearts of multitudes, and cause any amount of misery. And words uttered in this life, may be a source of everlasting regret. How cautious therefore should man be in his use of words!

There is also much depending on the treatment made of words—particularly of the words of Christ who has said, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life." It is "by every word of God" that man doth live, Matt. 4:4. To continue in the words of Christ, was made by him a test of discipleship, John 8:31. He said, "The words that I speak unto you, they are spirit and they are life," John 6:63. He said to the Father, "I have given unto them the words which thou gavest me," 17:8. And of them he said, "If any man hear my words and believe not, I judge him not; for . . . he that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him at the last day." John 12:47, 8. He has declared that his words shall not pass away; and that "whosoever shall be ashamed" of Him or of his words, "of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." Matt. 8:38.

How careful, then, ought we to be that we do not despise "the word of the Holy One of Israel," by "corrupting" it or "handling the word of God deceitfully." God said to Moses, "ye shall not add unto the word which I command you, neither shall ye diminish ought from it." He has promised to regard with favor those "who tremble at his word." And the Inspired record is closed with the fearful declaration: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book."

Such being the sacredness of God's words, how careful should man be in his use of words respecting God's teachings: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:3. Yet how often does puny man make his words stout against Jehovah.

### A New Tract.

"The speechless Guest at the Marriage Feast. By John Fred. Cotton."

The above is the title of a new tract of 18 pages just issued from the Crisis office, of which we have received a copy for notice.

"The speechless guest at the marriage feast," is the robeless one in the parable, to whom it is said: "Bind him hand and foot and cast him into outer darkness: there shall be weeping and gnashing of teeth," Matt. 22:13. The view taken by this writer respecting the final result, seems to be indicated in the following extract:

"As malignity is an attribute of the devil, it must be antipodal to the character of God. Yet the doctrine of everlasting fire and agony for the wicked, makes him the most cruel, implacable, as well as the most powerful, of beings, and represents him as gloating to all eternity over throes and cries, the least of which might move a fiend. But O, our God is not a God like this! His justice consigns them to death eternal, upon whose night no resurrection breaks," p. 16.

As the prophet Isaiah has said: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," (Isa. 8:20), we turned involuntarily on reading the above, to the Sacred Fount of Light, and there read the words of Jesus:

"Then shall He say also unto them on His left hand, Depart from me ye cursed into everlasting fire prepared for the devil and his angels," Matt. 25:41.

Searching farther we read:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever," Rev. 20:10.

Seeing this reference to "where the beast and false prophet are," we turned back and saw that

"The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone," Rev. 19:20.

As our eye again glanced at the declaration, "His justice consigns them to death eternal, upon whose night no resurrection breaks," we thought of the wicked dead, who are claimed to have no conscious existence—to have already once sunk into unconsciousness; and as we meditated, we turned and read:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," Dan. 12:2.—

"All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John 5:28, 9. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire," Rev. 20:1-15. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," Rev. 14:10, 11.

As we read the above, we again turned to the tract and re-read:

"The doctrine of everlasting fire and agony for the wicked, makes Him the most cruel, implacable as well as the most powerful of beings, and represents Him as gloating to all eternity over throes and cries, the least of which might move a fiend."

As we read this, we turned again to the Sacred Oracles, and read the Scriptures, quoted;—and again read the extract given. We read and re-read, pondered and meditated, had various thoughts respecting the one and the other, and, to use the language of the apostle in Patmos, we "wondered with great admiration." The extract is so suggestive, and its significance so marked, so characteristic is its style and spirit, such is its agreement with the texts quoted, and in such a position does it exhibit the Author of those passages, that no one should longer doubt respecting their true import. And if any do doubt, let them read the words of Paul: "What if some did not believe? shall their unbelief make the word of God of none effect? God forbid: yea, let God be true, but every man a liar," Rom. 3:3, 4.

We therefore judge that the tract,—to those who approve of the sentiment and judgment in the extract given,—will meet their unqualified approbation. It always gives us pleasure to find that which we can approve, and we cordially approve of all that is in harmony with the words of Inspiration.

### Set Thine House in Order.

The U. S. post master General, Gov. Brown, died at Washington on the 8th Inst.; and a few days previous the third assistant Postmaster General, Mr. Marron also died. In reference to these events the private clerk of Gov. Brown relates the following incident relating to those two gentlemen, which occurred about a month previous:

"Postmaster General Brown was signing up his official journal—his clerk standing on his left turning over the pages as each signature was affixed.—Mr. Marron, then efficient and vigorous and Third Assistant Postmaster General, having under charge at that critical period the important responsibilities of the finance division, entered the room to obtain Mr. B's signature to a draft. Turning to the right he cheerfully signed the paper, and Mr. M. was retiring, when the head of the department remarked, 'Marron, I wish you would come in and see me when I get through with this.'

"Being then long after the usual office hours Mr. M. turned and said, 'Do you wish me to see you again to-day, sir?' 'Yes,' replied Mr. Brown; 'I want to know if you have set your house in order; for, in a month or less, we shall have neither a habitation or a name here.' Mr. Marron, with a conviction that his official house was always in order, paused a moment, and with surprise and a smile remarked, 'My house in order?'

"Yes, sir—your house in order; for in a month or less we shall neither have a habitation or a name here.' 'Well, Governor,' replied Mr. Marron, 'if the storm comes, I can stand it as well as others,' and then, pleasantly, left the room."

The lamented head of the department then said that his remarks referred to the action of Congress, indicating the defeat of the Postal Appropriations. Yet on that day four weeks Mr. Marron was interred, and now his chief has been buried with high honors.

### The Oldest Inhabitant.

A correspondent in the London Times calculates the age of the great California tree, in the Crystal Palace at Sydenham, at about six thousand four hundred and eight years! It must have been planted, according to that, when Adam was a very small baby, if not before. The same writer refers to another California tree, which must be at least seven thousand one hundred and twenty-eight years old.

The method in which the computation was made is this: The writer took two pieces of the wood of the tree, one of the heart and another of the sapwood, about an inch square each, and he counted the concentric layers, which are supposed to indicate the annual growth. In the heart-wood he found forty-five different layers to the inch, and in the sapwood twenty-one; and as the tree is fourteen feet in diameter, ten of heart and four of sap the result was easily obtained.—*Exchange Paper*.

**REMARKS.**—The one who computed the above must have been a smaller "baby" mathematically than any one of Adam's posterity ever was physically, to have sent such a result to the London Times. For,

1. The number of rings in any one inch of the diameter of a tree is no certain evidence of the number in the remaining inches; for any one who ever estimated the annual growth of trees, as indicated by the rings, which we frequently did after felling them when a boy, must have noticed a somewhat regular decrease in the number per inch in the whole distance from the centre to the periphery of the circle. And hence an inch of the sap and an inch of the heart, would not accurately indicate the period of growth for the entire tree.

2. If the age of the tree could be thus accurately indicated, it is evident that the calculation should be based on one half, instead of the whole diameter; for in the growth of a tree the ring is simultaneously forming round the tree—on each side from the centre; so that when the number of rings have been counted from the outside to the centre, all the annual growths have been included; and to estimate those of the entire diameter, is to estimate the same rings twice. We have then, in a tree of 14 feet diameter—10 feet heart and four of sap,—but five of heart and two of sap between the centre and outside; and 45 rings to an inch in the one, and 21 in the other, give only 3204 years for the actual age of the tree!

Those who would disprove the Bible chronology of the world by the age of its trees, will have to try again. And let them remember that, however they may estimate, it will be no demonstration of tree's age, unless they actually count the rings for the entire distance, from the centre to the outside. We do not believe that

"He who made the world,  
And told its age to Moses,  
Was mistaken in its date."

"Anaesthesia! The greatest Discovery of the Age! Who is entitled to credit?"

We have received a pamphlet with the above title,—a reprint of an article published in the N. Y. Journal of Commerce, from the pen of Truman Smith, late U. S. Senator from the state of Conn. Its design is to furnish evidence, which it does most conclusively, that the late Horace Wells, a Dentist in the city of Hartford, was the first discoverer that surgical operations could be performed without pain, by the use of an anaesthetic agent. This discovery is claimed by Drs. Morton and Jackson this city, who have long contested the claim with each other; and the friends of the former have endeavored to obtain from the U. S. Government, and are now endeavoring to secure to him by private subscription, a testimonial of \$100,000 for its discovery.

This claim of Dr. Morton is most unjust. It is only dated by him as early as 1845 or 6. We were personally acquainted, and intimate with the late Dr. Wells of Hartford, and were personally cognizant, as early as 1844, of his being in the practice of removing teeth, without pain, by the use of an anaesthetic agent.

Dr. Morton, who claims the discovery, studied dentistry in the office of Dr. Wells; and he undoubtedly obtained his knowledge of the use of such agent from him, who is deceased and cannot defend his prior claim. All the physicians in the city of Hartford, the State officials there, lawyers and other professional men, with a whole cloud of witnesses from among its most intelligent citizens, testify that they had personal knowledge of Dr. Wells' discovery from one to two years earlier than Dr. Morton dares to date his claim; and we can add that our own personal knowledge and recollection accords with their testimony. This effort of the friends of Mr. Morton, therefore, to secure a testimonial to him, is most unjust to the memory of the dead, and to the widow and children who survive.

**QUESTION.**—Who have been the owners and occupiers of Jerusalem since the Saviour's day? And what has been the amount of contest in changing hands, together with the dates?

EAU CLAIRE.

We have handed the above inquiries to Bro. Robinson, who has given an article on this subject in another column.

### ITEMS AND NEWS.

One day after dinner last week the prisoners in the Franklin county (Ohio) prison refused to return to their cells, and displaying brickbats, intimated to the jailer (who was alone) that if he interfered with them he would receive his quietus. Being a man of pluck, the jailer instantly produced a revolver, and facing the sinister and scowling crowd, told them he would shoot the first man who resisted, when the craven villains scattered with a yell of fright, and permitted themselves to be locked up in their cells.

The Lafayette (Md.) Courier relates that the engineer of a train on the New Albany and Salem Railroad recently blew the steam whistle to warn a man who was walking on the track ahead of the train, but the man being a deaf mute, did not heed the alarm, and the engineer, seeing that he must otherwise be killed, hurried out upon the cow-catcher, and grasped the unconscious man just in season to save his life.

In North Oxford, Mass., John O'Neil, a lad of fourteen, was caught in the belting of a shaft in a factory in that village, and repeatedly dashed against the ceiling, and so badly mangled that life was extinct before he could be rescued.

Judge McClure of Pittsburg, has announced that he shall refuse applications for divorce made to him, in every case where a possible excuse can be found for doing so. His reason for this declaration is, that by the multiplicity of applications which have of late come before him, he is led to believe that an absolute disregard for the marriage relation is spreading rapidly among the lower class in that vicinity.

There is an old gentleman living near Hightstown, N. J., (Mr. Robert Ayres) who has had twenty-four children—nineteen now living. His grandchildren number fifty-seven.

At Indianapolis, a few evenings since, a little girl "wanted to go heaven," and in order to accomplish her desire she procured a vial containing laudanum, of which she drank. She was, however, found before the narcotic draught had caused the child's death. The little creature was, with some difficulty, restored to her consciousness and the embrace of her loving parents.

Two white men, Clayton, and Coleman, convicted of negro stealing, were hung at Barnville, S. C., on the 25th ult. There were about 2000 persons present at the execution.

A young lady of Lockport, N. Y., recently went to St. Paul, Minnesota, to meet her betrothed and

fulfill her engagement to be married. On her way she met the downward stage, which contained the corpse of her intended husband. This she did not learn until she arrived at St. Paul, whence she was obliged to return to take charge of the remains of her lover.

William Stetson of Amherst, while tending his saw mill a few days ago, was struck in the face by a billet of wood thrown from a circular saw with such force as to break his upper jaw and palate bones, a passage being made entirely through the roof of his mouth, and all his front teeth also knocked out or broken off.

Ezekiel Lloyd, a colored man who is in the habit of lubricating his body with camphene to relieve the rheumatism, was shockingly burned in New York in consequence of a piece of lighted paper coming in contact with him, and igniting the camphene.

Two phrenologists have recently examined the head of Jumperz, now under condemnation at Chicago for the murder of Sophia Werner, and both pronounce benevolence to be his predominating characteristic. One of them says the prisoner looks so much like Prince Albert that he would be taken for him in the streets of London.

At Newark, N. J. Mrs. Abby Baldwin, an old lady aged sixty-eight years, fell into a cistern while the rest of the family she lived with were absent, and was drowned.

Jacob Hilderbraner, a German, was arrested in New York on suspicion of intention to sell for meat the body of a horse which he had killed and cut up, but on his assurance that he killed the horse for his own use, he was discharged. The man's wife said they had made soup from the horse flesh, which they found very good.

The Jewish Chronicle states that the remnants of a Jewish colony has been found at Kai-fung-fo, China. A communication is about to be opened with the sons of Israel by their British co-religionists, and they will be requested to send two youths to England to receive a European education. They have been separated from all intercourse with the remainder of their race for a period of six centuries.

A woman named Susan Davis, ninety years of age, was turned out of doors by her own son in New York. She was utterly destitute and applied to an acquaintance, who provided her with food and gave her the use of a basement room. On Wednesday morning, the 2d, she was found dead in bed.

The police of Northern Ohio recently arrested a farmer named Bluff, residing at Portage, and on his person was found \$220 in counterfeit bills on New York and Philadelphia banks. At his house a full bogus coin manufacturing apparatus was also found. Several persons are implicated with Bluff, some of whom are in custody.

A poor woman in Easton, Pa., so the story goes, being unable to procure a coffin, placed her dead child in a raisin box a few days since, and started with it under her arm for a cemetery two miles out of town, where she had some relatives buried, for the purpose of interring the babe, but on arriving the sexton refused to dig the grave because she had not a dollar to give him, and roughly told her to go back to Easton again, and she plodded her way back with a sorrowful heart. In the evening, a gentleman who had heard of the case, kindly buried the child at his own expense.

A committee of the Senate of New York have made a report upon the Metropolitan police system which they were appointed to investigate. From the revelations of the committee, as epitomized by the New York Herald, it appears that the grossest corruptions characterize the police of that city. Many of the men are of the worst character, some of them being well known thieves and rowdies. Drunkenness and rowdyism have been proved to exist in many of the station houses; captains of police as well as men patronized disreputable houses; gross immoralities are practised with abandoned women who are arrested, and to whom great favor is shown by the police; the policemen pick each other's pockets and steal their companions' pay; and they leave their duties to attend political meetings and conventions, besides attempting to intimidate candidates for office. Sinecures are also shown to be quite plenty in the force.

The body of Thurston, who, it will be recollect, was carried up by his balloon, in September last, prematurely, before he had prepared for the ascent, and was last seen at a great height clinging to the balloon, from which he must have fallen, has been found. A man searching for sheep in the woods of Sylvania, Mich., found the remains, consisting of the skull, one foot in a boot, and a few small bones. The rest of the body had been carried off by wild beasts. There were also found his clothes, some cards, a memoranda book, and a watch and knife, which were sufficient to identify the body.

In the account of the execution of the murderers O'Leary and Fleming, the Toronto Globe says a noticeable fact was the large number of females present. Old women with their grey hairs, mothers with their

babes in their arms, young women of all ages down to the little girl all were represented. The felons died penitent. One of them said on the scaffold he wouldn't change places with Queen Victoria, he felt so sure of forgiveness for a brutal murder of a woman. Both of the men attributed their fate to bad company and strong drink.

The census of New Orleans by the State officials is 126,468. The people were dissatisfied with the figures, and have made a new enumeration, which gives 138,285, but the papers of the city all insist that it should be at least 160,000.

The Queen of Spain has issued a royal order, in which she thankfully acknowledges the assurances of fidelity which have reached her in the shape of enthusiastic addresses from Cuba, in consequence of the debate at Washington on the purchase of that island by the United States.

A new sensation has been created in New York by the discovery of a scheme of a German butcher, doing business in Fifty-Sixth street, to kill old horses, and sell their flesh for meat. Jacob Hilderbraner is his name. On being brought to the station house, the wife of the prisoner owned up that they had been in the habit of making soup from the horse, and "found it very good."

The usually well informed Paris correspondent of the New York Courrier des Etats Unis recently wrote to that Journal:

"Three days ago a gentleman who fills a high office in the Palace of the Tuilleries said to me: 'The resolution of the Emperor is irrevocably taken; and war will take place in a month or two at the latest. Napoleon III. will command in person, the principal body of the army; this is one of his aspirations, the oldest and most ardent. He has already shown that he possessed the genius of his uncle as a politician; he wishes also to show that he has inherited his military genius. A Bonaparte ought to be a soldier. The determination of the Emperor is well known, and matters are so far advanced that all opposition is henceforth abandoned as useless and dangerous. No one wanted war yesterday, everybody will wish it to-morrow.'

**THE EXPLOSION OF THE PRINCESS.**—The New Orleans Delta gives the following description of the scene which followed the terrible explosion on board the steamer Princess on the Mississippi.

"The Kate Dale had passed, and was proceeding down the river at some distance, but in sight of the Princess, when suddenly a loud report, as of the discharge of a whole battery of heavy artillery, was heard, producing a perceptible shock, and filling the air with smoke and fragments. All rushed on deck, and looking toward the Princess, saw that she was the victim of this terrible explosion. A thick smoke, only broke by red flashes of fire, completely enveloped the whole steamer, which a few seconds before had excited so much admiration by her grand proportions and graceful movements. Expressions of horror and dismay arose from the beholders of the sad scene. Captain Smith of the Kate Dale, immediately ordered his boat to round to, and steer towards the Princess.

"As soon as she neared the scene, the horrors of the disaster came in full view. Language is utterly inadequate to depict the heart-rending features of the dismal tragedy. The force of the explosion had thrown the bow of the Princess on the bank, the flames were rapidly consuming the wreck, cutting off the approach to the bank, and subjecting to further tortures the maimed and helpless; the water was alive with the wounded and the unhurt, some swimming, others clinging to bales of cotton and other floating objects, and all preferring its chances to the most merciless fury of the other element.

"Some time—at least an hour—had elapsed before the Kate Dale had reached the scene, and oh! what an hour was that! The air was filled with piteous cries for help and screams of agony; the shrill tones of women mingling with the hoarse voices of men. Prompt measures were taken by all on board the Kate Dale to afford every aid in their power to the wounded, and to rescue those in the river. Fortunately, there were two physicians on board the Kate Dale, their names Bulger and Blaffen, whose services were most kindly and efficiently rendered to the wounded.

"The Kate Dale had some thirty of the passengers and crew, who were uninjured, put on the steamer Vixen, and after doing all that was possible for the relief of the unfortunate steamer, those two boats proceeded on their way to the city and arrived here about two o'clock yesterday afternoon.

"The scene presented in the cabin of the steamer beggars all description. On the floor, lay some fifteen persons badly wounded; five of them taken on board had already found relief in death. Some of the wounded rolled in agony, uttering the most sickening groans, others lay motionless, helpless and apparently paralyzed, and all presented that blackened, ghastly and horrible aspect of the burnt and scalded—the most revolting aspect in which the hu-

man form can be presented. Every relief which the case demanded was extended to the unfortunates. Some were taken to the hospitals, others to their own residences and the hotels."

**EXTRAORDINARY EFFECT OF A METEOR.**—On the 18th ult., about 6 P. M., while some gentlemen were driving on an open car in the neighborhood of Binghamstown, Erris, county of Mayo, they were overtaken by a storm of hail so severe as to exceed anything of a similar nature ever witnessed by any of the party before. It continued for about ten or fifteen minutes, and was succeeded by darkness the most profound. At this moment a ball of fire, about the size of an orange, and of a dull color, emitting some sparks, passed rather slowly between two of the party on the off side of the car, and immediately exploded. All were instantaneously struck blind by the intense brilliancy of the light, and it was some time before they recovered sufficiently to continue on their road. A feeling of numbness and prostration was experienced more or less by each individual, which continued a long time, and the driver was quite unable to hold the reins or see where he was going. A slight hissing sound accompanied this evolution of light, and appeared to proceed from the passage of the meteor through the air. A loud clap of thunder followed, but at a long interval.—*Dublin Paper.*

**A DOUBTFUL CHRISTIAN.**—“My dear young sister I am very sorry to hear that you went to the ball last night.”

“O, I didn't dance!”

“But how could you dishonor your Saviour so much as to go to such a place?”

“Why, Miss Eudoxia would go, and I was obliged to go with her. I could not refuse.”

“And you got home at 3 o'clock in the morning, and went prayerless to bed! How will you feel the next time you sit down at the Lord's table? First to the ball room and then to the sacrament! I feel doubtful.”

**FAULT FINDING.**—It was my custom in my youth, says a celebrated Persian writer, to rise from my sleep, to watch, pray and read the Koran. One night as I was thus engaged, my father, a man of practised virtue awoke.

“Behold,” said I to him, “thy other children are lost in irreligious slumber, while I alone awake to praise God.”

“Son of my soul,” said he, “it is much better to sleep than to remark the faults of thy brethren.”

**PRIDE AND INGRATITUDE.**—You may rest upon this as an unfailing truth, that there neither is, nor ever was, any person remarkably ungrateful, who was not also unsufferably proud; for as snakes breed in dunghills, not singly, but in knots, so in such base hearts you may always find pride and ingratitude twisted together. Ingratitude overlooks all kindness, but it is because pride makes it carry its head so high. In a word, ingratitude is too base to return a kindness, too proud to regard it, much like the tops of mountains, barren indeed, but yet lofty; they produce nothing; they feed nobody; they clothe nobody; yet are high and stately, and look down upon all the world.—*South.*

**HIDING THE WORD IN OUR HEART.**—“I know not how strong others may be in spirit, but I confess I cannot be as holy as some profess to be; for whenever I do not bear in mind the Word of God, I feel no Christ, no spirit and joy. But if I meditate on any portion of Holy Writ, it shines and burns in my heart, so that I obtain good courage and another mind. The cause is this. We all discover that our minds and thoughts are so unsteady that though we desire to pray earnestly, or meditate on God without His word, our thoughts scatter in a thousand forms ere we are aware of it. Let any one try how long he can rest on one idea he proposed to himself, or take one hour and now, if he will, tell me all his thoughts. I am sure he will be ashamed before himself, and afraid to say what ideas have passed through his head, lest he be taken for a mad dog, and be chained. This is my case, though engaged in serious thoughts.—*Luther.*

**THE WORLD.**—Oh you that doat upon the world, for what victory do you fight? Your hopes can be crowned with no greater reward than the world can give; and what is the world but a brittle thing full of dangers, wherein we travel from lesser to greater perils? Oh! let all her vain, light, momentary glory perish with herself, and let us be conversant with moral, eternal things. Alas; this world is miserable; life is short, and death is sure.—*St. Augustine.*

The roots of plants are hid under ground, so that themselves are not seen; but they appear in their branches, flowers, and fruits, which argue there is a root and life in them. Thus the graces of the Spi-

rit planted in the soul, though themselves invisible, yet discover their being and life in the track of a Christian's life, his words, his actions, and the frame of his carriage.

The word of God must not hang, like a jewel, only in the ear, but it must be cabinetted and locked up in the heart as its safest repository.

Dr. Steane, in his reminiscences of a visit to Sweden, describes the mode of saying grace. The company stand round the table, and at some considerable distance from it, the gentlemen for most part, if not always, with their hands clasped and held on their breasts. Profound silence ensues perhaps for a minute, or it may be two, when the ladies drop a curtsey, and the gentlemen make a bow, and then the company take their seats. After dinner there is sometimes an addition, of the party striking up a verse of some well-known hymn, when all join in singing it.

#### SCRIPTURE TROPES.

**GALL,** *n.* Lit., a bitter excrescence, resulting from the puncture, by insects, of a species of the oak: “They gave him vinegar, mingled with gall,” Matt. 27:34.

— A Metaphor, expressive of any grief, misery, or affliction: “Remembering mine affliction and my misery, the wormwood and the gall,” Lam. 3:19. “Ye have turned judgment into gall,” Amos 6:12. “Thou art in the gall of bitterness, and in the bonds of iniquity,” Acts 8:23.

— A Substitution, when giving or partaking of it is put for bestowing or receiving analogous evil: “They gave me also gall for my meat,” Psa. 60:9. “God hath given us water of gall to drink,” Jer. 8:14.

**GARDEN,** *n.* Lit., a choice cultivated and productive field: “The Lord God took the man and put him in the garden of Eden to dress it and to keep it,” Gen. 2:15.

— A Simile, illustrative of fertility, or of prosperity: “The plain of Jordan was as the garden of the Lord,” Gen. 13:10. “Their soul shall be as a watered garden,” Jer. 31:12.

— A Metaphor, expressive of what is prospered, or cared for: “A garden enclosed, is my sister, my spouse,” Cant. 4:11.

**GARMENT,** *n.* Lit., clothing, or covering for the body: “They parted my garments among them, and for my vesture did they cast lots,” Matt. 27:35.

— A Simile, illustrative by its use or characteristics, of whatever envelops or is analogous to it: “Violence covereth them as a garment,” Psa. 73:6. “Thou coverest thyself with light as with a garment,” 104:2. “All of them shall wax old like a garment,” Isa. 50:9.

— A Metaphor, expressive of any investment, as of grace, or power: “He put on the garments of vengeance for clothing,” Isa. 59:17. “He hath clothed me with the garments of salvation,” 61:10.

**GATE,** *n.* Lit., the entrance to a city or field: “Lot sat in the gate of Sodom,” Gen. 19:1.

— A Synecdoche for gates: “The elders have ceased from the gate,” Lam. 5:14.

— A Metonymy, for the control or power which the possession, or command of the gate of a city gives: “Thy seed shall possess the gate of his enemies,” Gen. 22:17. Also for those who go in and out there: “Her gates shall lament and mourn” Isa. 3:26.

— A Metaphor, expressive of any way of access, or entrance: “Open to me the gates of righteousness . . . this gate of the Lord into which the righteous enter,” Psa. 118:19, 20. “I shall go to the gates of sheol,” Isa. 38:10.

— A Substitution, entrance at it, or the opening or closing of it, being put for using the required means, or for the occurrence of loss of opportunity: “Enter ye in at the strait gate,” Matt. 7:13.

**GLASS,** *n.* Lit., a transparent metallic substance that may be used, like a mirror, for reflection, like a lens, or for the transmission of light: “If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass . . . and straightway forgetteth what manner of man he was,” James 1:23, 4.

— A Simile, illustrative of vision: “We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image,” 2 Cor. 4:18.

— A Metaphor, expressive of a medium of vision: “For now we see through a glass, darkly; but then face to face; now I know in part,” &c. 1 Cor. 13:12.

**GOAT,** *n.* Lit., an animal: “Aaron shall lay both his hands upon the head of the live goat,” Lev. 16:21.

— A Metaphor, expressive of persons, thus designated to distinguish them from other of different characteristics: “He shall set the sheep on his right hand, and the goats on his left,” Matt. 25:33.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Parable of the Leaven.

Continued from our last.

But let us go on still further. We have now come down to another period of the world's existence, when a new trial is being made to save the world and the remnant of the tribes of Israel. God now sends his own Son, with the hope that they will reverence him. The gospel is first preached to the house of Israel. Jesus gives commission to his apostles, and yet other seventy to preach with himself, from house to house throughout the cities of Israel, before they go in the way of the Gentiles, that they might have one more faithful warning; and signs, and wonders, and miracles, such as never were known before, are wrought before their eyes. But it had no effect to convert them as a nation, and but here and there one was drawn by the Spirit of God to Jesus; and that which was spoken by the prophet Isaiah was now being fulfilled, that "though the children of Israel should be as the sand of the sea, a remnant should be saved." The gospel of the kingdom was for the last time preached to the Jews as a nation, the disciples and apostles of Jesus had gone over all the cities of Israel, and not being received, shook off the dust of their feet as a witness against them, and Jesus pronounces their doom with tears in his eyes, in his last words to them: "O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." The door of mercy to them as a nation is closed forever. They have only a little time granted to them to live as a nation and people, that they may fill up the measure of their fathers who killed the prophets.

We will now leave this once highly favored people to their doom, to suffer the consequences of resisting always the Holy Ghost, and turn to the Gentile world. And what a picture do we see here—a world represented by the prophets like the most ravenous beasts of prey: like the lion, the bear, the leopard, and other beasts more dreadful, as time advances, a beast dreadful and terrible, with ten horns, and great iron teeth, and nails of brass, with another horn having eyes and a mouth speaking great words against the Most High, and wearing out the saints of the Most High; a great red dragon, having seven heads and ten horns, which stood before the woman, or church, ready to devour her child

(Jesus) as soon as he was born, Rev. 12,—all of which represents the wicked nations of the world as waxing worse and worse, until the Ancient of days comes, according to Daniel, and the time comes that the saints possess the kingdom forever, even forever and ever. Dan. 7. "For thy merchants," says John, "were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth," Rev. 18:23-4

Jesus, and the prophets, and all the apostles, have plainly revealed to us the dreadful condition of the Gentile world, as it was, as it is, and as it will be found, when the sign of the Son of man shall appear in heaven to the astonished world. The tribes of the earth being as they were in the days of Noah, will mourn and wail, having refused the gospel and resisted the Spirit of God, to their own destruction. The whole Bible is in harmony with this view of the subject. What can be more plain than Christ's own words to this point? "Enter ye in at the strait gate: for wide is the gate that leadeth to destruction, and many there be which go in theret; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."—Matt. 7:13, 14. Luke says the question was asked Jesus, "Are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and will not be able."

The above scriptures will always be true as long as the gospel is preached in the world; and it will always be true that there are some in the world that

will be troubled by the Spirit of God, and seek after the kingdom in some way that will not lead to eternal life. Jesus said to the self-righteous Pharisees, Ye shall seek to enter in and shall not be able, or—"Ye shall seek me and shall not find me . . . and where I am, thither ye cannot come," John 7:34. Again, he said, "I go my way, and ye shall die in your sins; whither I go, ye cannot come," Ib. 8:21. By the parable of the sower, Matt. 13:20, 21, Jesus taught that the good seed may be sown in the world and produce some effect even, in the heart, and then be grieved away, so that no permanent good will be accomplished, and that heart, although made to rejoice for a time, will not become wholly leavened.

Again, Jesus has taught us by the parable of the wheat and tares that there never will be a time when it can be said of this world that the lump is wholly leavened; for the children of the wicked one, and the children of the kingdom, says Jesus, shall remain together until the harvest, and the harvest is the end of the world. Matt. 13. Jesus says again, "In the world ye shall have tribulation, but in me ye shall have peace." John 16:33. Again he said, that he did not come to give peace on earth, but rather division. Luke 12:51. Paul says, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. And John the Revelator says of all the redeemed, "These are they which came out of great tribulation, and washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. Thus we see how the Bible contradicts the popular doctrine of the world's being converted to Christ, as the leaven leavened the whole lump. Instead of seeing anything in the world, as a body, from the fall of Adam to its final end, that bears any resemblance to God's perfect and holy kingdom, both Scripture, history and reason teach us, so far as we have any knowledge of the world, that its true picture is a dreadful sight to behold; and I cannot see how it is possible that a person, learned or unlearned, having his spiritual eyes opened to discern between good and evil, should ever come to any other conclusion. In fact, nothing but a gross perversion of the plain and simple reading of the Scriptures, as recorded from Christ's own mouth, can be made to harmonize with the world's theology that its destiny is its conversion. The thousands of millions which have perished in their sins without a hope in Christ since the beginning of the world, were a part of the world, which have not been, nor never can be said to have been leavened, by God's holy Spirit. The thousands that are dying every day, without the Spirit of Christ, are a part of the world, which never will be spiritually leavened.—And who will believe that the ten hundred millions of the inhabitants of the world now on the earth are not a part of the world, and are they all to be converted? Let reason, as well as Scripture, teach us, that if the world is to be spiritually leavened, and saved by the Spirit of God, with the millions that have died in unbelief, salvation must come some other way than through sanctification of the Spirit and belief of the truth.

S. BRADFORD.

To be continued.

## Jerusalem trodden down of the Gentiles.

Jerusalem was taken by Titus A. D. 70, when 1,100,000 Jews perished and 97,000 were carried away captive.

A. D. 132, it was taken by Barchochab, who rebelled against the Romans, and, claiming to be the Messiah, had 200,000 followers and committed great slaughter.

In the year 135 it was re-taken by the Emperor Adrian, who destroyed 50 castles, 800 cities, and slew 580,000 Jews.

Constantine built many churches in Jerusalem, and favored it highly.

Julian favored the Jews, and commenced to rebuild the Temple, setting 10,000 men at work to clear Mount Moriah, intending to make it a rival of Mount Calvary; but his projects failed by special interposition of God, the workmen being driven from the foundations by balls of fire issuing therefrom; and soon after he died.

Chosroes, king of Persia, in the year 614, aided by 24,000 Jews, sacked the city, killing 90,000 Christians.

Heraclius recovered it by treaty, after defeating the king of Persia, year 628, and it remained under Roman and Christian control till the rise of the Arabian impostures.

In 637, it was taken by the Kalif Omar, who by treaty allowed the Christians a right to the holy sepulchre, and built the splendid Mosque of Omar on Mount Moriah, on the site of Solomon's Temple.

Achmet, a Turk, took it in 868.

The Kalif of Bagdad took it in 906.

Hakem of Egypt took it and burnt the church of the holy sepulchre, 1009.

Soon after, Mohammed Ischid, a Seljukian Turk, conquered it.

Ortok took it, in the same century.

Malek Shah next, 1076.

The successors of Ortok recovered it soon after. The Fatimites of Egypt soon after recovered it, and burnt the church of the holy sepulchre, which was soon rebuilt.

The Crusaders took it in 1099, slew 70,000 Mohammedans, and elected Baldwin king.

In 1187 Saladin, the Turkish Sultan of Egypt, took it.

In 1192, Richard of England defeated Saladin in several great battles, with immense slaughter, and by treaty recovered the freedom of Jerusalem for the Christians.

Melek Meadin of Damascus demolished the city's walls in 1219.

In 1229 Frederic II., Emperor of Germany, with an army of 40,000 entered Jerusalem in triumph, and by treaty secured it to the Christians..

Toleration was secured for the Mohammedans in the Mosque of Omar, and for the Christians in the church of El-Aksa. But this treaty was soon violated by the Turks; for David of Kerac destroyed the city and slew the most of the people; and when the Earl of Cornwall arrived, the Christians were in great oppression; but by his energy they were reinstated, by treaty, in the enjoyment of their rights, 1243.

The Sultans of the Carismians took it in 1244.

It was recovered in 1247.

It was surrendered to Bibars of Egypt, a Mameluke conqueror of Antioch, at which he slew 40,000 and carried captive 100,000. He besieged Acre with an army of 200,000, sacked it, and ended the kingdom of the Crusaders in Palestine.

Jerusalem was taken in 1382 by the Tartars, and yielded to Tamerlane about 1400. It soon fell under the Mamelukes of Egypt, and the Othmans took it in 1517, under Selim I. The present walls were built by his successor, Solyman the Magnificent, in 1542. The church of the holy sepulchre was burnt in 1808, and the present one built in 1810.

In 1832 Mehemet Ali took possession of it without war, but in 1834 it revolted, in the general insurrection of Palestine, but was soon brought into subjection. In 1842 he was deprived of all his Syrian possessions, and since that it has been under the Sultan of Turkey,—Russia, France and England having rights in it.

Almost all nations of Europe, Asia and Africa have trodden Jerusalem under foot. How true the great prophecy of Christ!

D. I. ROBINSON.

## The Beast of the Apocalypse.

Dear Brother—Surely the longed-for period is near, when He that shall come, will come, and will not tarry. Would some dear brother direct the attention of the church to the events passing now in Europe, and their manifest consequences? Is there, I should like to know, any probability of the present ruler of France being the septimo-octavo head, and the last-named beast of the Apocalypse? Is it likely that he will take the protectorate of Italy, part it into ten distinct division, elect subordinate rulers, who shall have power, with himself, as kings, one hour, and who shall give their power and strength unto the Beast?—not unto the Papacy, that being the drunken harlot seated now, for a long while past, upon the back of the Beast, which of course signifies the secular power. Are these ten renowned horns not the very instruments of the downfall and destruction of the Papacy? Will not the Beast incur the displeasure of the Pope, who will probably excommunicate and anathematize him, and thus cause him to act as did the first Napoleon, giving full license to a brutal soldiery to pillage and destroy the blasphemously called Eternal City? Simultaneously with this will not the Autocrat of all the Russias march before Constantinople? and in prospect of this will not the despairing Turks fire the city and fly to the Asiatic side of the Bosphorus? Is not Constantinople the city of the 18th chapter of the Revelation? Was she not the imperial Roman seat for many years? Was it not from "New Rome" that the persecuting edicts of Justinian emanated? Is she not also built upon seven hills? Were not the two Romes looked upon as one—Old Rome being the sacerdotal section, and New Rome the secular section of the one in identity? Is not Constantinople one of the greatest maritime cities in the world? Where are so many nationalities gathered together as there? Where are found so great fleets of various nations as there? Where are there so many merchants engaged as in her? Where is there a city upon which so much depends, in a commercial point of view; and should she be consumed by fire, how very natural that the merchants of the earth should weep and lament over her, for no man would buy their (not her) merchandize any more? Look into the bazaars of Constantinople and see all the enumerated articles of the 12th and 13th verses of the aforementioned chapter, and whilst men might view this catastrophe in a commercial and political point of view,

would not the never-failing word of God be literally fulfilled?

These thoughts are worth considering. Perhaps some scribe taught in the mysteries of God may be induced to consider these things, and set them forth in order. And should the two sections of the one great city which reigned so long over the kings of the earth, simultaneously fall, how striking would be the occurrence!

In addition to the foregoing, may we not expect that the poor, persecuted descendants of Abraham according to the flesh, may be induced to forsake Rome ere her doom arrives, agreeably with the 4th verse of chap. 18? for they are still beloved for the sake of the fathers; and it may be that, as in the case of Lot in Sodom, God will do nothing until they be gone. Would my beloved brother Himes kindly give this hasty outline a place in our devoted medium, the Advent Herald? It may be that new light upon old subjects is dawning, and that it may please the Lord to bless the prayerful and patient study of his own unerring word. Trusting, dear brother, that you are better than when I last read of you, and wishing you every blessing, I am yours affectionately, in the gospel of Jesus Christ,

\*JOSEPH CURRY.

Liverpool, (England,) February, 1859.

## A Request.

We would like to have you give an exposition of Ezekiel's prophecy, as found in the last ten chapters. That which is contained in the last eight chapters, you have already given it as your opinion to be a conditional prophecy. Cannot you prove it to be such, from the following considerations, viz., it was to be in time of people dying, chap. 44:22-25. It should be fulfilled in the days of the Aaronic priesthood, and in the time of offering sacrifices, which must have preceded the Saviour's time, as he was to "cause the sacrifices and oblations to cease," and to introduce a new order of priests, and many other considerations? And is not the 14th chapter of Zechariah of the same import? Does not Zechariah speak of the same conditional promised blessing that Ezekiel does? I have thought so, and I will tell you why. From the 4th verse to the 12th of Zechariah is a parenthesis, and speaks of the good which God promised Israel, upon condition of obedience. The restitution spoken of is not universal, but partial. The old seas, east, west and south of Jerusalem remain untouched. The boundary is defined here and in Ezekiel. The prophet does not call it the perfect day, but a prelude, a foretaste, not the clear day, neither the full darkness of this sinful world. The resurrection is not brought to view in the 5th verse, but the restoration of the holy people. ("How oft would I have gathered you?")—There can be no winter in the new earth, for the increased splendor of the luminaries would effectually prevent that. The 4th verse cannot refer to the second advent, for then he is to be revealed in fire. Here is no fire, no Judge descending, but "behold the Lamb of God that taketh away," &c. Had the Jews returned unto God with all their heart, it appears that God would have done more for them than we are able to comprehend. He would have gathered them from all countries, and brought them into their own land, and preserved their nationality for ever—preserved them a holy people, and from them peopled the whole earth. God would have destroyed their enemies, and all such as refused to worship the Lord (see Psa. 81:13-16), then he would have brought to pass the saying of Ezekiel (38th and 39th chapters, and Zech. 14:8, 12-21). But since the Jews refused to "hearken," God has brought upon them all the punishment intended for their enemies, and all the blessing promised to them. God has transferred to his elect, the church of Christ, the new earth and new Jerusalem. As further evidence that the 14th of Zechariah does not refer to the new earth, he speaks of feasts and sacrifices, which can never be instituted again, unless the sacrifice of our Saviour was not satisfactory, and of less value than the blood of bulls and goats. Again, in the new earth there will be no Egyptians, as such, neither punishment for those who refuse to worship the Lord. Therefore I conclude that this chapter, and the ten last of Ezekiel are one and the same, and the promises to the Jews remained good, until the Saviour said, "Your house is left desolate," and the kingdom departed from them forever.

I have written the above merely to test my own views by one that I consider qualified to decide upon them, to say if correct or no. Therefore I hope you will take them into consideration, and make what use you please of them.

A. C. GEER.

REMARKS.—The above was not written specifically for the Herald; but we have inserted it here, so that if any one has any light on the subject he may present it. We are not now prepared to give an exposition of those scriptures, and could not speak respecting them with the positiveness that we like to speak, when giving our views of the meaning of the

Word. There may, however, be those who can thus speak, and we submit it for their more matured conclusions.

## Dedication at Waterbury, Vt.

Dear Bro. —The Chapel erected by the Advent Church and Society in this place, was dedicated on the 24th ult.—The services on the occasion were as follows :

1. Voluntary by the choir. 2. Invocation by Eld. C. Cunningham. 3. Singing of the 765th Hymn, which was read by the Rev. Mr. Parker, the Congregational clergyman of this place. 4. Reading of the Scriptures, by Eld. C. Cunningham. 5. Singing of the 767th hymn, which was read by the minister of the M. E. Church at the centre of the town. 6. Sermon by Elder J. V. Himes, of Boston. 7. Dedicatory prayer by the same. 8. Anthem by the choir. 9. Benediction by Elder C. Cunningham.

These services were interesting throughout, and were enjoyed by about 400 persons, who by their marked attention plainly indicated their interest in them. The sermon, founded upon Rev. 10:8-11, was a clear exhibition of the faith of Martin Luther, and the Reformers of his time, relative to the doctrine of Christ's second coming to overthrow Anti-christ, and set up his own blessed and eternal kingdom, and of justification by faith as a preparation for it.

The earnest desire and last prayer of the great Reformer, in which he prayed that the church might preserve this truth unadulterated until the end, was alluded to, in connection with their sad departure from it and the substitution in its place of the Whithyan theory of the Millennial reign of Christ prior to his advent. In conclusion, Eld. H. said that the chapel about to be dedicated to the worship of God had been erected for the purpose of having these great truths, taught by apostles and reformers, proclaimed to the people of Waterbury, together with all the great doctrines of the gospel. And then the church were earnestly exhorted to dedicate themselves, with the house, unto the service of God, that its erection might be a blessing to them, and to the whole community.

Our meetings have been continued nearly every day and evening since the dedication. Bro. H. has been with us, and good has been done. Sinners have been converted, and backsliders reclaimed.—A goodly number were out last evening for prayer, and the work is still progressing.

I shall remain, and continue the meetings over the next Sabbath; after which Bro. Bosworth is expected.

I would add, the brethren already feel more than paid for the sacrifices they have made in building; also that the opposition to us as a people is being removed, and the community are becoming interested in our hope.

Will not the brethren abroad remember us in their prayers?

CYRUS CUNNINGHAM.

Waterbury, Vt., March 7th, 1859.

## Come, Lord Jesus.

"O, my Saviour! hasten the time of thy return : send forth thy angels, and let that dreadful, joyful trumpet sound. Delay not, lest the living give up their hopes ; delay not, lest earth should grow like hell. . . . 'Return, O Lord !' how long ? Thy kingdom come ! Thy desolate bride saith come ; for thy Spirit saith, Come, and teacheth her thus to pray, with groanings that cannot be uttered. Yea, the whole creation saith Come ; waiting to be delivered from the bondage of corruption into the glorious liberty of the children of God. Thou thyself hast said, 'Surely, I come quickly.' Amen. Even so, come, Lord Jesus." —Richard Baxter, A. D. 1656.

Jesus, my Lord and Master,  
Thy second coming haste :  
Ye wheels of time fly faster,  
And bring the promised rest.

Come with thy holy angels,  
To take thy people home ;  
For, in the midst of dangers,  
As pilgrims here they roam.

Come, lest they should grow weary,  
And give up in despair,  
For new this earth, so dreary,  
The gloom of hell doth wear.

Thy children, too, are crying,  
"Thy kingdom come, O Lord !"  
Thy Spirit is replying,  
"He will fulfil his word."

Yea, now the whole creation  
Is groaning to be free,  
All in full expectation  
Of glorious liberty.

And thou thyself hast spoken,  
"Surely, I quickly come ;"  
Hence we observe the token  
That we are nearing home.

We feel that we are strangers  
In this lone vale of tears,

Where there are countless dangers  
To fill the soul with fears.

Yet is our prospect brightened  
By viewing Christ at hand ;  
And with our minds enlightened,  
In joyful hope we stand.

## OBITUARY.

FELL asleep in Jesus at Massena, N. Y., on the 21st Feb. 1859, sister MARY DANFORTH, eldest daughter of Bro. James, and sister Philena D., aged 23 years 11 months.

"None knew her but to love her,  
None named her but to praise."

Sister M. was converted and baptised at the early age of nine years, since which time she has been a lover and faithful handmaid of her Lord, associating and bearing the burdens with the Adventists,—an ornament to the church, and exhibiting in her spirit and walk the sweet graces and power of the Christian religion. But insidious pulmonary disease has cut short her existence, and this amiable and affectionate child of God is torn from the pleasant home-circle. Seldom is there given such fullness of love and grace, and such a bright joy and clear assurance to the dying, as was Mary's to possess.—She had hoped to live till the Lord came, but gave up all to God. Her faith was triumphant,—her praises continual. None went from her bedside unwarned. The cause of Christ was dear to the last and she died, exclaiming, "Precious Jesus!" On the 24th I attended her funeral in the Congregational house, assisted in the services by the Congregational pastor, Rev. Jedediah Burchard, and the Baptist minister, Rev. J. H. Walden; and though I had not preached since Nov. 21st, endeavored to comfort the mourners and declare the good-news from 1 Cor. 15:26, to a large circle of weeping friends and a full house; both people and ministers evincing much sympathy. Bro. and Sr. D. weep, but it is in calm patience, God give them to be an unbroken family in Paradise.

D. T. T.

DIED, in Vergennes, Vt. Feb. 16th, Bro. ISAAC HAWLEY, aged 74 yrs.

With the early history of bro. H. we are unacquainted. But we know that a large portion of his life was spent in the service of our common Lord. At an early day he embraced the faith of Christ's coming [without a sin offering] to save, and glorify, all those who trust in Him. Many more embraced the same faith about the same time—most of whom ran into the wildest fanaticism—thus ruining (in that place) and bringing a stain, reproach, and bitter opposition upon a cause our brother loved with all his heart. But in spite of opposition from without, or fanaticism within, our brother adhered to his faith in such a way that he lived respected, and died lamented.

Something more than two years since we visited our brother, and he requested us when we should hear of his death to come and preach his funeral sermon, and give a defence of his faith, giving as a basis Heb. 9:28. About five or six weeks before his death we visited him, and found him waiting for the summons. This was the last interview we had with our brother.

On the 18th ult. a friend of the deceased called on us to preach his funeral sermon, informing us he had gone, "joyful in hope," to meet Him whom his soul loved.

On the 20th the funeral services were attended by the writer, assisted by the Congregational and M. E. Ministers, at the Congregational church in Vergennes. The faith of our speedy coming King, preached to a large attentive audience (with the blessing of the Holy One,) cannot fail to do good.

D. BOSWORTH.

DIED, at Massena, N. Y., the 30th January 1859, sister LAURA A. CROWLEY, wife of Bro. Jackson Crowley, and daughter of Bro. Ira and sister Rhoda Hodgkin, aged 22 years.

Her decease was sudden, and under very afflictive circumstances. She had come from her home in Lawrence, and while visiting her parents in Massena was attacked with malignant scarlatina, and died in one week, leaving an infant of but seven days. The little one survives, but she who had but looked upon her first-born, the fond wife and mother—is gone to the grave. But she had put on Christ; having obtained a hope in 1853, and being baptised by Elder S. J. Roney, she remained in waiting with the Adventists till the summons came; so there is hope in her death that she will rise again, at the command of the Saviour in whom she trusted. The whole family, with bro. C., are in mourning at this unexpected bereavement; but God is good, and will sustain them in the dark hour. Eld. J. H. Walden, the Baptist clergyman, attended the funeral, and gave a good discourse from Jer. 15:9: "She hath given up the ghost; her sun is gone down while it was yet day." D. T. T.

## ADVERTISEMENTS.

**Scrofula, or King's Evil,** is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

## AYER'S

## Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, OR ERYSPIELAS, PIMPLES, PUSTULES, BLOTHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "*impurity of the blood*" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

## Ayer's Cathartic Pills,

## FOR ALL THE PURPOSES OF A FAMILY PHYSIC,

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulence, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

## Ayer's Cherry Pectoral,

## FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

PREPARED BY

DR. J. C. AYER & CO.

LOWELL, MASS.

All our Remedies are for sale by

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Every Lady should have one of

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Sept 18—1 yd

## The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

## Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cents a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1/2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1/2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

## PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

BOOKS.	PRICE.	POSTAGE.
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" 2. The Approaching Crisis	10 "
" 3. Letter to Everybody (1842)	04 "
 I. 1. Facts on Romanism	12 "
" 2. Promises—Second Advent	04 "
" 3. Declaration of Principles	.25 per 100

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 19, 1859.

### The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NUMBER VIII.—THE NEW COMMANDMENT.

Another new thing is the *new commandment*. I hope you will like this, because it is about love, and love of the best kind, —a love which makes us resemble God, if we possess it. Our Saviour, who loved his own, and loved them unto the end," says, "A new commandment I give unto you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Jno. 13: 34, 35. John says, "Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him," 1 John 2:8-10. You see the new commandment is about the children of God loving one another.

Oh, I imagine I hear the boy or the girl who thinks, as well as reads, asking, Was not the command to love one another, given till Jesus and John gave it? Yes; but not in the sense they gave it. The bare command to love one another was given from the beginning: for John says,— "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning; the old commandment is the word which ye have heard from the beginning," 1 John 2:7.— "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another," 2 Jno. 5.

Why then, you ask, does Jesus say, "A new commandment I give unto you that ye love one another"? Oh, that is only a part of what he says. Read the rest of the verse, and you will find at least one good reason why he uses the word new. It reads in this way, "As I have loved you, that ye also love one another." Again he says, "This is my commandment, that ye love one another, as I have loved you.—Greater love hath no man than this, that a man lay down his life for his friends," John 15:12, 13.

You see that our Saviour not only teaches the great law of love, with new clearness and effect; but he so connects his own perfect example with it, that it becomes a new thing. The world had never before seen such love as the love of Jesus. He loved, and gave his life to save. This was a new thing under the sun. Therefore when he told his people to love as he loved, he gave a new commandment.

John, in speaking of the "new commandment," says, "which thing is true in *Him* and in *you*," that is, "which thing is true" in Christ, who has set a new and perfect example of love; and also true in you, so far as you imitate him.

The following passages will give you a charming view of the new commandment. "Walk in love, as Christ hath loved us, and hath given himself for us," Eph. 5:2. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins; beloved, if

God so loved us, we ought also to love one another," 1 John 4:10, 11. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren; but whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not 'love in word, neither in tongue; but in deed and in truth,' 1 John 3:16-18. As Jesus laid down his life to atone for our sins, and to save us forever, we should lay down our lives for each other's good, if required. And if we are willing to do this, we are of course willing to aid in any way we can. If a person loves you so much that he is ready to die in your behalf, you are in no danger of starving as long as he has any thing. Such is the extent of Christian love.

Now, I ask you, what is the new commandment? Oh, you say, it is loving one another according to the example which Jesus gave. That is it. Now you understand it. I hope, too, that you can say, with unsealed lips,

The new command I will obey,  
And love the children of the Lord;  
By grace, I'll do, as well as say,  
And love in deed as well as word.

Let me also remind you, that you must love everybody, even those who try to injure you. He who gave the new commandment, says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you," Matt. 5:44. Though our evil hearts would lead us to render evil for evil, yet, by divine grace, we can love our enemies, and do them good.

You should likewise treat the lower animals, as beasts and birds, kindly:

"He liveth well, who loveth well  
Both man, and bird, and beast."

There are, however, persons who have a natural "good-will to the birds and squirrels," who give poor evidence of the love of Christ, and of regard for the new commandment. They may also love a child fondly; and may lavish kindness on a chosen few, who suit their peculiar turn of mind; and may, at the same time, have no love or care for one who may be a child of God, and a friend of Christ. See then, my young readers, that ye have true kindness and love, and not deceive yourselves. "All is not gold that shines," is an adage you will do well to remember.

### Sammy and Tommy.

Several years ago, I was intimately acquainted with two little boys in Connecticut, by the names of Samuel and Thomas, but commonly called Sammy and Tommy—the former eight, and the latter six years old. Their father purchased some land near two miles from his home, if they took a straight line, but to go round on the road it would be much further. In the spring of the year, the father sent his men out to work on this land, and the distance was so great he could not consent for them to come home for their dinner. So he told the boys' mother to prepare dinner for those men at an early hour and have the boys carry it to them, but as they would have to go through a large woods with which they were unacquainted, he would stay and go with the boys that day, and show them the way. As they passed along he called their attention to various objects, especially to a very large rock in the woods. This rock being shelving on one side, the goats that lived in the woods often resorted there to seek a shelter from the storm. As they came to the rock the boys exclaimed,

"Oh, father, we never saw such a rock as that before."

"Well," said the father, "do you think you would know that rock when you see it again?"

"Yes, sir," said the boys.

And the father said, "This we call the 'Goat Rock,' and this woods the 'Goat Rock Woods,' and now if you come by this rock when you return, you will know that you are right, and this will be half-way home."

So they went on, noticing other objects by the way, till they arrived where the men were at work. When they had eaten their dinner, and put the dishes into a tin-kettle, the boys took them and started for

home. They came the right way till they arrived at the Goat Rock. Being sure that they were on the right track, and supposing they were now out of danger, they stopt and played some time by the rock, and then started for home; but taking the wrong direction they travelled a great distance, and at length fetched up at the Goat Rock. Then they consulted together and started again for home. They travelled till they were very tired, and to their surprise came again to the Goat Rock. Then, as it was drawing toward night, and a heavy thunder-cloud rising, they were exceedingly frightened, and Tommy said to Sammy, "Come, and let us go this way."

"No," said the latter, "for I fear if we start again, we may never find the way even to the Great Rock. What shall we do?" On a few moment's reflection, Sammy said to his brother, "Now, Tommy, we know that father prays to God. He asks God to do much for him, and as we are entirely lost in the woods, and there is no man here that we can inquire of, to tell us the right way, let us pray to father's God. To this Tommy readily consented. So they knelt down, and Sammy said, 'O Lord we have got lost here in the woods, and can't find the way out. Now father prays to you every day: he asks you to do for him a great many things; and we are his boys. Won't you be so good as to show us the way out of the woods?'

The boys rose from their knees, and started once more for home. In a short time they found themselves safe on the clearings in sight of home. Tommy was much elated, and was on the point of clipping it for home, when Sammy said, "Now, Tommy, the Lord has showed us the right way, and we ought to thank him for it."

"So we had," said the younger. Then Sammy, in a few perhaps disconnected words, thanked the Lord for being so good as to show them the way out of the woods. Then the boys returned to their home safe and well, but very tired. Now if they had not prayed to God, they might have been in the woods all night, and the wolves might have devoured them; but the Lord heard and answered their prayer, just as he always answers penitent and believing prayer. See John 14:13, 14.

Now the children who read this story, will be apt to say, "I wish we knew what boys those were." Well, children, I will tell you. The writer of this article was the Sammy, and my brother two years younger than myself was the Tommy.—Now as the Lord heard and answered our prayer at the Goat Rock, so he heard us when we asked him, for Christ's sake to forgive our sins. Do the same, dear children: do it in earnest, and without delay, and soon we shall meet you, I humbly trust, in the kingdom of our blessed Lord. God grant it, for Christ's sake, is my sincere prayer.

SAM'L CHAPMAN.

Brooklyn, N. Y., March 10, 1859.

A good friend writes: "Wife says your paper has improved a hundred-fold in value to the family of late. She refers to the 'Children's Department.' And it is true; for my little Kate, four years old, seizes the sheet when it comes, and gets her mother or brother to read her, *her* part of the Herald."

By so doing, may not the little ones themselves, be made instruments in interesting older persons in the Herald, and thus extending its usefulness?

### APPOINTMENTS.

#### My Agency.

By request of Bro. Prideaux, and by the advice of brn. Litch and Osler, I shall spend a month in Harrisburg and vicinity.

Shall visit Shiremanstown, Kingston, &c., and on my return Philadelphia, and some places in Buck's county.

In each place I shall preach every day, besides attending to the duties of my agency. I intend to do work enough for the churches, independent of my agency, for my support, and those for whom I work must see to this, so that the Association may not be burdened. Then those who are able are solicited to give liberally for the support of the Association. The Lord's stewards, will have to render us liberal aid, as the Association will soon be called upon to meet heavy liabilities.

I shall be glad to hear from all interested. Write me at Harrisburg, Pa., March 10th to 25th.

J. V. HIMES.

NOTICE.—The Quarterly Meeting of the Standing Committee of the A. M. A. will be held, as per adjournment,

at the Herald office in Boston, at 10 A. M., on Tuesday, April 5, 1859.

O. R. FASSETT, Recording Secretary.

## BUSINESS DEPARTMENT.

### BUSINESS NOTES.

C. Whittle—You were duly cr. 75 cts. on Her. to 971—the end of 1859.

H. Binnion—Have re-sent the No. of Feb. 26th—are out of Nos. 1 and 2.

J. M. Orrock—Books sent the 15th—there is a balance due us of 40 cts.

### A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, MCH. 15, '59.

Received, for Life Memberships—

Charles Benns, of Burlington Vt.....\$25.  
David Bosworth, of Low Hampton, N. Y.....25.

Received, for Associate Memberships—

Orlin B. Russell, of East Wallingford, Vt.....\$2.  
Norman Peck, of Low Hampton, N. Y.....2.

Received, for Donation—

F. M. Allen, of Johnson, Vt.....\$5.  
S. F. Allen, ".....4.  
V. Allen, ".....1.  
Mrs. O. Allen, ".....1.  
Geo. E. Hooper, ".....1.

By Collections—

Church in Mt. Holly, Vt.....\$2.75.  
" Low Hampton, N. Y.....8.11.  
" Brooksville, Vt.....2.80.  
" Bristol, Vt.....7.75.  
" Addison, Vt.....5.  
" Waterbury, Vt.....38.63.  
" Claremont, N. H.....5.10.

RICHARD ROBERTSON, Esq.—Have cr. to English subscribers as follows: J. Templeton to No. 971; R. Robertson to 971; J. Pell 971; Thos. Watson 971; Wm. (not "J") Graham 971; and R. Cookson to 982—he having been cr. to No. 930, or 11 Nos. on the present volume of the Herald for a balance that was due him on the Guide when that was discontinued—each \$3.

Also have credited J. Turton to 945; C. A. Thorp 945; J. Mann 945; J. Hough 945; and W. G. Holt 945, each \$1.50, and each also \$1.50 on last year's acc't. Have also cr. R. Mann to 945, \$1.50, and W. Cookson to 932, 75 cts. Have cr. you \$10, for sundries, and charged you the balance, \$29, including the gift from Miss Jean Templeton, of \$3.75 to Mr. Himes; which, when paid by Mr. B., will balance your acc't. The above list comprises all in Great Britain to whom the Herald is sent, excepting two copies sent by a friend from America. Our terms, advance pay, are invariably given in the paper. You may continue the London Journal of Prophecy, and may discontinue the Beacon, and all other papers. We are unable to supply you with the back No. which you request.

LOST, from this Office, our copy of Murdock's Translation of the Syriac Testament. Finding it necessary to make a reference to it a few days since, a fruitless search of an hour for it, led us to the conclusion that some one may have borrowed it.

### To Correspondents.

Isaac Bartlett—We forwarded your note to Elder Chapman, who writes in reply: "Should I in the providence of God ever get so far East, I should take pains to find that brother, and would unite with him in an effort to save souls. I should endeavor, by 'the terrors of the Lord, to persuade men.' But 'tis quite doubtful whether I ever get so far East."

BOOKS, CHEAP.—We have a few gilt copies of the following works, which are all we have of them, that we will sell at the following prices; and when these are sold, we do not expect any additional supply of the same in gilt. Those wishing them, therefore, will have to speak soon.

7 copies Miller's Memoirs, gilt, at \$1.25.	Postage 20 cts.
2 " Saints' Inherit'nce, " " 1.25.	" 17 "
7 " Cumming's D. Life " " 1.	" 14 "
6 " Genesis, " " 1.	" 16 "
6 " Exodus, " " 1.	" 18 "
4 " Ch. Be. Flood, 1.	" 18 "

NOT TO BE HAD.—We are frequently having orders for the first few Nos. of the present volume, but cannot supply them, as there are none remaining.

### RECEIPTS.

UP TO TUESDAY, MARCH 15.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

W Weeks 950, J Hall 945, Austin Smith 954, S Coggeswell 950, J Randall 945, R Orrock 949, Rev G Hitcher 981 J H Langley 945—each \$1.

Dr L Long 976, D Maynard 977, R Pike 976, A Hawks 971, Mrs S Lloyd 971, Miss C Grover 997, J A Packard 979, A Loomis 1060, A F Ober 971, A Banning 979—each \$2.

N Clark 997—\$3.  
M M Hutchins from 926 to 945—75 cts; E D Clark 929—39 cts.



people, gave forth the signal of battle and sounded the note of retreat.

To the Jew, this arch of Titus is a monument of most mournful meaning; and it is even said, that an outcast child of Abraham is never known to walk beneath that contemptuous record of his country's fall, and of his own abandonment by Heaven! A little pathway may be distinguished sweeping round the arch, which has probably been trodden by many a weary exile, with downcast brow and with a drooping spirit.

And what is the next step in the homeless wanderings of these symbols of an extinct dispensation? All dedicated, as they had been, to the solemn worship of the one true God, we have seen them laid up in the heathen temple of peace in Rome, the great metropolis of heathendom.—But wars and rumors of wars are troubling the Roman world. Barbarian hurricanes, blowing from all the four winds of heaven, are sweeping over the land, blighting and blasting wherever their breath passes.

And now Rome, so long the relentless scourge of nations, is herself smarting under the scorpion-whip of Genseric the Vandal. The Vandals, after revelling in the sunny vales of Spain, had crossed the blue waters of the Mediterranean, and swarmed, locust-like, along the coast of Africa.

Carthage, the greatest city next to Rome in the western empire, is theirs. It was not long before Genseric, as if rising to the spirit of the old rivalry of nations, and inheriting the ancient hatreds together with the possession of the city sailed from the port of Carthage on a new expedition against Rome. Rome falls, is plundered and is defaced, in the sweeping way which has made Vandalism a proverb amongst nations; and among the spoils which load his galleys to the water's edge, behold the seven-branched golden candlestick, the table of shew-bread, and the remaining precious vessels of the temple service! This was in the year 455. Here they remain amidst the barbarian splendors of Gentile Carthage, defiled and profaned, until the year 533, when the emperor Justinian, having espoused the cause of the deposed monarch, Hilderic, sent his great general, Belisarius, to wrestle with the usurping Vandal on his own glowing shore. Three generations of prosperity, and a century of African heat, had tamed the wandering barbarians into men of luxury and taste, inhabiting elegant villas surrounded by delicious gardens, amidst whose cooling shades they moved about in flowing silken robes, or bathed in marble fountains. Gelimer and his Vandals fled before Belisarius and his legions; and the latter marching victoriously into Carthage, displayed such generous moderation as rarely distinguishes the triumphant steps of a conqueror. Belisarius, not content with holding the reins of his fierce soldiers with a firm hand, busied himself with restoring the balance of power in favor of the more orthodox followers of Athanasius, in opposition to the dominant party of African controversialists, who had adopted the heresy of Arian. For Carthage had long before this professed to be Christian; an empty name, whose careless assumption only offends us, where, in the midst of so much iniquity, we can discover not a single sign of true conversion.

Now comes the return of Belisarius to Constantinople, the splendid capital of the eastern empire, and to his ungenerous master, Justinian, whose suspicious ear was only too willingly bent to catch the poisonous whisper of calumny. His victorious general had become too great. The splendor of his many successes had outshone the glitter of the gilded throne on the shore of the blue Bosphorus, from which Justinian strove to rule the world and the church. But so brilliant had been the many services of the great general, that the honors of a triumph which Constantinople had hitherto never seen, were adjudged to Belisarius. And now, amidst the gorgeous glitter of barbaric wealth, rich armour, golden thrones, beautiful statues, elegant vases, and precious stones, we find the chief place given to "the holy vessels of the Jewish temple!" This was in the autumn of 534.

And now we have to turn over a mysterious page in the eventful history of these interesting representatives of a once exalted and holy service. It is recorded that the superstitious mind

of Justinian was troubled by the fierce denunciations of a Jewish Rabbi, who predicted that prosperity and security would never rest with that nation which withheld from their lawful place and their rightful owners these hallowed relics of a fallen people. It is further said that the emperor in obedience to the promptings of this new fear freighted a vessel with his treasures and despatched her to the shores of Palestine. This seems like a fable! But we know that Justinian, imitating the example of Helena, mother of Constantine, built a splendid church at Jerusalem, which he dedicated to the Virgin. Huge stones were fashioned for the building in a neighboring quarry—Lebanon once more bent its mighty cedars—a vein of red marble furnished beautiful columns, the two supports of the portico being famed as the largest in the world. And here comes the last word from the pen of history, the closing of the record concerning these relics of a fulfilled dispensation. Gibbon thrills us by saying that "the holy vessels of the Jewish temple, after their long peregrination, were respectfully deposited in the Christian church of Jerusalem!"

Henceforth we cannot catch a whisper as to their date, even from the ready lips of tradition. But we know that, in the year 614, the Persians, under Chosroes the Second, took Jerusalem by assault—that the noble churches of Helena, Constantine and Justinian were greatly injured, and that the rich offerings of three centuries were pillaged in one day. This scene of desolation affords but too clear a view of the probable fate of those remarkable relics whose course we have been so long following. And what if our suspicion as to their fate be correct? They had long ago fulfilled their mission. Shadows had been lost in sight; types had found their complete realization in the one great Antitype; the law had been so fulfilled that not one jot or tittle had failed; sacrifice had been swallowed up in the one great "sacrifice, oblation and satisfaction for the sins of the whole world;" the name of the golden candlestick, which had been "made after the pattern of things seen in the Mount," had been quenched in the blaze of the Gospel morn. Those sigh not for the table of shew-bread who have once tasted of the true Bread of Life; and the golden censers which had breathed forth perfumed incense within the Holy of Holies, were no longer needed, for the contrite heart is now the appointed censor, and prayer and praise the accepted incense.

#### Man's Condition.

There have been always those who have sought to make light of the hurts which man has inflicted on himself, of the sickness with which he is sick; who would fain persuade themselves and others that moralists and divines, if they have not quite invented, have enormously exaggerated them. But are these statements found only in Scripture and in sermons? Are there not mournful corroboration of their truth imprinted deeply upon every region of man's natural and spiritual life, and on none more deeply, than on his language? It needs no more than to open a dictionary and to cast our eye thoughtfully down a few columns, and we shall find abundant confirmation of this sadder and sterner estimate of man's moral and spiritual condition. How else shall we explain this long catalogue of words having all to do with sin, or with sorrow, or with both? How came they there? We may be quite sure that they were not invented without being needed; that they have each a correlative in the world of realities. I open the first letter of the alphabet, what means this "ah," this "alas" these deep and longdrawn sighs of humanity which at once we encounter there? And then presently follow words such as these, "affliction," "agony," "anguish," "assassin," "atheist," "avarice," and twenty more; words, you will observe, for the most part, not laid up in the recesses of the language, to be drawn forth and used at rare opportunities, but occupying, many of them, its foremost rafiks.

And, indeed, as regards abundance, it is a melancholy thing to observe how much richer is every vocabulary in words that set forth sins than

in those which set forth graces. When St. Paul (Gal. 5:19,23) would put these against those—the "works of the flesh" against the "fruits of the Spirit"—those are seventeen, these only nine—and where do we find in Scripture such lists of graces as we do—at 2 Tim. 3:2; Rom. 1:29,31—of their opposites?—Trench.

#### The Sabbath in Israel.

Scattered up and down through all the land of Egypt the slave's lash on their necks, weary by the side of the long tale of bricks, these Hebrews may scarce have known the day of rest; but now God had said, "Let my people go, that they may serve me," and He taught them how.

Not one child of Israel but would be able to tell to its dying day about the morning when no manna fell. On other days, all round the widespread tents, the busy millions were out like bees to get the day's supply; none more eager than the children to gather the shining heap the family wanted. That double store on the sixth day, the silent Sabbath morning with its ready meal, and the call of some careless one saying, "Give us of your manna, for we forgot to gather," were a voice from heaven, before it thundered down from Sinai,

"Remember the Sabbath-day;" and how awe-struck must old and young have been that other day, when the man who had gone out for sticks to light forbidden fires, was found and brought to Moses, and the Lord said, Stone him. What boy or girl could pass that grave by the heap of stones outside the camp, without trembling for a broken Sabbath?

But time would fail to come down all the stream of Bible time, and stop in every scene where Sabbath light is shining, or to lift at each spot, where we catch a glimpse of it, the gold thread which runs through all its books. It would lead us on by tent and tabernacle, by temple, and by palace, by shepherd's hut and fisher's boat, within sound of the high-priest's bells and David's harp, and the soft sweet hymns of the upper chamber—all the way down to Patmos, where John got the Master's last message on the day of rest. We should find that God's people are never too busy to keep a whole Sabbath.—We should find David keeping it when king just as he did when a shepherd boy; and Nehemiah as particular about its hours when he had a city to rebuild, as when he was the captive cup-bearer of Babylon.

God's people kept it still, not by custom or by duty only, but from love to Jesus and from choice. It is the first thing the heathen learns when he gives up his idols.

Last year, a young Chinese teacher had seen a Bible. Down he came to Amoy to ask about the Savior of whom he had read; and though he did not then know much of the truth, he went straight home to close his school on Sabbath unless he should get leave to teach only the Bible on that day.

Late one evening, when the war in Kaffirland was over, two of the missionaries were on their way back to a place where many had believed on Jesus, but whence the war had driven God's servants, burnt their church, and kept them far away for a year and a-half.

They came near the hut of an old Kaffir. Will he still love to see us? Does he still fear God? they thought. Going into his house, they asked him if he could tell how many days it was to Sabbath. He told them exactly; and they asked him how he knew to count it all these eighteen months. The old man rose and brought a long stick of rude cuts, saying, "It was this that helped me to keep the day. I put a notch on here every night, and a big one for Sabbath, and I have not lost count of one all the time."

The missionaries did not need to ask any more. They felt that the Lord of the Sabbath reigned in that poor Kaffir's heart.—Record of the Free Church of Scotland.

#### The Image of Christ.

The image of Christ, drawn by the pencil of the Spirit, to which Scripture directs our aims, is painted in such colors that it is impossible of

ten to contemplate it without its irresistibly affecting the heart. As the bodily eye that has looked long at the sun retains a bright image of it, so the spiritual eye that gazes steadfastly on the face of Christ is filled with light. We carry this image with us wherever we go, and it blends with all our thoughts and actions. It never ceases to be a study to us, ever growing more bright and beautiful as we gaze upon it, revealing in contrast, more and more, the darkness of our own hearts. I have said, it is with us at conversion as it is in spring, when the sun melts the snow in the fields and on the mountain side; but upon the highest peaks, and in the deepest valleys, patches of it still remain. So the rays of the spiritual sun may penetrate our souls, and still there remain in each heart heights and depths where yet all is cold and hard. How much must be melted away, he is first aware who conscientiously yields himself up to the discipline of Scripture. The longer we contemplate Christ, the more do we discover how unlike him we are, how selfishness has penetrated our inmost nature, how poor we are in humility, in love. When we enter this school of discipline, it does not seem so.

This beholding ourselves in the image of Christ has the peculiarity, that whilst we more and more discover the darkness in us, upon us all the while unconscious it is pouring its light. Paul has expressed this in a particularly rich passage in his letter to the Corinthians. He says: "But we will all, with open face, beholding as in a glass the glory of the Lord, are changed into the same, from glory to glory, even as by the Spirit of the Lord." A wonderfully rich saying indeed. Just as when we behold ourselves in a metallic mirror, he would say, it spreads over us its own effulgence; so we Christians, looking with unveiled face at Christ, as into the mirror of humanity, are adorned with his light, made partakers of his Spirit, changed, as from glory to glory, into the same resplendent image.—Tholuck.

#### Accuracy of Scripture.

One thing that suggests itself to the reader of Eastern travels, as he turns page after page, is the marvelous accuracy of Scripture in small things. The narrative spreads itself over more than two thousand years, or at least the narrators, from Moses to John, extend along this line—no one having any communication with the other. Yet in their minutest details there is harmony. As to men, places, names, distances, how singular the concurrence! Imposters avoid details. He who compiled the apocryphal Book of Enoch has shown some sagacity in keeping to general statement. He names places, but he never commits himself to relative position or distance. The Bible, in almost every chapter, commits itself to both of these, nor in any one known instance has geographical incorrectness or even indistinctness been detected. Each new traveler is discovering fresh examples of precision and accuracy, not merely greater than that of Jerome and Eusebius, but even of Josephus himself.

It neither challenges scrutiny nor evades it. It lets things take their course, in the manifest confidence that it can be no loser by discoveries in science, or in topography. It makes no haste. It can afford to wait, quietly enduring the reproaches flung on it, and suspicions as to its integrity. It waits long for the discovery and decipherment of Egyptian hieroglyphics on obelisk, tomb, and temple. They came at last, and it found itself no loser. It waited longer for the sculptures and inscriptions of Nineveh. They came at last, and it found in them a vindication and a testimony which had given courage to many a friend, and sobered, if not silenced, many an adversary.

It waited with equal equanimity for the results of the topographical discovery in those lands of which it was more especially the annalist. This was, of all others, the thing most fitted to test, and in which failure would involve the loss of character as well as reverence. In this balance it has been weighed—weighed by caviller and admirer—and not found wanting. There are many cities or places for which it did not wait, for all along it had been a correct topographer.

Hebron, and Bethlehem, and Samaria, and Nazareth, and many other towns, have stood out from the earliest age as witnesses to its correctness.—Above all Jerusalem! No amount of ecclesiastical rubbish has been sufficient to overlay or displace the main features of that city and its suburbs. Along its Western side, spreading out to the south, stretches the old plain or valley of Rephaim, where David fought once and again, the hosts of Philistia. Here the Kedron, beginning beyond the north-western angle of the wall, sweeps round the city with its quiet curve, deepening as it bends and widening in the fruitful hollow where the old olives mark the Garden of Gethsemane. There rises, to the east, the gray ridge of Olivet, with its scattered olives here and there, reminding the gazer of what it once was, ere Titus swept away its verdure, stem and branch. Then to the south-east, where the extremity of Tyropœon divides Sion from Ophel, is Siloam, or as it is now modernized,—Silwan—not a brook, as Milton calls it, nor a fountain, as other poets have named it, but a pool, as Nehemiah and the evangelist have truly designated it—a pool now in ruins and almost empty, but still reminding the traveler of the Old and New Testament verity. There is Sion, too, with the oblong castle which now represents the Tower of David, which in all likelihood, was sprung out of that very tower which took the name of Judah's king. There are all these great features of the wondrous city, just as scripture has drawn them. Time and the spoiler have failed in some things; and these have been left as witnesses to the truthfulness of the old sketches of Jerusalem given us a hundred times over in the Book of Truth.—*North British Review.*

#### A Parable on Persecution.

From Edward Everett's "Mount Vernon Papers," originally found in the "Flower Garden" of the Persian Poet Saadi, revised and improved by Dr. Franklin:

1. And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

2. And behold a man, bowed with age, came from the way of the wilderness leaning on a staff.

3. And Abraham arose and met him, and said unto him. "Turn in, I pray thee, and wash thy feet, and tarry all night, and go on thy way."

4. But the man said, "Nay, for I will abide under this tree."

5. And Abraham pressed him greatly; so he turned and they went into the tent: and Abraham baked unleavened bread, and they did eat.

6. And when Abraham saw that the man blessed not God, he said unto him, "Wherefore dost thou not worship the most high God, Creator of heaven and earth?"

7. And the man answered and said, "I do not worship the God thou speakest of, neither do I call upon his name; for I have made to myself a God, which abideth always in mine house, and provideth me with all things."

8. And Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth with blows into the wilderness.

9. And at midnight God called upon Abraham, saying, "Abraham, where is the stranger?"

10. And Abraham answered and said, "Lord, he would not worship thee, neither would he call upon thy name, therefore have I driven him out from before my face into the wilderness."

11. And God said, "Have I borne with him these hundred and ninety and eight years, and nourished him, notwithstanding his rebellion against me; and couldst not thou, that art thyself a sinner, bear with him one night?"

12. And Abraham said, "Let not the anger of the Lord wax hot against his servant; lo, I have sinned; forgive me, I pray thee."

13. And Abraham arose, and went forth into the wilderness and sought diligently for the man, and found him, and returned with him to the tent; and when he had entreated him kindly, he sent him away on the morrow with gifts.

14. And God spake again unto Abraham, saying, "For this thy sin shall thy seed be afflicted four hundred years in a strange land;"

15. "But for thy repentance will I deliver

them; and they shall come forth with power, and with gladness of heart, and with much substance."

#### Believing and Understanding.

An old lady in one of our Western villages saw the telegraph posts, and the wires, passing through the village. And she said :

"They tell me that thing carries a message from New York to Buffalo in no time at all; but I don't believe it, and I never shall believe it. It is not possible."

One day a letter came to the old lady, and on opening it she found it was a message by telegraph, saying, "Your son Robert is very ill; come immediately." She asked a great many questions as to how the message came, and when she heard that the "wires" brought it, and when she saw the date only an hour before the time she was reading it, she said, "It is a hoax. It isn't possible a message could come to me in that way."

So she staid at home. In two or three days she got a letter, saying, "Robert has just breathed his last. Oh, how he longed to see his mother. We telegraphed you to come, and if you received it, and had started immediately, you might have seen him before he died."

Oh, how the old lady reproached herself. After that she believed in a thing she could not understand.

Now we have the word of God telling us of many things which our poor weak minds can no more understand than the old lady could the telegraph, or the little fly who crawls on my book can understand the words printed there; but we know they are true, because the God of all truth tells us they are. We have only to believe, and in many cases we must be contented not to understand, saying, with the psalmist,

"Such knowledge is too wonderful for me; I cannot attain unto it."—*American Messenger.*

#### The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

#### NO. XII.

Mr. Editor—Dear Sir:—We closed our last No. with some remarks upon the duration of the period of blessedness brought to view in the 60th chapter of Isaiah, showing the absurdity of supposing that an unending state of duration is there meant, as contended for by the negative. It is equally impossible to have an eternity—a period of unlimited duration, in the immortal state,—in a limited period of a thousand years between the two resurrections, as it would in this world. The millennium is to be a thousand years long; and to be between the two resurrections brought to view in the 20th of Rev. whether it be in the mortal, or in the immortal state. Consequently,

"Such unequivocal, and emphatic phraseology, so expressive of the unending—such a galaxy of utterances—such a cluster of varied terms; each expressive of the unending," must be equally incompatible with the millennium in the immortal state as it would be in this world. Upon the duration of the millennium we both agree that it is to be a thousand years long, and that it is to be, between the first and last resurrection brought to view in the 20th of Rev. Hence, it must be a limited period of time, whether it be in the mortal, or in the immortal state. Consequently all scriptural terms and phrases, employed by the inspired writer to express the duration of this period must be limited in their signification or meaning.

To admit, as you have, that the 60th chapter of Isaiah refers wholly to the gospel dispensation and the millennium, and then to argue so strongly, and to affirm, again and again, so positively as you have, that this period is absolutely and unqualifiedly eternal, is perfectly illogical and unphilosophical. The negative, I am sure, can-

not fail to see his mistake in the use of the terms and phrases employed by the prophet to describe the duration of the millennium.

No. 10 of your reply takes up the 65th chapter of Isaiah, with an exposition of the same; in which you greatly err in the application of the last nine verses to the immortal state.

Verses 17-19. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

Many reasons might be given to show that the new creation brought to view in these verses should be applied to the Jerusalem of God's people in this world. Jehovah himself the Creator, specifies where this new creation shall be, and for what people. Jerusalem is to be created a rejoicing and her people a joy. In the 18th verse God commands his people to be glad and rejoice forever in that which he should create—i. e. they are called upon to be glad and rejoice in all that should be created—this is the import of the command.

Then the Lord tells them what he should create, and the nature of the creation. "For behold,—I create Jerusalem a rejoicing, and her people a joy." The new creation and rejoicing here brought to view in those verses, is limited by Jehovah himself to Jerusalem and her people. The joy and rejoicing is limited to the new creation.

The joy and rejoicing commanded is limited to Jerusalem and her people. Therefore the new creation is limited to Jerusalem and her people. Having defined the nature and extent of the new creation, showing it to be a state of mutual joy and rejoicing, by God and his people in Jerusalem he proceeds to give the reasons of this mutual joy and rejoicing.

1st. "The voice of weeping shall be no more heard in her, (Jerusalem) nor the voice of crying." Verse 19. 2. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Verse 20.)

But upon the last verse cited you have an exposition, that would make demons blush, and angels weep. You are verily guilty. It is positively the most wretched and murderous exposition I ever saw made by one that loved and feared the Lord. I cannot excuse such violence, nor pass over it in silence. I must be allowed to express my disapprobation upon all such rules of interpretation of the holy Scriptures. If such rules of interpretation are to be allowed, we could prove any theory, true, or false, by the Bible.

You make a division of the text. The first part you apply to the immortal state, to prove that there will be no births nor deaths there. And the last part to this world, in which children do die, and in which sinners are accursed.

After citing the first part, which says that—"There shall be no more thence an infant of days, nor an old man that hath not filled his days,"—you apply it to the immortal state, claiming that it proves there will be no births nor deaths in that world brought to view in this text.

You then cite the last part of the verse which says—"For the child shall die an hundred years old; but the sinner, being an hundred years old shall be accursed,"—saying—"This last clause of the text cannot contradict the former part, nor the other passages quoted." "The sense of the passage, then, is that the children who die here shall not be infants of days there, but they shall die so matured as to be in comparison, a hundred years old when they come up in the resurrection; while old sinners, as well as all others who are sinners here, shall be accursed, and so have no part in the inheritance of the just."

Now let me apply your rule of interpretation to a few other texts of Scripture, that we may see what the Bible may be made to prove by adopting your strange (child) rule.

Eccl. 11:9, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart,

and in the sight of thine eyes: but know thou, for all these things God will bring thee into judgment." Your rule of interpretation, applied to this text, would lead us to take the first part of the verse to prove that young men ought to live for self-gratification,—to indulge themselves fully in all the sinful pleasures of this world. Cheering themselves in the days of their youth—walking and rioting daily in the ways of their evil hearts, and lustful eyes. Assuring them that it is not only right, but a plain duty, clearly enjoined upon them by the plainest command of the Lord Jehovah.

Under your rule, upon the latter part of this verse, which says "but know thou for all these things God will bring thee into judgment." I would say that this latter clause or part of the verse, cannot contradict the former part, and thereby prohibit what has been commanded to the young. The sense of the text, therefore is, that young men should live for self-gratification, indulging themselves in all the sinful pleasures of this world.

We will next cite from your favorite Psalm so frequently quoted from in this discussion, to prove almost universal destruction of our race, by the merciful Son of God :

Psalm 2:8,9. "Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." We take verse 8th, here cited from the second Psa. to prove the universality of Christ's kingdom in this world, having the heathen for his inheritance and the uttermost parts of the earth for his possession. Verse 9 of this Psalm, according to your rule of interpretation, "cannot contradict the 8th verse; but must be explained so as to be in harmony with the universal reign of Christ in this world having the heathen for his inheritance and the uttermost parts of the earth for his possession. Therefore, according to your own rule, of interpreting the scriptures, the Lord Jesus Christ is to have his kingdom over this entire world; embracing all the heathen, and the uttermost parts of earth under his peaceful reign.

We will give one more citation to receive the benefit of this new-born child. John 5:25, 28,29, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice." "And shall come forth: they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

Now let it be observed that our Saviour affirms in the 20th verse that "the hour is coming when the dead shall hear the voice of the Son of God, and they that hear shall live"—shall be raised to a state of glory, immortality and eternal life, (if the views of the negative be correct upon this verse.) In verse 28th our Saviour clearly, and positively affirms that the hour is coming in the which all that are in the graves shall hear his voice. Taking the 25th and the 28th verses together, they prove the resurrection of the dead to a state of glory, immortality and eternal life in the coming hour predicted by the Lord Jesus Christ in these verses. The 29th verse in which the Saviour affirms how, and in what state the dead shall come forth—that some shall come forth unto the resurrection of life and some unto the resurrection of damnation, "cannot contradict" the 25th and the 28th verses, therefore the three verses, taken together, prove the resurrection of all the dead to a state of glory, immortality and eternal life. Such, my good friend, are the conclusions that may be drawn from these portions of scripture, by the adoption of your new rule of interpretation.

But this new born child of error we reject—we cannot adopt it. But if you can discover so much beauty and loveliness in it, you may adopt it, and support it at your own expence.

But to return—the text teaches very clearly, that the longevity of our race shall be greatly increased in the period described by the prophet. Human life will be so wonderfully prolonged, that the child dying there will be an hundred years old; or those dying a hundred years old

will be reputed children. The majority, living to a much greater age—the age of a tree, which must be some hundreds of years. The text is a plain one,—and clearly teaches, notwithstanding the great age to which all there will live, that it is in the mortal state—children dying at the age of a hundred years, and their fathers at the age of the longest-lived tree. But you say—"This last clause of the text cannot contradict the former part." In reply we say—neither can the first clause of the text be so explained as to contradict the latter. If the latter clause must be so explained as not to contradict the former, so likewise must the former be so explained as not to contradict the latter. But your exposition of the text entirely destroys its unequivocal meaning. The latter clause is explanatory of the former, showing why there will be no more an infant of days, nor an old man that hath not filled his days—it is because "the child shall die an hundred years old; and the sinner of this age shall be accursed for his sin, in the day that he sinneth, not being allowed to remain longer there."

Yours truly,  
EBENEZER PEASLEE.  
Newton, N. H., March 1, 1859.



## ADVENT HERALD.

BOSTON, MARCH 26, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Tree of Life.

Dear Bro.—Will you please give me some light on the second verse of the 22d chapter of Revelation? The tree of life is it a literal tree? or does it represent Christ? The difficulty is in its being on either side of the river, and in the middle of the street. How can one tree be in so many places? Please give me all the light you have, and oblige one that wants the truth.

W.M. ZIMMERMAN.

Milesburg Pa., March 8th, 1859.

ANSWER. It is a simple law of trope, that (one of) any class of objects may by a synecdoche be put for its class; and it is by that figure, here, that "tree of life" is put for trees. John, in vision, then, saw the trees of life, in the street of the city, and either side of the river.

Being thus made evident to John's senses in a vision, what he saw was not the actual existence of something that now is; but it was the representative of what is to be, or symbolic. Now it is a law of symbols, that those only are symbolic of their own order, which have nothing analogous to them in any differing order. Where there is any thing thus, analogous, the symbol, invariably, is representative, not of itself, but of that which is analogous to it. The question then arises, Is there any thing analogous to the tree of life? and, What is the use of "tree" elsewhere as a symbol?

In Dan. 4:10-14, the king of Babylon is symbolized by a tree,—the inspired interpretation expressly affirming that it was representative of him. Under the sixth seal, in Rev. 7:1-3; under the first trumpet, 8:7; and under the fifth, 6:4, trees are used as symbols. And in the last named place they are so contrasted with "those men which have not the seal of God in their foreheads," as to demonstrate that they symbolize the people of God who do have his seal. Thus in these four instances of the use of trees as symbols, they are representative of intelligent beings. What, then, would be analogous to the tree or trees of life? evidently the Saviour and Giver of life.—He in whom we live and move and have our being—the Saviour, who died that we might live,—the great Author, of, and Continer in life, of all who trust in Him. The saints will live thenceforth, not by virtue of the fruit of any tree which they may have access to, but because He who gives them life, will evermore continue them in it. The tree of life, by its service and agency in the vision, is analogous to Christ, in his relation to the redeemed: and therefore, both by the law of symbols and the analogy of usage where trees elsewhere occur as symbols, it must be regarded as representative of the Source of life and immortality to the redeemed.

### Another Issue.

"ANTI-ETERNAL TORMENT. By Edwin Burnham."

This, like that noticed last week, is an issue from the Crisis office to disprove the common view taken of such passages as the following: "Shall be tormented day and night for ever and ever," Rv. 20:10. "The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast," Ib. 14:11. "And these shall go away into everlasting punishment," Matt. 25:46—the word rendered "everlasting" being the same that is rendered "eternal" in the same text; and the word rendered "punishment" being the same that is rendered "torment" in 1 John 4:18,—the only other place of its use in the New Testament. The theology of this exposition culminates in the following paragraph:

"The doctrine of eternal torment represents our loving God as an implacable tyrant. 1. He creates man so that he can sin. 2. He places him in the midst of temptation—where he will sin. 3. After he has sinned He places him in hell torment, where he can neither die nor reform. 4. And then torments him eternally because he has power so to do!"

Conclusions respecting the Divine government are pleasing to logical and Scriptural minds, in proportion as they are logically drawn and are Scripturally sustained.

It is not apparent why the circumstances of man's creation and existence are pleaded in proof of the assertion that a specific punishment would be tyrannical, unless it is claimed that they extenuate the offense of sin, and are an excuse for its commission. For, if they do not palliate it, they may no more be pleaded in disproof of one punishment than of another.

Do man's circumstances, then, so palliate his guilt as to restrict his Creator within specific limitations? In other words, is man's being so created that he could sin, and so circumstanced that he would choose to sin, any apology for him when he does sin?—Many a man has thus judged; but what does such judgment avail? The first man, Adam, rested on this plea, when he said to his Creator: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat,"—thus throwing the blame, partly on the woman for giving to him of the tree, and partly on God for giving the woman to be with him; i. e. he sought to palliate the enormity of his offense, on the ground that he had been so placed in the midst of temptation that he would sin!

It is not recorded that he used the other plea, that God has so made him that he could sin. There is either lack of fulness in the record of what he did say, or, in his inexperience, it did not occur to him to use it as an additional shield against the punishment to which God was about to sentence him.

Had either of those pleas possessed any virtue, a most fit opportunity was then presented for testing it to its fullest extent. But we do not learn that God lessened the punishment one iota from that threatened, or caused the sword of justice to swerve a hair's breadth from its destined mark, because of the plea Adam urged. Notwithstanding God had

so made him that he could sin, and had permitted him to be so tempted that he would sin, the penalty annexed to the violation of the law was to be fully executed. And so the sentence was uttered, in disregard of his plea: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return," Rom. 1:18-21.

When God "suffered all nations to walk in their own ways. . . . He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness," Acts 14:16,17. Christ is "the true Light which lighteth every man that cometh into the world," John 1:9. And notwithstanding all have sinned and come short of the glory of God, they are "justified freely by his grace, through the redemption that is in Christ Jesus," Rom. 3:24.

"Have I any pleasure at all that the wicked should die?" saith the Lord God; and not that he should turn from his ways and live?" "I have no pleasure in the death of him that dieth, saith the Lord God." Ezek. 18:23, 32. "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3:16. "Thou art inexcusable, O man, whosoever thou art that judgest: And, God will render to every man according to his deeds: To them, who by patient continuance in well doing, seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Rom. 2:1-9.

Was there any injustice on the part of God in disregarding the plea of Adam? Suppose it be proved that there was! Will such proof deter Him from inflicting any threatened penalty in the future? May not he be unjust in much who is unjust in the least? A proof of injustice is no security to any who would seek shelter under it. Nor will the high and holy One who inhabiteth eternity, because it is declared that any given penalty would show him to be "an implacable tyrant," hesitate on that account to execute his purposes. No one who thus adjudges him, can sit in judgment upon him, nor call him to an account for his acts; and we should fear to use such utterances, lest, when all flesh shall stand in judgment before Him, cognizance might be taken of them.

God's creation of man so that he can sin, consists simply in his having made him a moral agent, with freedom of choice. Ought God to have created man otherwise? Who shall presume to advise Infinite Wisdom? That God did create man thus, is proof that he should have created him thus. Had man been differently constituted, he would not have been made the complete man that he was. And being

thus created, ought not his obedience to have been tested? Man was not compelled to sin. His obedience was just as possible as his disobedience. The temptation to sin was no greater than the inducements set before him to resist the tempter. Nor was it as great; for, against the temptation, there was offset both the good of obedience and the penalty of disobedience. And, man sinned because he chose to; he chose deliberately and wilfully; and who shall say that the temptation he was subjected to was a palliation of his offense? If it was not, therefore, then, is it pleaded? If it is claimed so to be, then is not all the blame that man is thereby relieved of, so much charged to God?

Again: Is it true that after man has sinned God subjects him irrevocably to punishment? Have not we all sinned and come short of the glory of God? and has not he given all men space for repentance? Has not the Son given Himself a propitiation for our sin, and not for ours only, but for the sin of the whole world? and has not the Comforter come to lead us into all truth? God does not punish irrevocably, simply because man has sinned; but it is because those who shall be thus punished, will have wilfully and persistently chosen to continue in sin, and have refused to accept of the offers of mercy so freely extended in the Gospel. Has not God a right to punish such offenders as Infinite Wisdom shall dictate? And in the great contest between the sinner and God, as to the degree of punishment which it will be proper for him to inflict, shall any presume to take the sinner's part?

Nor is it true that God ever punishes because he has power so to do. Were it so no one would be more safe for thus charging him. Adam did not presume thus to plead; nor would the plea have availed him ought if he had. God will punish as infinite Wisdom and Justice shall require. And what that may be, no mere man, nor any being that is less than Infinite, can determine, except as God has revealed it in His word. Let us, therefore, never sit in judgment on the Judge of all, or attempt to reason respecting the justice of his act. But limiting ourselves to declarations of the word let us simply believe; and then whatever may be our errors of judgment, we may trust in His justice and rely on his grace.

### Without Excuse.

"The wrath of God is revealed from heaven against all unrighteousness of men, who hold the truth in unrighteousness: because that which may be known of God is manifest in them: for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imagination, and their foolish heart was darkened," Rom. 1:18-21.

When God "suffered all nations to walk in their own ways. . . . He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness," Acts 14:16,17. Christ is "the true Light which lighteth every man that cometh into the world," John 1:9. And notwithstanding all have sinned and come short of the glory of God, they are "justified freely by his grace, through the redemption that is in Christ Jesus," Rom. 3:24.

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declared that any given penalty would show him to be "an implacable tyrant," hesitate on that account to execute his purposes. No one who thus adjudges him, can sit in judgment upon him, nor call him to an account for his acts; and we should fear to use such utterances, lest, when all flesh shall stand in judgment before Him, cognizance might be taken of them.

"O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction?" Rom. 9:20-22.

"When Dr. Lyman Beecher was instructing a class of Theological Students—and one of them put to him the question—'What if an atheist should say that there is as much proof of the existence of several Gods, as of the existence of one?'—he replied—'Don't enter into an argument with him, for quite likely you might fail to convince him, but tell him that if his theory is true, and there are more Gods than one—so much the worse for him!' Western Watchman.

An Infidel was once arguing that according to the Bible, God was a "cruel, revengeful, and malicious Being." If He is so, was the reply, wherein do you better your condition by endeavoring to prove Him such? Will He deal any the more gently with you in the end? Will your setting yourself up against Him as such, preserve you from his power? or, do you imagine by accusing him of injustice, that he will therefore change his plans? or that you will be able to thwart them by such an accusation? The Infidel was more silenced by such home reasoning, than he would have been by any waste of words to argue with him that God is just and holy.

### Computing Interest.

The Detroit Advertiser gives a new method of computing interest on any number of dollars at six per cent, which appears simple: Separate the right hand figures by a point, and the figures on the left hand of this separating point will be interest in cents for six days—the figures on the right of the point decimals of a cent. Multiply the whole amount by five to find the interest for thirty days, and this sum by two for sixty days, three for ninety days, etc.—For any number of days less than six, take the fractional part of the interest for six. Care must be taken to separate the right hand figures of the dollars, whether there be cents and mills in the given sum or not."—Ex. paper.

This method is less simple than the old rule, viz. Find the interest on one dollar, and multiply that by the number of dollars.

To find the interest on one dollar at six per cent, divide the No. of months by two, and the result will be cents, or decimals of a cent. Divide the odd days by six, and the result will be mills, and the remainder, sixths of a mill. Where the interest is more or less than six per cent, divide this last by six, and multiply that by the required rate per cent.

The interest on one dollar being thus found, multiply it by the No. of dollars.

### Prospect of War.

Everything tends to fortify the estimate we have formed of the present state of European politics. The Emperor will gain his ends by menace if possible; but if menace is not sufficient, then by war. War is not imminent, but it is not distant. The correspondence of the Times from the countries most inflamed by the passion for war still testifies to the general feeling of insecurity. The Emperor of France answers his subjects when they come up to him with petitions of peace by those double-meaning phrases which were so convenient to the expounders of the ancient oracles. "We pray your Majesty not to go to war with Austria," say the deputies of a great commercial city. "Peace will be made," replies the Imperial oracle; leaving the puzzled deputies to confer with each other as to how peace can be made when there is yet no war, or whether the peace the Emperor speaks of is the peace which shall terminate a long war yet to intervene. Meanwhile the African troops are pouring into Marseilles; the Pope and his Cardinal Secretary have rejected the reforms proposed on the part of the French Government; Lord Cowley, our Ambassador at Paris, has been recalled to London to give his assistance to the Cabinet; Russia is moving down a large army into Russian Poland; Sardinia continues her preparations, publishing Gazette after Gazette with long lists of officers newly commissioned; all Germany is moved by stern resolve, and Austria says, "Words are no longer of avail, action is the thing, and let it take place at once and in true earnest." Even Hanover rolls its tub up and down during the warlike preparations, and the Upper Chamber has resolved, amid loud cheers, to defend the national rights of Germany against the stranger.—London Beacon.

A less comfortable prospect for those who desire

peace on earth and good will among men there could scarcely be.

The Paris correspondent of the *Independence Belge*, says: "To-day the Council of Ministers was convoked and presided over by the Emperor. His Majesty informed the Council that the apostolic nuncio had officially demanded the recall of the French troops now occupying Rome, and that an affirmative had been given. His Majesty in concluding his statements, used words to this effect: ' You know, Messieurs, with what solicitude I have watched over the interests of the Holy Father; what zeal I have ever displayed in protecting his dignity. To-day he believes that he is able to dispense with the assistance of my government. I have taken the resolution to abandon him to the chances to which the obstinacy of his government exposes him, in not following my disinterested counsels.' " The same correspondent says that all persons who know the country believe that if the French troops leave Civita Vecchia, a revolution will break out in Rome, and that the 18,000 men who compose the Pontifical army will be powerless to suppress it.

The *Moniteur* of the 27th contained the following paragraph: "His Excellency Cardinal Antonelli announced on the 22d inst., by order of His Holiness, to their Excellencies the Ambassadors of France and Austria near the Holy Sea, that the Holy Father, full of gratitude for the succor given him up to the present time by their Majesties the Emperor of the French and the Emperor of Austria, thought it his duty to inform them that henceforth his government was strong enough to suffice for its own security and to maintain peace in its States, and that consequently the Pope declared himself ready to enter into arrangements with the two powers, with a view to combine with the shortest delay, the simultaneous evacuation of his territory by the French and Austrian armies."

On the same day, the *Patrie* contained a notification, believed to have been inspired from official quarters, that the evacuation of the Roman States is far from being the main question on which peace or war is to depend; that in fact it is only the commencement of a solution, and will probably be sterile if other interests were not satisfactorily settled.

#### ITEMS AND NEWS.

The Gettysburg (Pa.) *Compiler* says a little boy, four years of age, strayed from home. After two days and nights, the dead body of the little fellow was discovered nearly nine miles distant. The little dog, which had been the child's playmate, and which had accompanied him on his long and fatal journey, was found nestled in the child's bosom, with his head reclining on his lifeless form.

Mr. Cyrus D. Holden, formerly of Barre, Mass., and lately acting station agent on the Rutland and Washington (Vt.) Railroad, fell from the platform of the cars while on his way to Rutland, which was the last seen of him. He was found beside the track soon after with his neck broken, his breast completely smashed in, and his head badly crushed, dead.

John Healey of Lawrence, was arrested last week for beating his wife, but was bailed out of jail by some friends. Having in a drunken fit again beat his wife, his bondsmen concluded to give him up, and while proceeding with him for that purpose he jumped into the canal and was drowned.

The Aroostook Pioneer says a singular disease has recently caused the death of three children of Thomas Vance of Lyndon, after a short illness. They were taken with pain in the head, back and limbs, accompanied with vomiting. The youngest was 11 years of age, the oldest 20.

Timothy Sweeny, aged 122 years, died in Fairview township, Butler county, Pa., on the 27th ult. He emigrated from Ireland when he was one hundred years old. He was never known to have an hour's sickness, having the full use of all his faculties to the last.

A charitable individual in the neighborhood of Wiliamantic, Conn., proposed to raise a subscription for a poor hard-working man, who recently lost a valuable cow. Every one applauded the object and its originator—money was raised—poor man was expected to be made happy, when—his benevolent friend produced an old bill against him to just the amount raised, and—and retained the cash! Large-hearted man, that.

The heat of the sun was so great in Philadelphia on Sunday, the 13th, that an empty whiskey hogshead exploded with a noise like thunder, and the noise and the odor of the "departed spirits" attracted a crowd of loafers, who were much disappointed at receiving nothing but a titillation of the olfactory nerves.

The New York Commercial Advertiser remarks that it has been feared that the unusual wet weather of last November had destroyed the wheat crop of Illinois, and other parts of the West, but the first indications of the spring are, that the crop gives extraordinary promise. It has failed for two or three

years past, but the farmers think they now see a prospect of money to pay debts with. The St. Louis and Chicago merchants are charmed with the stories that come in.

The English druggists are about adopting a hexagonal bottle with deep flutings, to put poisons in which are sold by retail. This is to prevent persons making mistakes by getting hold of the wrong bottle. As an additional security, the neck of the bottle is so contracted that but a drop at a time can be poured out. The very deliberate and cautious action thus produced will, it is believed, deter any one from taking overdoses of medicine; while it is difficult to imagine a case in which a person could pour out and take the whole contents of one these bottles in mistake for something else.

James Wright, a citizen of Conway, Mass., who was fifty-one years old and six feet and six inches high in Sep., 1858, has grown since then full two inches, and now stands six feet and eight inches in his shoes.

Sandwich Island papers say the blight on the coffee trees is passing away, and that the orange crop of Kona has been very large this season, thousands of the delicious fruit rotting on the ground for want of purchasers.

At Detroit, one night last week, two unmitigated villains set fire to a wooden building in which a fancy dress ball, attended by four or five hundred persons, was in progress, but the flames were quickly discovered and extinguished. The incendiaries were seen by a boy, but made their escape.

The forefinger of a woman, wrapped up in a piece of paper, apparently the circular of some German physician, was picked up in Philadelphia, but whether it came from a living body or a corpse, the police could not ascertain.

The Peoria (Ill.) Transcript reports that a man and wife living near that place recently became deranged at nearly the same time, and were about to kill their youngest child as a "sacrifice," when the neighbors interfered and sent the unfortunate couple to an insane asylum.

Late heavy rains have flooded the rear of New Orleans, which is converted into a lake, so that one-third of the city is under water, and a large number of citizens cannot leave their homes except in boats or by wading. The Picayune attributes this state of things to a neglect of duty on the part of the public authorities, who might have prevented it. The streets beyond the reach of the flood are also in a very bad condition, owing to the broken state of the pavements, and the consequent mud holes. The city will be in excellent condition for an epidemic the coming summer.

Southern papers concur in the statement that vegetation in that latitude is at least one month in advance of ordinary years. Fruit trees are in blossom, and flowers of various kinds are in bloom. In the North the winter has been remarkably open. The great lakes have been closed by ice but a small part of the time, and navigation is about to be resumed on all the Northern waters.

The Spencer (Owen county, Ind.) Journal learns that on Saturday week two little boys, aged respectively two and four years, sons of Mr. A. Goodwin of Green county got to quarreling as to which one should have possession of an ax. After a short scuffle the elder one succeeded in getting the ax, and immediately struck his little brother in the head, killing him almost instantly.

A while ago Archbishop Hughes of New York suspended the priest of St. John's Church in that city, it is said, for intemperate language used in a sermon, and last Sabbath the church was closed. The priest, however, harangued his congregation outside the church, saying he would build a church before long at his own expence, and invited his congregation to help in sustaining the purity and independence of the pulpit.

At Lake Providence, La., last week, a young man named Wm. Watkins was murdered while attempting to punish a negro, who crushed his skull with a piece of rail; James Fox, an Irishman, was killed by a stab in the back from a hand unknown: and a man name not given was shot in the abdomen by one Stewart Maguire, who shortly afterwards fled.

On the evening of the 9th inst., while St. Mary's church at Oswego was packed with people to listen to a discourse on "The Last Judgment," about one-third of the floor, immediately in front of the altar, gave way, from the immense weight, and fell to the basement, precipitating nearly one-third of the audience, in an indiscriminate mass, into the abyss below. The scene that ensued is described as beyond the power of language to describe. The groans, shrieks, prayers and supplications of the mass of human beings thus thrown into a confused heap into the chasm below, as well as the horror stricken mass beside in the other part of the house, were awful beyond description. Those who were uppermost in the precipitated mass struggled to escape by climbing up and over each other, trampling under those beneath. A terrific rush was made by those on that

part of the floor not fallen, to escape from the house, amid the shrieks and groans of those being trampled under foot. Many women were taken out insensible—some with broken limbs, and three dead. One man was also killed.

On Thursday last, St. Patrick's Day, there was a terrible fight among the Irish employed at the new water-works, about three miles from the city of Baltimore. At an early hour in the day they commenced imbibing ardent spirits, and toward midnight there was a general riot, in which about five hundred persons were engaged. Pistols, guns, pickaxes, clubs and shovels were freely used, and it is estimated that as many as one hundred persons were wounded. Several of them received shot wounds from which they cannot recover. The authorities suppressed the affair by the arrest of the ringleaders.

Our exchanges report a heavy fall of water in various places, and severe and extensive floods in various parts of New England and New York, doing considerable damage.

A terrible railroad accident happened on the 19th between Flamboro' and Dundas, C. W. The storm had washed away a bank, and the engine ran into the chasm, nearly twenty feet deep, with a portion of the train, which piled in a mass of wreck. The terrific storm prevailing at the time, and water washing from the mountain, made the extrication of passengers difficult. Six were killed and several badly wounded.

**SECTARIAN INTERFERENCE OF SCHOOL DISCIPLINE.**—At the opening of the Eliot School in North Bennett st. in this city the other day, as Mr. Samuel W. Mason, the master, was about to commence the session with the usual devotional exercises, it was apparent that a large portion of the school neglected to follow him in the offering of the "Lord's Prayer" and in the recitation of the Ten Commandments, which also composed a portion of the services, the same omission was apparent.

On the master ordering compliance with the rule of the school in this respect, the Irish portion of the scholars, who compose a large part of the school, flatly refused obedience, alleging that the Catholic priest in that section of the city had ordered them not to join in the offering of the Lord's Prayer, the Ten Commandments, or the singing of Old Hundred or any other "Yankee songs." Under these circumstances the master ordered, in vain, a compliance with the regulations of the school, as the boys in a body adhered to the mandate of their priest.

In view of this state of things, which constitute quite a little rebellion in the school, the master as we understand, has applied to the school committee as to what course to adopt. If the boys are expelled, a large portion of the school is lost, and if this outside dictation is to prevail, the established rule of the constituted school authorities is at an end. The name of the Catholic priest is Wiget. The matter has caused much excitement and indignation at the North End.

**BACKBITING.**—Never say of one who is absent what you would be afraid or ashamed to say if he were present. "He of whom you delight to speak evil," says a wise moralist, "may hear of it, and become your enemy, or if he do not, you will have to reproach yourself with the meanness of attacking one who had no opportunity to defend himself. Never listen to those who deal in scandal; he who slanders one to you, will slander you to another." Tale-hearers make tale-bearers; and hence Dr. South said, "the tale-bearer and tale-hearer should be hanged together, the one by the ear, the other by the tongue."

**DON'T BE DISCOURAGED.**—It is a fine remark of Fenelon, "Bear with yourself in correcting faults, as you would with others." We cannot do all at once. But by constant pruning away of little faults, and cultivating humble virtues, we shall grow toward perfection. This simple rule—not to be discouraged by slow progress, but to persevere, overcoming evil habits one by one, such as sloth, negligence, or bad temper; and adding one excellence after another—"to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, charity"—will conduct the slowest Christian at last to high religious attainments.

**REASON OF INFIDELITY.**—In the course of my experience in society, I have never met with an instance where a man took up the argument as an unbeliever in the truth of Christianity, but it might be traced to an irregularity in his moral conduct; thus confirming a frequent remark of mine; "When a man is opposed to Christianity, it is because Christianity is opposed to him."—*Green's Reminiscences of Rev. Robt. Hall.*

WHEN the care of souls is the matter of trust, let the greater part of men stand off, and presume not to meddle in the mighty work.—*Chrysostom.*

#### SCRIPTURE TROPS.

**GOLD, n.** Lit., a precious metal: "Abram was very rich in cattle, in silver and in gold," Gen. 13:2.

— A Simile, illustrative of moral purity: "When he hath tried me, I shall come forth as gold," Job 23:10. "I will try them as gold is tried," Zech. 13:9.

— A Metaphor, expressive of what is excellent and of real value: "Other foundation can no man lay, than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest," 1 Cor. 3:11-13—the gold, &c., being expressive of the children of the kingdom who are builded into the visible church, while the perishable materials are used for the unconverted who are there gathered with them.

— A Substitution, when the procuring of it is put for obtaining the enduring riches of Christ's kingdom: "I counsel thee to buy of me gold, that thou mayest be rich," Rev. 3:18.

**GRAPES, n.** Lit., the fruit of the vine: "They came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff," Num. 13:23.

— A Simile, illustrative, by any thing pertaining to the culture of the grape, of any thing analogous: "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done," Isa. 24:13—i. e., there shall be a remnant of the people left, as there is of those fruits after the harvest.

— A Metaphor, expressive, according to the kind of grape, of the results or fruits of any culture: "What could I have done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Isa. 5:4—the fruits of righteousness might be expected to result from such watchful care; but those of unrighteousness had followed. "He shall shake off his unripe grape as the vine, and shall cast off his flowers as the olive," Job 15:33—i. e., shall come to a premature end.

— An Hyperbole, when the great abundance of this fruit is illustrated by affirming a use of it, as if it was as common as water: "He washed his garments in wine, and his clothes in the blood of grapes," Gen. 49:11.

— A Substitution, when the use or result of it is put for some analogous act or result: "What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?" Ez. 18:2—i. e., that the children suffer for the sins of their fathers.

**GRASS, n.** Lit., herbage: the plants that constitute the food of cattle: "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth," Psa. 104:14.

— A Simile, illustrative of any thing flourishing and abundant like grass, or fragile and perishable like it: "They of the city shall flourish like grass of the earth," Psa. 72:16. "Thy seed shall be great, and thine offspring as the grass of the earth," Job 5:25. "He shall be . . . as the tender grass springing out of the earth by clear shining after rain," 2 Sam. 23:4. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever," Psa. 93:7. Also, "As for man, his days are as grass: as a flower of the field, so he flourishes; for the wind passeth over it and it is gone," Psa. 103:15, 16. "They were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up," 2 K. 19:26. "They shall soon be cut down like the grass and wither as the green herb," Psa. 37:2.

— A Metaphor, expressive of characteristics or qualities like those of grass: "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass," Isa. 40:7, 8.

**GREAT, adj.** Lit., large in bulk or dimensions: "The cities were great and fenced," Josh. 14:12. "They built there by Jordan a great altar," Ib. 22:10.

— A Metaphor, expressive of the magnitude of things immaterial: "How can I do this great wickedness and sin?" Gen. 39:9. "To save your lives by a great deliverance," Ib. 45:7.

— A Substitution when largeness of person is put for intellectual or other superiority: "Moses was very great in the land of Egypt, in the sight of Pharaoh's servants," Ex. 11:3.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## My Journal.

Sabbath, December 12, 1858.—Preached in Boston, and enjoyed the day. The church are united and happy; and though not so prosperous in numbers as in former time, they are steadfast in faith and hope.

Thursday, Dec. 16.—This day, I have made a transfer of the Advent Herald Office, including the paper and publications, types, fixtures, &c., to the American Millennial Association. I have done this in good faith, both as respects my feelings and business action in the case. I feel the same interest, and if possible more, than when it was in my possession, and shall labor for its promotion, as I have done in time past, so far as it may be the wish of the body. It the time should come, when I may see the Herald office placed upon a firm basis, I shall feel it my privilege and pleasure to resign my place to others, and be released from the duties now pressing upon me, that I may engage wholly in other duties quite as congenial to my feelings, and as important to the church.

I entered into the publication business, on the credit and confidence of the Bank of Faith; have asked no man to risk one cent with me; have never involved any one in debt; have paid my debts punctually, and have endeavored to be honorable in my dealings with all men,—so that no reproach has ever been brought on the cause (to my knowledge) by any business transaction of mine.

It has been my fortune to enjoy the confidence of my brethren, and of many of the stewards of God's bounty. They have trusted me, both as to integrity and wisdom, in the appropriation of their gifts for the cause; and some have felt disposed, from a knowledge of my temporal circumstances, to give me, for my personal use, substantial testimonials of their esteem,—all of which has been placed in a common treasury.

Of the way and manner of doing my work, I have held myself accountable to those who have entrusted me with their bounty, and to the Judge of all the earth, to whom I expect soon to render my account.

I have labored nineteen years, as a voluntary general agent for the friends and supporters of the cause; as a missionary and lecturer; and as a responsible editor and publisher of the papers, books, &c., which have been issued to subserve the interests of the cause. I have known no other interest, and have devoted my time and thoughts to no other.—The same amount of labor and care, in any merely secular calling, would, undoubtedly, have secured to me, in this time of my life, a good fortune.—Not only so; but had I chosen to do it, I might have laid up, from my personal income in this cause, and from the profits of book sales, and subscriptions on the paper, a competence for declining years. But I have not done so; although, as it is, I shall have something left, after paying my debts. I wish I might have enough to secure my family their home, but it will fall far short of this. And yet, if all indebted would pay me my just dues, it would make my temporal condition comfortable.

I should not have referred to these personal matters, but for the fact, that I have been slandered, and the public have thought that I have enriched myself out of the Advent excitement. It is supposed by many, who believe the reports of Madame Rumor, that I am worth from \$50,000 to \$100,000, and such reports are in circulation at the present time. Some years since, the city of Boston wanted to tax me for \$10,000, because ill-disposed persons had told the assessors that I was worth that amount—or more. I do not expect to correct these false estimates of my finances; for men who make such reports, from envy or malice, and those who believe them, without evidence, will not be benefited by any thing that I can say. Men that are not honest, or just themselves, can never be supposed to believe other men to be otherwise. So I shall not sleep the less for their opinion. But for my children's sake, and for the information of the honest, and more especially those who have helped me, and rendered aid

to the cause, I think these statements are due. I would add, that if those persons, who have stood by and sustained me—whose gifts I have appropriated as they have directed—should think I ought to give any portion of what remains in my possession, either of donations or earnings, I will be ready to think of the matter, and endeavor to act the Christian part. And here I leave the record of my business affairs, referring the whole to the decision of the Searcher of hearts.

From December 16th to the 26th, I spent about home, attending to office business and parish duties.

On Saturday the 25th, by request of Father Mason, the free missionary in Boston, I conducted his meeting in North street, where he holds a daily service in a convenient hall:—an enquiry meeting from 11 to 12 o'clock, for seekers, and a union prayer-meeting from 12 to 1 o'clock, for all classes. This was the 27th successive daily prayer meeting.—These meetings have been well attended, and much of the time crowded, with a continual revival, many conversions and more or less taking the pledge of total abstinence. The meeting being located in the vilest part of the city, it seems a miracle of grace that it should have been kept up so long, and with such success. The following report of a meeting in our chapel, from the Boston Traveller, will give some idea of Father Mason's work:

"A very respectable audience gathered at the Advent Chapel, corner of Hudson and Kneeland st., last evening, where Father Mason, the well-known City Missionary, presented the claims of his mission among the suffering and degraded of North st. and elsewhere. He said that he spoke for a class that could not speak for themselves, and for a class that had been and still were too much neglected: a class that stood in great need of true Christian sympathy. He felt that it was a great and glorious work, and he was proud of it. During the past nine months, he said he had seen upwards of 145 children in the Tombs under the Court House, ranging from 7 to 14 years of age, of both sexes, and had afforded them such aid as it was in his power to render.

"He then reviewed his labors for the day. He said that he arose before daybreak and went to the Tombs, where he found about twenty-five men and women, and distributed tracts and good advice among them, after which he proceeded to the jail in Cambridge street, where he visited the male prisoners, distributing tracts, Bibles and advice, two ladies taking charge of the female prisoners. He spent the best portion of the forenoon in jail, believing that notwithstanding men and women were confined there for various crimes, they were not shut out from the gospel. In the afternoon he held his regular Sabbath school, at the corner of Ferry and North streets, where he generally had a good attendance.

"To-morrow, he said, they would hold the 27th prayer-meeting in the same place, from 11 to 12 o'clock, which was usually very well attended; they never turned a man or woman out, drunk or sober, but endeavored to get them to sign the pledge and turn their thoughts to the Bible. He also alluded at length to the Thursday evening meetings held in the same hall, and told several anecdotes connected with his labors.

"During the past year he had rescued from 50 to 75 persons from intemperance and other vices, and enabled them to reach their homes, in various parts of the country; he had rescued about 60 persons from the 'Black Sea,' as it was called, a portion of whom he had sent home to various States, and to the British Provinces. Of these 60, some had remained true to their pledges, while others had returned back to infamy, but still it did not cool his zeal, and he resumed his work, endeavoring to bring them back into the right path. He hoped the day would be very far distant when his heart should fail to sympathize with this unfortunate class."

Monday, Dec. 27.—I was called to visit Western New York on business, and was detained one week, having pleasant interviews with brethren in Rochester, Buffalo and Lewiston.

On my way out I took lodgings for the first time in the new sleeping car, from Albany to Buffalo. Fitted up in comfortable style, I should have had a good night's rest, but for the groans of two sick persons,—one of them a great sufferer, her condition exciting the sympathy of the kind-hearted. The sleeping car is destined to succeed; and we shall ere long sleep as well in the car as in the steamer.

I had the pleasure to spend one or two days in Buffalo, with my old and tried friend Henry Tanner. I had not visited him for some time; and in the interim he had had much sickness himself and in his family. He had also taken an helpmeet, to cheer the fireside made desolate by the death of the late amiable and estimable sister T. I enjoyed my visit and trust it was a mutual blessing to us all.

Here I saw Brn. McWilliams and Ostrander, with whom I took sweet counsel. The church in B. is scattered, yet many still cherish the blessed hope,

and look for better days, even here. Bro. T. attends the Baptist meetings, and labors with acceptance, having no meeting, as formerly, of his own.

Friday, Dec. 31.—I took cars for Albany, N. Y. It being the last day of the year, I was much in reflection. Sitting in the cars from six P. M. until twelve M., I felt quite weary. Dark clouds seemed to gather about me, and the tempter filled my mind with many sad thoughts. My heart, for a while, only held on to the covenant with a trembling trust. The following words of Gregory, one of the early Christian fathers, well expressed my feelings:

Unfruitful, sinful, bearing weeds and thorns,  
Fruits of the curse, ah! whither shall I flee?  
Oh Christ, most blessed, bid my fleeting days  
Flow heavenward! Christ, sole fount of hope to me.  
The enemy is near—to thee I cling!  
Strengthen, oh strengthen me, by might divine!  
Let not the trembling bird be from thine altar driv'n;  
Save me—it is thy will, O Christ.—  
Save me, for I am thine!

Arriving at Albany just as the clock struck 12, sounding the knell of the departing year 1858, as I passed along the street to Bro. Heppinstall's,—with whom I was to spend the balance of the night, I lifted my heart to God, and began the year by a new consecration to Him. Took some rest, but the morning was soon upon me, and bid me to awake and arise. But I awoke to behold the dawning sun of a new year. The hand on the dial of time marked the progress of the twelvemonth that had rolled into eternity. Eighteen hundred and fifty-eight is gone, with all the past, and will be known no more for ever. Eighteen hundred and fifty-nine comes to us, in the cycle of time, and we are one year nearer the blessed era when Christ shall come in his glory—when that illimitable future will open to the vision and aspirations of the child of God.

New Year's day awakens a train of reflections,

which includes history, memory, association, hope—reflections which render it in many respects the most important of festive days. It is true it does not commemorate any event in the history of our Saviour; but it is a day of peace, of joy, of goodwill, of the cementing of friendships, the manifestation of affection, the forgiveness of injuries and forgetfulness of wrongs, the adjustment of difficulties, enmities and strifes; a day on which wisdom is derived from the past, and hopes and aspirations excited as to the future; a day, more rich in glowing hopes and good resolutions, than any other in the calendar. May this year be one of happiness and prosperity to the people of God, may multitudes of souls be gathered to Christ, and may we all be ready for his coming, in the year of the redeemed, —now nigh at hand. J.V.H.

## Parable of the Leaven.

Continued from our last.

I shall now, as proposed, show, in the second place, how the kingdom of God is symbolized by the leaven and meal in the parable.

The leaven, as I said before, is no doubt made use of in this parable to represent or symbolize God's holy Spirit, or the Spirit of Christ. The operation of the leaven in the meal, is a perfect likeness of the renovating influences of the Spirit of God upon that which is to be made subject to its power, whether it be the world as a body, or those that become children of God. Now as the meal was wholly leavened, so the body on which the Spirit of God has begun a work must become wholly spiritual. As the body of meal was all like the leaven, so that body where Christ has begun a good work by his Spirit, will be all made like Christ. It will be my object, then, to show that Jesus meant to teach by this parable what the kingdom of God is to be, as seen in his own mind, when the Spirit of Christ shall have completed his work of the redemption of his people, soul, body and spirit.

The woman had an object in view in hiding the leaven in the meal, and that was that both should become one body, and be made perfectly like itself. So Christ, as the Seed of the woman, which was to bruise the serpent's head, had an object in sending his holy Spirit into the world, and that was to seek and to save all that was lost in Adam, with a perfect salvation, and by his Spirit give them eternal life from the dead, first by the new birth (see John 3:6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit") and 2d, in the resurrection and change of the body from mortal to immortality, so that the new man shall be something more than spirit, but flesh and bones.

"So (says Paul) is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body," &c. In Phil. 3:20, 21, Paul says, "For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious

body, according to the working (like the leaven in the meal) whereby he is able to subdue all things to himself." Again, Paul says to the Romans, (8:9-11), "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, and if Christ be in you, the body (not having been changed, has no spiritual life) is dead because of sin, but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Here we see the effectual working of the Spirit of Christ in the new creation of man. In view of this Peter could rejoice in spirit and exclaim, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time: wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptation: that the trial of your faith, being much more precious than that of gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. . . But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God." 1 Pet. 1:3-7; 2:9, 10.

Thus we have abundance of Scripture testimony, showing the work and power of the holy Spirit from the first to the last, in bringing back all the lost race of Adam, who will accept of Christ as their Saviour and Redeemer and coming King, of whom the promise was made by an oath to David that of the fruit of David's loins according to the flesh, he would raise up Christ to sit on his throne, Acts 2:30, and according to Luke 1:32, 33, shall be called great, the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

I have now gone far enough to show what kind of a kingdom it is, that was symbolized by the leaven and meal. That kingdom, as we have seen, could not be such a one as was expected by the Jews as a nation and the disciples of Christ while on earth. Nor is it such a kingdom as is taught by the popular preachers in these last days. The Jews were looking for a king to come out of Zion and reign over them as a temporal ruler, literally, while subject to death. The popular preachers now are expecting the kingdom of God to come spiritually, while in this mortal flesh. Both these theories, we see, are alike unscriptural. The Jews and the disciples of Christ, were right in looking for a literal king and kingdom. The promise to David was that of the fruit of his loins, according to the flesh, Christ should sit on his throne, and that flesh, the apostle says, never saw corruption. The Jews and disciples were not so ignorant of the Scriptures as some have supposed, in looking for a literal kingdom to fill the whole earth. The prophecies of Daniel, and the whole tenor of Scripture, go to settle that question beyond a doubt, if the Bible is to be believed as it reads. It is a great wonder how Christians can, with the Bible in their hands, look and pray for a kingdom of invisible spirits and an invisible king, reigning on David's throne under the whole heavens. If the disciples of Jesus had not been in great darkness with regard to the death and resurrection of Christ, as they seemed to be at first, they would not have asked so many questions touching the immediate coming of his kingdom. They did not understand, before the death and resurrection of Jesus, what was the true nature of that literal kingdom which was to come. When Jesus had arisen from the dead, they saw with their eyes, and handled with their hands, that very body of flesh and bones which arose from the tomb, and which was to come again in glory, with all his saints, immortal subjects, and reign over them forever.

S. BRADFORD.

To be continued.

## Letter from H. Buckley.

Bro. Bliss:—With your permission I should like to express a few thoughts relative to the criminality of maintaining silence on the subject of "everlasting punishment" of the wicked in "everlasting fire."

I can understand how a person believing in the doctrine of universal salvation could innocently keep silent while the motive of endless misery is pre-

sented to influence the sinner to turn from his wickedness; for that is no diminution of the motive which appeals to his fears. The same would be true with reference to the restorationist, and the annihilationist.

But, I ask, how can the man be consistent, or guiltless, who maintains silence while believing the sinner's awful doom is to "be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night."

Can he hold his peace, while perishing sinner are being taught that to them death will be the gate to endless joy? or when they are encouraged to hope in the regenerating influence of punishment, and that they will finally be restored to God's favor? or when they are taught that death will be cessation of conscious existence, and therefore the end of their miseries? or (as others teach) in the second death identity would cease, or they be annihilated?

It appears to me that every man, irrespective of his faith, must emphatically answer that, all who understand the Scriptures to teach the doctrine of endless misery, should "Cry with a loud voice." And this my brother is the way in which those fearful words are uttered in Rev. 14, which I quoted.

One angel proclaims that "the hour of his judgment has come;" another, that Babylon is fallen; and the third "If any man worship the beast, and his image, he shall drink of the wine of the wrath of God," &c. &c.

The two first proclamations are being made by God's ministers, and will continue to the end.

The third angel must sound, if he is not already sounding: and he will find a class of ministers through which to speak.

Let us therefore, from pulpit and press, echo and re-echo the fearful words, till the Judge come to execute the judgment written; and thus clear our skirts of the blood of a doomed world.

Yours as ever,  
H. BUCKLEY.  
Low Hampton, N. Y., March 5th, 1859.

#### The Two Mountains.

#### THE MOUNTAIN OF THE LAW.

Dark, fearful clouds begirt the mountain's height; The vivid lightnings flashed upon the sight— Loud pealed the thunder on the morning air— Hushed were the notes of feathered songsters there, Louder and louder still the trumpet's sound— Reverberated through the gloom profound; Mount Sinai quaked and trembled on its base, While wreaths of flame and smoke rolled up its face; And thus creation seemed with trembling awe To wait the giving of Jehovah's law.

Amid the grandeur of that awful hour, The Lord came down in majesty and power; His voice was heard above the tempest's roar, Commanding all Jehovah to adore:—

"Thou shalt love God with all thy heart and mind; Thou shalt not to thy neighbor prove unkind, But be to him as faithful, mild and true, As thou wouldst have him ever be to you." The ten commandments did this truth express; God wished for nothing more, and nothing less. Morality like this, of heavenly birth, Was found recorded in no books of earth; And on this principle, so just and pure, How could mankind eternal life secure?

The Jewish hosts, to whom the law was given, Could not endure the strict command of Heaven:—"If man or beast touch Sinai's mount of fire, He must be stoned, or otherwise expire." We little wonder that they all withdrew, And at a distance stood the scene to view; We little wonder, when the mountain shook, That Moses stood with fear and trembling look; Nor do we wonder that the people said, "Speak with us, Moses, thou shalt be obeyed; But let not God speak with us, lest we die, Should he again in fiery flames draw nigh."

\* \* \* \* \*  
The law was given, the storm-clouds passed away, The great Lawgiver left for realms of day: And then through many a long and toilsome year The Jewish hosts in desert wilds appear; But when near Jordan's stormy banks they stand And are about to take the promised land, Moses, the servant of the Lord, must die; But ere he does the Spirit from on high Broods o'er him, and with deep, prophetic light, The past and future rise before his sight; He thinks of Sinai and his people's prayer, That he would speak with them, and for them care, And then exclaims, as by the Spirit led, "The Lord is pleased with what your fathers said, And will raise up a prophet unto you, Like unto me; and all he bids you do Ye must perform, for those who disobey Shall be destroyed and perish from the way."

#### THE MOUNTAIN OF THE BEATITUDES.

After the lapse of many hundred years, The One long looked for on a mount appears; He is well-known as "Christ, the Nazarene," And gathering round him multitudes are seen. No bounds are set to keep the crowds away; No fearful storm has introduced the day; No lightnings flash, no mighty thunders roar; Mount Sinai's tempest now is heard no more. A holy radiance lights the Prophet's eye, As with a smile he sees the crowds draw nigh; Then, seated in their midst, with power divine, He blesses those in whom true virtues shine; The pure in heart, the merciful, and meek, The poor in spirit who for pardon seek, And others too, whom worldly men despise, Are all regarded by the Lord as wise. He oft refers to laws by Moses given, And speaks as One who has come down from Heaven He lifts the standard of religion high, And plainly shows what man must do, or die. The standard which he raised was simply this: "Be perfect as your heavenly Father is."

O, what a law! How pure, yet just and good! And how can fallen man be just with God? On such a principle, what mortal stands? Who gives obedience such as this demands? Methinks, if Christ had from the mountain's brow Ascended to the throne where he is now, None could obtain salvation,—none would dare To raise to Heaven a hopeful, earnest prayer.

But hark! not only truth fell from his tongue, But "grace and truth" can be by Christian's sung; For, lo! when Christ descended to the plain, A leper came, and did free grace obtain; "Lord, if thou wilt, thy power can make me clean," The man exclaimed; then suddenly were seen Christ's own almighty power, and wondrous love, Which brought him from the realms of light above. "I will," said he, and then the man was whole; And Jesus showed that mercy filled his soul.

Thus on the mountain's top the truth we hear, While in the vale true love and grace appear; And as the great Lawgiver's course we trace, We always see his pathway marked with grace. Whene'er we read Jehovah's perfect law Our minds are filled with gloominess and awe; We see our failings, and our sins bemoan, And our perfection find in Christ alone; He bore our sins upon the cursed tree, He magnified the law and set us free; Clothed in righteousness, we hope to stand, In that great day, that is so near at hand, When all the earth shall as Mount Sinai burn, And man's proud citadels to ashes turn. When haughty man shall have no way to flee, Lord, may we find a hiding-place in thee!

We can only walk with God in comfort, as we view him as our Father in Christ Jesus.

If you would be happy yourself, endeavor to honor Christ, and make others happy.

#### OBITUARY.

DIED, in West Shefford, C. E., July 10th, 1858, ZEPHANIAH HARVEY, in the seventy-fifth year of his age.

Bro. H. was a native of Marlborough, N. H. He moved into Canada about fifty years ago, and when about thirty-five years old professed faith in Christ. He united with the Methodist society,—in connection with which he was for many years a class-leader. In 1842 he embraced the faith of the speedy coming and kingdom of Christ, under the labors of Elder J. Litch; and became a member of the Advent Church in Shefford, on its organization in 1851. He was a person in whose company I have spent many hours very pleasantly; he loved to converse on "things pertaining to the kingdom of God," and was much given to prayer.

His home for some time previous to his decease was with one of his sons in Granby, C. E., but on the death of his son-in-law,—Lucratus Lawrence of West Shefford—he went to stop with his daughter a few weeks, and there, after a fortnight's illness, he fell asleep in Jesus. His funeral was attended by the Rev. G. B. Bucher of Granby, who gave a discourse founded on Rev. 20:12, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works."

"Bury the dead;—and weep  
In stillness o'er the loss;  
Bury the dead;—in Christ they sleep  
Who bore on earth his cross,  
And from the grave their dust shall rise,  
In his own image to the skies."

J. M. O.

#### ADVERTISEMENTS.

#### Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:

**SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSEPSIA AND INDIGESTION, ERYSPYLAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.**

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimpls, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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**DR. J. C. AYER & CO.**  
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has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

**Ayer's Cathartic Pills,**  
FOR THE CURE OF

**Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.**

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER's, and take no others. The sick want the best aid there is for them, and they should have it.

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#### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed infants, wens, survy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

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Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antiphilic Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

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For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 26, 1859.

## The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

## NUMBER IX.—THE NEW PURSE.

The next new thing which I will present is the *new purse*. What! does the Bible say anything about a new purse? It does not use those words, but it uses words which have that meaning. O, you say, I should like to have a new purse, so that I might have something nice in which to put my money. Well, that is just what the good book tells you to get. Jesus says "Provide yourselves bags that wax not old," Luke 12:33.

"Bags" mean purses in which to carry money. It is said that Judas "had the bag and what was put therein"—that is, he had charge of the purse containing the money which Jesus and his disciples had for their use. When Satan entered into Judas, and when Jesus said unto him,— "That thou doest do quickly, some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor," John 13:29.

You now perceive that the bag is a money-purse. Well, you are told to "provide yourselves bags which wax not old,"—or as the learned Dr. Geo. Campbell translates the passage, "provide yourselves purses which wear not out," that is, with purses which are always new.

Would you like to know how to do this? The first part of the same verse informs you. However, you will better understand the subject, if you begin to read at the 15th verse. Jesus says, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of things which he possessest,"—and in order to impress this on our minds, he adds the following parable: "The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods; and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?"

This is the parable; and what does our Lord wish to teach us by it? He tells us in the following words, "So is he that layeth up treasure for himself, and is not rich toward God." Then, after telling us not to indulge anxious care about food and raiment, he says, "Sell that ye have, and give alms,"—that is, instead of acting on the principle which the rich "fool" proposed to himself, use your surplus wealth, and other talents, in doing good. Then comes our text, "provide yourselves bags which wax not old, a treasure in the hea-

vens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also."

Now what does our Saviour teach us in the above passage? O, you say, he teaches us that, instead of hoarding up riches, we are to use them in doing good, and in this way we lay up a treasure in heaven, which will be ours in the next world. Yes, this is what is meant by providing ourselves purses which will not decay. If we, in this way, send our surplus means to heaven, our hearts will be there; and our treasure and happiness will be eternal.

Solomon says, "Riches certainly make themselves wings; they fly away as an eagle toward heaven." And if they do not leave us, we must leave them; and therefore if we are wise, as often as we can spare a little, we shall put it in the new purse, where it will be safe, and where it will be ours to enjoy forever. What we give to the poor, or to aid a good cause, we lend to the Lord, and he has promised to pay it again, with interest. Therefore when we give, in this way, we are not to feel that we are so much the poorer; but that we have added so much to that which is in safe keeping, and which will be returned, in the true riches of the heavenly kingdom.

I have read of an epitaph, on the grave-stone of one Atolus of Reims, which is this: "He exported his fortune into heaven before him by his charities: he is gone thither to enjoy it." Is not the person wise and happy who is entitled to such an epitaph? I have read of the following being on another man's tomb:

"What I spent, I had;  
What I gave, I have;  
What I left, I lost."

Don't you believe that it would be well for rich folks to think of this, when they see the poor suffering, and the cause of Christ languishing, for want of means? I suppose they would all like to hit on a plan of enjoying their riches forever. Well, the Bible gives them a plan; and if they had faith in the One who came from heaven to reveal the plan, they would act accordingly. They would put their wealth into Zion's Bank, on which they could draw forever.

When I was a youth, I knew a rich man who tried to carry some of his wealth with him into the other world; but he did not adopt the right plan. He had a bag of gold tied to his person. However, before he expired, he exclaimed, "They have taken away my gold, and left me nothing but stones." Ah, it was no better than stones to him then. No wonder that God says to the man who has wealth, and does no good with it, "Thou fool;" and if God calls a man a fool he must be a fool indeed.

But perhaps you say, What can we children do, as very little money comes into our hands? You may not be able to do much; but "where there is a will there is a way" to do something. If you have only a little, you would feel better in giving it to the needy, than in spending it on something which is useless. I like to see children giving something when a collection is taken up for the support of the gospel; and I am sure that parents would feel a pleasure in dividing with them. "I divide with my family," said a person recently, when a remark was made on the amount he gave. Perhaps if you respectfully remind your parents, of what Jesus says about the new purse, they will not only give more themselves, but will also hand you something, that you may, in early life, form the habit of lending to the Lord.

However, when you see your parents giving to the poor, or to support a good minister, to aid some Association formed for the spread of Christian truth, if you feel glad to have them give, you will share in the reward, just as much as though what is given went through your hands. In this way, you will be a rich family for ever, if you love Jesus. Then

"Go join the noble band;  
Help them with voice and hand;  
Give thy thought, thy toil, thy gold;  
What thou giv'st is doubly thine,  
Kept in bags that wax not old,  
Repaid with use divine."

## Giants.

Dear Brother:—In the children's department of the Herald a few weeks ago,

noticed a short article on "Giants," for which I am quite thankful, as I am gathering all the facts I can in relation to the age, size and weight of ancient men, also in relation to beasts and animals of all kinds. In addition to the facts there given I have a list from Professor Silliman, that are at your service.

The giant exhibited in Rouen in 1735, measured over 8 feet.

Gorapius saw a girl who was ten feet high.

The body of Grestus was 11 1-2 feet high.

The giant Galbara, brought from Arabia to Rome, under Claudius Caesar, was near 10 feet.

Funnman, who lived in the time of Eugene II., measured 11 1-2 feet.

The Chevalier Scorg, in his voyage to the Peak of Teneriffe, found in one of the caverns of that mountain the skull of a Guance, which had 80 teeth, and it was supposed that his body was not less than 15 feet long.

The giant Ferragus, slain by Arlando, nephew to Charlemagne, was 18 feet high.

In 1614, near St. Germain, was found the tomb of the giant Isoret, who was 20 feet high.

In 1599, near Rouen, they found a skeleton whose skull held a bushel of corn, and whose body must have been 18 feet long.

Platerus saw at Lucerne, the human bones of a subject 19 feet long.

The giant Buart was 22 1-2 feet high; his bones were found in 1705, near the banks of the river Moderi.

In 1613, near a castle in Dauphine, a tomb was found thirty feet long, 12 wide, and 8 feet high, on which were cut the words, "Kentolochus Rex." The skeleton was found entire, 23 1-2 feet long, 10 feet across the shoulders, and 5 feet deep from the breast-bone to the back.

Near Mazarine, in Sicily, in 1516, was found the skeleton of a giant 30 feet high. His head was the size of a hogshead.

Near Palermo, in Sicily, in 1548, was found the skeleton of a giant 30 feet high.

Truly yours, TIMOTHY WHEELER.  
Waterbury, Vt., March 7, 1859.

## Home.

"This is my home!" cried a little one, a treasured boy of four summers, as, fresh and rosy, he came in from school, at the close of a short winter's afternoon.

"Indeed, little Willie," said his mother's visit, "how is it? Suppose you go out on the sidewalk, and try the next door; suppose you step into the entry, throw off your little sack, and proceed to the parlor—wouldn't that be your home?"

"No, indeed," said Willie, "that would not be it."

"But tell me why not?"

Willie had never thought of this. He paused for a moment, then directing his eyes to where his mother sat quietly sewing, he replied, with an earnest gesture,—"She lives here!"

## APPOINTMENTS.

## My Agency.

I expect to preach in

Yardleyville, Pa., March 29th and 30th.

Morrisville, the 31st and April 1st.

Philadelphia, Sabbath, April 3.

In each place I shall preach every day, besides attending to the duties of my agency. I intend to do work enough for the churches, independent of my agency, for my support, and those for whom I work must see to this, so that the Association may not be burdened. Then those who are able are solicited to give liberally for the support of the Association. The Lord's stewards, will have to render us liberal aid, as the Association will soon be called upon to meet heavy liabilities.

I shall be glad to hear from all interested. Write me at Harrisburg, Pa., March 10th to 25th.

J. V. HIMES.

NOTICE.—The Quarterly Meeting of the Standing Committee of the A. M. A. will be held, as per adjournment, at the Herald office in Boston, at 10 A. M., on Tuesday, April 5, 1859.

O. R. FASSETT, Corresponding Secretary.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

W. A. Fay.—You were credited, Dec. 28, \$7 for the club and yourself, up to 919, which was due under the old arrangement; and then you were credited \$1, which paid you to No. 945, on the new arrangement, and the same is

credited under the ones, in the same No. of the Herald—No. 1, or Jan. 8th.

R. R. York—Sent you books the 16th.

H. M. Stoufer—We see no reason for such omission. The list is small, and all the names distinctly written. Had you mentioned the missing Nos. we would have supplied as far as possible. The editor writes the Pennsylvania list with his own hand—usually.

Jason Kendall—Sent draft to your order Mar. 17.

George Locke, \$1—Have sent you a question book, with postage, 15 cts. and on the balance or your Heralds, six copies, to No. 936. We do not know where the article referred to is to be had in pamphlet form.

## A. M. ASSOCIATION.

TREASURER'S ACKNOWLEDGMENTS TO TUESDAY, MCH. 22, '59.

Received, for Life Memberships—

John Ostrander, of East Hamburg, N. Y., for Life Membership, \$2 before paid.....\$23.

BOOKS, CHEAP.—We have a few gilt copies of the following works, which are all we have of them, that we will sell at the following prices; and when these are sold, we do not expect any additional supply of the same in gilt. Those wishing them, therefore, will have to speak soon.

7 copies Miller's Memoirs, gilt, at \$1.25. Postage 20 cts.

7 " Cummings's D. Life " 1. " 14 "

6 " Genesis, " 1. " 16 "

6 " Exodus, " 1. " 18 "

4 " Ch. Be. Flood, 1. " 18 "

NOT TO BE HAD.—We are frequently having orders for the first few Nos. of the present volume, but cannot supply them, as there are none remaining.

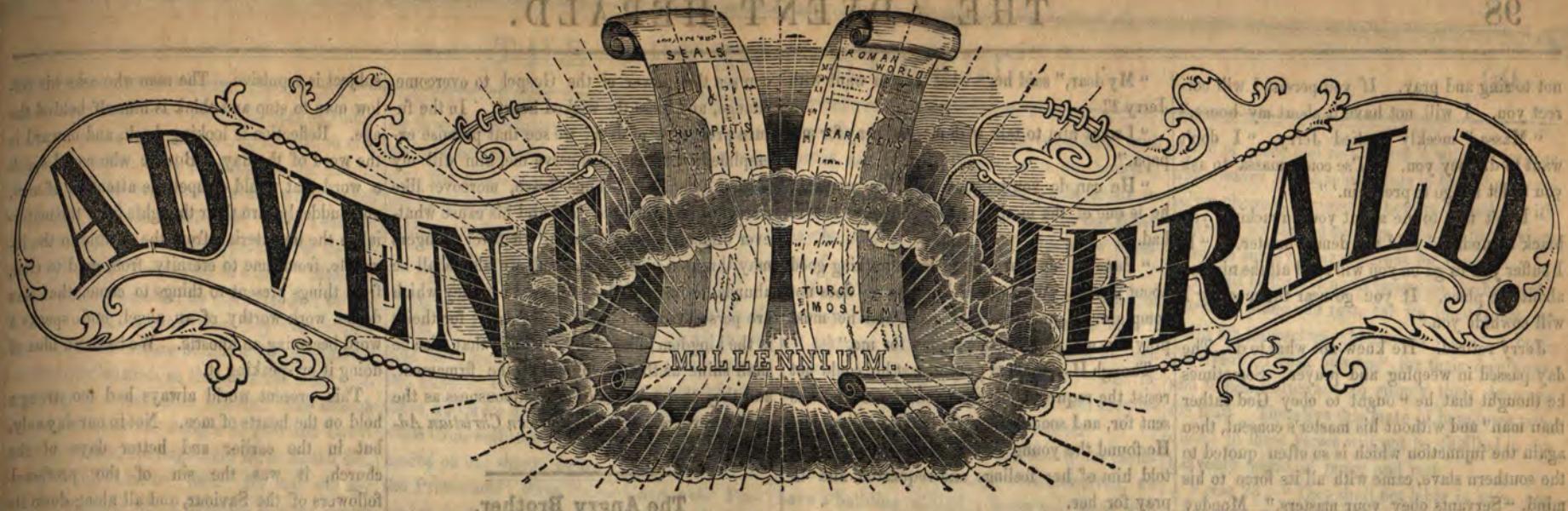
My P. O. address is No. Attleboro' Mass.

C. CUNNINGHAM, JR.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of \_\_\_\_\_ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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WHOLE NO. 932.

BOSTON, SATURDAY, APRIL 2, 1859.

VOLUME XX. NO. 13.

**THE ADVENT HERALD**

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**"The American Millennial Association."**SYLVESTER BLISS, *Treasurer and Agent*,  
To whom remittances for the Association, and communications for the Herald should be directed.J. V. HINES, Committee  
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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

**CHOOSE WELL.**

O quam dulce, quam jucundum  
Erit tunc odisse mundum,  
Et quam triste, quam amarum  
Mundum habuisse carum.—*Old Hymn.*

O dead in sin!  
Wilt thou still choose to die  
The death of death eternally?  
Dost thou not feel the gloom  
Of the eternal tomb?

O dead to life!  
Wilt thou the life from heaven  
Reject? the life so freely given;  
Wilt thou choose sin and tears  
Through everlasting years?

O dead to Christ!  
Wilt thou despise the love  
Of him who stooped from joy above,  
To shame on earth for thee,  
That he might set thee free?

O dead to God!  
Wilt thou not seek his face?  
Wilt thou not turn and own the grace?  
Wilt thou not take the heaven,  
So freely to thee given?

*H. Bonar.***Paul as a Disputer.**

BY REV. JOHN CUMMING, D. D.

"And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." (Acts 19:8,9.)

To begin, therefore, where the verse itself begins, let us notice the class to whom Paul first and primarily preached the Gospel of Christ. He entered into the synagogue, and spoke first of all to the Jews. It must often have struck you, in reading the Gospel and the Acts of the Apostles, that the first address made by the ambassadors of Christ in every instance was not to the Gentiles, but to the Jews. Our Lord's own words were, "Preach the Gospel among all nations, beginning at Jerusalem." The apostle's announcement in his Epistle to the Romans is, "To the Jew first, and also to the Gentile." I do not know that we Christians always observe the order; but perhaps if we observed it more rigidly, we should not obtain a less abundant

blessing on the means of instruction that we employ. It seems to be the economy of God, and the great law of that economy, that where there is a Jew and Gentile both, we should speak primarily to the Jew; and when he rejects the truth and puts it away from him, then to shake the dust from our feet, and make like the apostle of old, our appeal to the Gentiles.

Often was Paul repelled, often was he repreached, often was he maltreated; but he clung to his mission with a desperate tenacity, and seems to have resolved that no Jew within his reach should die without hearing, for his condemnation or for his everlasting well-being, the name, the claims, the glory, and the blessings of the Gospel of Jesus.

Let me notice the place in which the apostle preached. The place he selected for his first sermon at Ephesus was a synagogue; he went into the synagogue, and there preached the Gospel of Christ. If he had been permitted to enter the playhouse, its stage would have been his pulpit; but as he was not permitted to address the mob there, and was made welcome to the crowded assembly in the synagogue, he felt—what I conceive is true theology—it is the work that consecrates the place; and a theatre, the scene of the conversion of souls to Christ, is a nobler and a grander spectacle than a cathedral where all life dies, and death lives, and a dead man preaches, and a dead audience hear the truth that should electrify and stir the hearts of all mankind. The man that preaches, the audience that hears, the great Master in the midst of them—that is a true church; and whether on the hill-side, whether in the school of Tyrannus, or in the synagogue of the Jews, or in the boat, on the river, on the ocean, there God blesses the faithful ministry of his servant, and brings souls to Christ.

Let me notice the manner of the apostle's address. It is stated here that he "spake boldly the things concerning the kingdom." "He went into the synagogue, and spake boldly for the space of three months the things concerning the kingdom." Paul asked, in his Epistle to the Ephesians, that they would pray for him that he might open his mouth boldly; in the Epistle to the Hebrews he says, "Let us come boldly to the throne of grace to obtain mercy." Here he carries into practice what he had asked so fervently in prayer, and speaks boldly the things concerning the kingdom. If the subject of your speech be eternal truth, then hesitancy in the utterance of that truth damages your claims, and chills the hearts of them that listen to it. When the subject is doubtful, you may doubtfully speak; but where the truth is clear, palpable, and indubitable, there you may speak with all boldness the words of the everlasting Gospel.—What is vitally true needs no apology. Your duty, our duty, the duty of us all, is to speak truth as ambassadors of Christ, pained, pleased if any are profited; but if neither the one result nor the other follow, still speaking boldly the truth as it is in Christ Jesus.

Let us notice the nature of his address. We have seen his audience the Jews; we have seen the place, the rostrum or the Bema of the synagogue; we have seen the mode of his address, its boldness: let me notice now the specific nature of his address—namely, that it was controversial: "Disputing"—mark the word—"dispu-

ting and persuading the things concerning the kingdom of God." Many people have a wrong idea of what is called controversial preaching. If you call your opponents by bad names, or if you use offensive epithets in designating them, then such method of controversy is unbecoming to a Christian minister, and injurious to that magnificent cause which is entrusted to his hands. But if you urge the truth in love, if you speak the truest things in an affectionate spirit, then you only show that you have caught the mantle of the Blessed Master, whose every discourse was a controversy, whose every appeal was to his opponents, and who everywhere, and on all occasions, disputed and tried to persuade men of the things concerning the kingdom of God.—Strong epithets applied to persons irritate their temper, obstruct the entrance of the truth, do mischief and rarely do good. But the strongest truths that you can speak, if couched in courteous language—and Christianity is the very life and essence of true courtesy—will always find access to the heart. And I have noticed that the bitterest opponents I have ever addressed,—and I have addressed many hundreds of those that were bitterly opposed to the truths that I think so dear and precious,—when I spoke to them reasonably, kindly, courteously, regretting the necessity of difference, but insisting on the momentousness of that difference, have listened, have received the truth and lived thereby. We must neither, on the one hand, say bitter things in bitter phrases, nor must we, on the other hand seek to persuade by panegyrics on those we address, or by flattery or appeals to passions that are far better left dead and dormant.

The ambassador of the Gospel should let his message be his only apology, his most fervid eloquence, his greatest argument; and whilst he contends earnestly for the truth, earnestly against what is contrary to the truth, he ought to do so in that spirit of kindness, with those expressions of love, with that deep yearning for the salvation and happiness of them from whom he has the misfortune to differ, that will at least secure their earnest and affectionate attention, if not produce their thorough and lasting conviction. I am quite sure that our message often fails through the imperfections of the messenger.

A celebrated statesman said, "Speak reason to a mob, and the mob will listen;" you have an instance of it in this chapter, where the town-clerk of Ephesus spoke commonsense to the infuriated mob, and they listened and dispersed quietly. If that town-clerk had been a Christian, and ordained to be a minister, he would have played a very momentous and impressive part in the dissemination of the Gospel of Christ. Good sense is a very important requisite in a true minister; and very often a good cause suffers for want of good sense in the advocate of that cause, when he is called upon in trying circumstances to commend it.

Readings on Acts 19.

**Jerry, the Faithful Negro.**

In one of the counties in the interior of Virginia resided a wealthy old farmer named H—. This man was emphatically living "without God and without hope in the world." I said he was "without God," but he was not without gods,

or rather a god; for it was easy to see that he worshipped a sort of triune deity, his devotion being divided between "the world, the flesh, and the devil." For the first he had labored with unceasing diligence; to the second he paid almost hourly offerings; and of the last he was a most devoted and willing slave, being evidently, "led captive by the devil at his will." About his home there was no Sabbath of worship; not one of all his family or domestics were ever seen, with his consent, at the house of prayer. No prayers but for the curse of the Almighty, no songs but those of revelry were heard in his habitation, and no Bible shed its light upon the awful darkness of that household; himself an infidel; his wife a proud and careless woman; his only child, a daughter of twenty-one, a wild creature of fashion, ruined by parental example. Such they were! and at first sight, we might doubt the possibility of the Gospel's power to change such hearts, to enlighten such minds; but the Gospel is "the power of God unto salvation;" and in this family it was to win one of its brightest, noblest triumphs, and that through the instrumentality of one of "the weakest" of Christ's disciples. By such means God often works and makes them "mighty to the pulling down of strongholds." Let us see how it was achieved.

At the time of which we write there was a sale of the property of a deceased neighbor of Mr. H—'s, and he there purchased an old slave, whom we will call Jerry. Jerry was a religious negro; a member of the Methodist Church, and had enjoyed unrestrained religious liberty under his former lenient master—a privilege of which he availed himself by a regular attendance upon all stated means of grace. Jerry knew the character of his master, but trusted that he would extend to him the privilege of worshipping God without molestation. This hope however, was not long entertained; for on his way to his new home, his master remarked,

"Jerry, they tell me you sing, and pray, and go to meeting. I don't allow such things on my farm, and you will have to quit it."

"O, massa," replied Jerry, "I hope you will let me go to preachin'." I will always do my work, but I must pray to God, and go to preachin'."

His master cast at him an angry look and said:—"You will not do the one nor the other while I have you, I tell you."

By this time they had reached home, and Jerry was sent to work with the other hands, and proved so excellent a servant as to please his master highly in that respect. The master observed, too, that the other servants were more orderly than common, that more work than usual was performed that week, and he could not but see that Jerry was extremely civil and obedient.—Sunday morning at length arrived, and with its dawn the pious negro began his prayer and praise. Both were pleasant to his soul, because it was new to his fellow-slaves, who had gathered around him, and were now listening to the hymn of praise which, in his own fervent style, the good old man was singing. After the hymn ended he put on his coat and hat, and walked to the door of his master's house. H—was sitting there and having overheard the singing, immediately and angrily addressed Jerry, "I told you

not to sing and pray. If you persist I will correct you. I will not have it about my house."

"Massa," meekly replied Jerry, "I don't want to disobey you. I've come, massa to ask you to let me go to preachin'."

"Don't talk to me about your preaching, you black scoundrel," said the demon master. "If I suffer you to go on you will spoil all the niggers about the place. If you go near the meeting I will cowhide you."

Jerry retired. He knew not what to do. The day passed in weeping and prayer. Sometimes he thought that he "ought to obey God rather than man" and without his master's consent, then again the injunction which is so often quoted to the southern slave, came with all its force to his mind, "Servants obey your masters." Monday came, and sent him to his toil, but the labor of his mind was heavier than his toil. He saw that his master was determined—that nothing could be gained from him. He knew that if he went to church he would be whipped, that by not going he was disobeying God, and risking the salvation of his soul. The whole question at length was narrowed down in his mind to "Shall I go to church, make my master angry, and endure the whipping, or shall I stay at home and neither sing nor pray, thereby please my master, and escape the whipping while I shall offend my God, and lose my soul?"

Jerry was not long in deciding.

"Why," said he, "the good preacher said that they whipped the apostle Paul five times, and they whipped Jesus Christ, and put him to death for our sakes, and shall I not bear the whipping for his sake? Yes; I'll do all the work massa gives me, and then I'll go to meetin' and if he whips me I will have to bear it. It won't be as much as Jesus suffered when he died for me."

Sabbath morning came again, and after singing and praying, Jerry started for church. It was a happy time for Jerry. His troubles were forgotten, and his soul was happy.

Once more he met his classmates, but he said nothing of his persecutions; no, he had enough to tell of the goodness of God to him. Once more he heard the word of life; to him it was the word of comfort and of joy. Immediately after preaching he started for home, rejoicing in God, and having the assurance of conscience that he had acted right. Meanwhile, his master had discovered his absence, and as soon as he returned summoned him into his presence. He was ordered to strip himself and his inhuman master castigated him till his flesh was completely excoriated; yet Jerry uttered no complaint, but submissively bore it all. This scene was repeated week after week for some time, his master's wrath, however, grew more excessive, and Jerry's punishment became more severe. In the midst of these "cruel scourgings," Jerry continued to labor faithfully, to suffer patiently; and chose to visit the house of God at the expense of such a penalty. H—would have sold him, but Jerry was too good a hand to part with and H—supposed he could overcome his religious tendencies; hence, the protracted character of these persecutions. What a lesson, does this afford to those who are careless and negligent, and who lightly esteem their religious privileges! A slight cold, a headache, a rainy morning, or a hundred other things, hinder them from attending the worship of God. Let all such be reproved by the godly zeal of Jerry.

After some time, H—'s daughter was taken sick, and was not expected to survive. It was Sabbath morning. The once proud, now distressed girl was fully awake to a sense of her situation. She read the sentence of death in her hollow cough and sinking frame. She felt she must die, yet she knew she was not ready. She had some definite idea of religion which she had gained from Jerry, though she had mostly thought him to be partially crazed. She saw she needed something such as Jerry possessed; but there was none to advise, to comfort, to pray for her.

Her father stood there in infidel stupidity; her mother was plunged into the most hopeless agony, her young and fashionable companions had nothing better than sympathy, and that was not enough. What was to be done? At length she turned to her father, and said feebly, "Papa send for Jerry: I want to see him."

"My dear," said he, "what do you want with Jerry?"

"I want him to talk with me, and pray for me, papa."

"He can do you no good with his prayers; he is one of the most stubborn niggers I ever had."

"Papa, I am sure there is something good about Jerry. When you whip him he does not complain. I am sure he is good, and he must pray for me, papa, he must pray for me."

Though H—hated prayer, yet he could not resist the request of his dying child. Jerry was sent for, and soon was by the sufferer's bedside. He found the young lady in deep agony. She told him of her feelings and requested him to pray for her.

"Jesus will save you," said the good negro; "you must pray to him to save you."

"O," said she "I want you to pray for me, or I shall be lost."

"I will pray for you, Miss" said Jerry; "but you must pray too. Jesus Christ will hear your prayers, and save your soul."

Jerry kneeled down and earnestly prayed and pleaded with God for the salvation of his young mistress, sometimes stopping to give a word of encouragement or advice to the penitent. She became engaged, and loudly called on God for mercy. This alarmed the old man, and thinking that Jerry was the cause of all this excitement, he drew several heavy strokes with his cane across his back, Jerry nevertheless, still praying with increasing power, and the young lady beseeching her father to let him alone, which he at length did. The struggle was not long.—Exhortation by Jerry, she cast herself by faith on Christ, light broke in upon her soul, she rejoiced in the Saviour, and every lineament of her countenance told of her unspeakable joy.

"Father," she exclaimed, "I am happy!—Mother, my sins are pardoned! Father, you must whip Jerry no more!" and then, as if suddenly struck with the thought of her parents' wickedness, she began to exhort them to turn to God, and prayed mightily for their salvation, to which Jerry loudly and heartily responded.

The old lady quickly relented, and with prayers and tears besought the Lord for mercy, which was soon granted to her. For sometime the old man withheld the spirit; but the prayers and entreaties of a dying child, and a converted wife joined with those of Jerry's were not in vain.—He began to reflect. For every stripe he had inflicted on Jerry ten thousand pangs pierced his heart. His sinful life came up before him. Conscience roared. He groaned and tossed, and refused to eat and drink. All was dark around him—all was dark around him—all was guilt within him.—At length he sent for Jerry acknowledged his cruelty to him, and asked his forgiveness. They kneeled together. Jerry urged him to pray, and soon he struggled into liberty—the victory was gained.

O, what a scene was that, worthy of the poet's song, or of the painter's skill. There was the master, the mistress, the daughter, and the servant rejoicing together. Surely angels rejoiced at the sight.

A few weeks passed, and that daughter left the world triumphing in Christ, and charging her father, with her dying breath, to "take care of Jerry."

His master and mistress joined the church; a family altar was erected; the Bible perused; and on Sabbath mornings, H— and his lady accompanied by Jerry and all their domestics, were found at the house of God.

A general revival followed. Jerry's fellow-servants were all converted, and he became a kind of a patriarch among them. Thereafter, though nominally a slave, the liberty of a free-man was allowed him; and when last heard of Jerry was still a faithful servant of Christ and a useful member of the Church.

Such is our simple story. In the fortitude of Jerry we have an example of "enduring hardness as good soldiers of Jesus Christ," which we may profitably imitate. In the gracious support afforded to this pious negro we have an illustration of the truth of that word, "As thy day, so shall thy strength be."

In the conversion of that wicked family we

can see the power of the Gospel to overcome, change, and bless the wicked heart. In the future prosperity of Jerry we see that promise exemplified, "If any man serve me, him will my Father honor." Let us learn, moreover like Jerry, to be faithful to God and his cause whatever difficulties may oppose, whatever dangers may threaten, and in the end, we also shall be abundantly rewarded—"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." "They that wise be shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—*Western Christian Advocate.*

### The Angry Brother.

Cain was angry because God would not accept his offering of the fruit of the ground. This was very wicked and very foolish of him, for it was his own fault that he did not offer what he had been told he ought. He was like some little children now, who do not mind what is said to them, but do just contrary to what their fathers or mothers or teachers tell them, and then they are very angry because they not treated as kindly as they would wish to be. God knew how angry Cain felt, and was so kind as to speak to him about it, and ask him why he was so angry, and why his face was so cast down. He told him that it was his own fault that his offering was not accepted—that he should have killed a lamb as his brother Abel had done—and that even now, if he was sorry for what he had done, he might kill a lamb and it would be accepted, and his sin would be forgiven.

But Cain had a very wicked heart, and would not listen to what God told him. Instead of being sorry that he had not killed a lamb as he ought to have done, he kept indulging his angry feelings; and instead of blaming himself, he became angry with his brother, whom he ought to have dearly loved. He saw that Abel had done what he was ordered to do, and was happy, while he himself had disobeyed God, and was miserable. This should have taught him that the way to be happy is to believe what God has said, and to do what he commands. But why should Cain be angry with his brother? What had Abel done to hurt him? Nothing at all; but he could not bear to see his brother good and happy. He was envious of his brother, and we shall soon see into what great wickedness this bad feeling led him.

It is very sinful to indulge angry feelings against anybody, but more than all against our dear relations, whom we ought always to love. And when we begin to be angry, we do not know where it will leave off. The hymn says—

"Hard names at first, and threatening words,  
That are but noisy breath,  
May grow to clubs and naked swords,  
To murder and to death."

This was just how it turned out with wicked Cain. He did not believe what his father told him about the sort of offering that God would be pleased with, but would do what pleased himself. When he found that God did not take notice of his offering as he did of his brother Abel's, he was not angry with himself for his own sin and folly, but with his kind and pious brother. Although God was so kind as to speak to him and try to persuade him to do what was right, yet he still refused to kill a lamb, and kept indulging his bad feelings.

Little children, do not let one unkind thought towards your brothers and sisters rest in your heart. If you have done what is wrong, be angry with yourselves, and ask God, for the sake of Jesus Christ, to forgive you; but never indulge an angry feeling against those whom you ought so much to love.

### An Unreflecting Age.

In this restless, rushing age of the world, in a country teeming with men of fierce activities, it is all but impossible to arrest the current of business long enough to fix the thought upon something that is higher, better and more enduring than the present. The bare suggestion of the

subject is repulsive. The man who asks his fellow man to stop and think is himself behind the age. Reflection is looking back, and onward is the word of the day. But he who could speak a word that would compel the attention of men, and suddenly turn their thoughts from the material to the immaterial, from the visible to the invisible, from time to eternity, from gold to God, from things present to things to come, that man does a work worthy of an angel, and speaks a word becoming an apostle. We have no idea of doing it or speaking it.

This present world always had too strong a hold on the hearts of men. Not in our day only, but in the earlier and better days of the church, it was the sin of the professed followers of the Saviour, and all along down its history, the struggle has been continued with varying success. When the spirituality of the church has been largely increased by the special ministrations of the Holy Ghost, and men have been raised above the absorbing and degrading lusts of avarice and covetousness and greed, the church has for a time put on beautiful garments, and shone as the sun and moon for beauty and as an army for power. Again the cares of this world have swept like a wave over her bosom, and she has been buried beneath the sea of worldliness with its rocks and shoals and wrecks of sins. Such has been the experience of the church, and the present is but the accumulated records of the long past. It is what it ever has been, and more abundantly. The danger, the temptation, and sin of the age, is thoughtless haste to secure the world that now is, forgetful of the better, wider, everlasting world to come.

Around the earth revolves a little ball we call the moon, and at times it gets between the sun and us, and because it is so near us it totally eclipses the vastly greater and more glorious orb beyond! It is possible for us to place a shilling so near the eye, that it will shut out the sight of this wide earth, the sea and sky and heavens. With that coin before the sight, the whole world besides is absolutely invisible. It is not the relative size of things, nor their value, but the nearness of their relation to the organs of vision that absorbs the view. If we look at that immediately before us, we see nothing else in heaven above or earth beneath.

The present world, visible, perishable, and compared with another infinitely insignificant, may so stand before the mind, press so closely upon it, like the shilling on the eye, that it eclipses totally the vision of that boundless, infinite, glorious world which is the destined range and field of the immortal saint; Heaven itself, the city of infinite proportions, with its countless hosts of shining inhabitants; and God the Infinite, whose presence fills immensity, are all shut out of sight by the little, paltry, dirty earth that gets between the soul and the soul's world.

So may a man be walking the streets of a thronged city wrapt up in his own thoughts, absorbed with some engrossing theme, perhaps a scheme for enlarging his fortune, perhaps a dream of fame, perhaps a plan of sin, and he shall be so spell-bound by these meditations, as to be insensible to the roll of business, the tramp of thousands, the heaving tides of a mighty, moving, rushing World around him.

The pursuit of business or of pleasure may absorb the mind so completely as to make the vastly more valuable concerns of the world to come to be as if they were not.

In times past, God has been pleased to raise up men for great emergencies: prophets to speak his word: apostles to convey great messages: men inspired of heaven, or endowed with might to make their own thoughts heard amid the din of arts and arms, and they have come forth and spoken. And men listened, as the Ninevites did to the voice of Jonah. Sometimes has God spoken in his Providence by a voice so fearful that the deafest insensibility could not be indifferent to the call. Startled and stunned by the blow, men have paused, considered and repented. The age we live in needs a prophet or a providence to which it will listen.

When the financial revulsion struck the prosperity of this country with paralysis, so sudden and so terrible was the blow, that we thought men would regard it as a warning voice, in kind-

ness calling them to set their affections on things above, to pause in their haste to be rich, to consider the relative value of things visible and invisible, and to begin to use this world as not abusing it. It came, and went. Like a clap of thunder its suddenness was appalling, but its distant dying roll has ceased to alarm. Men are no less worldly-minded, no more disposed to live for the world to come than they were before. The evanescent nature of all earthly possessions has not been learned, so that men are more willing to lay up treasures in heaven. The church has not put away the wedges of gold and Babylonish garments, but hugs them all, as Achan did, hoping to call them her own. No man can say that the calamity which filled the stoutest hearts with fear, has humbled the community or given promise of fruits meet for repentance. Like the dwellers in the plains below Vesuvius, they shrieve themselves while the earth is quaking, but dance and sing as if the fires were extinguished when the burning river ceases to flow.

Yet, in the midst of the fierce contentions of the world of business and politics, and the conflicts of opinions and interests, when the church and the world seem alike absorbed in the sordid pursuit of the beggarly elements of time and sense, there is need that some voice should speak, some event occur, or some mighty influence be brought to bear upon the community, which shall stop the rush of life, compel men to pause and think of the relative importance of this world and the next, drive them to a course more consistent with reason and more becoming accountable beings.

Men will not think. The "people do not consider." Isaiah 1:3. "As the horse rusheth into battle, men plunge into the turmoil of business, and thousands perish on the field. If they would stop on the brink of each day's pursuits and "meditate on these things," 1 Tim. 4:15, they would not so madly chase phantoms.

In other ages men have retired from the walks and avocations of life to the solitude of caves and deserts. This is not the age of hermits. Action is for our times. A steam engine seems to be in every man. The tendency is all toward excess of energy. The want is rest and reflection.—*New York Observer.*

### 1759--1859.

How total the change of this earth's inhabitants, implied in the alteration of one little figure of the four numerical signs, by which we measure our distance from the birth of Christ! Because an "eight" stands for a "seven" all sleep in graves, who then slept in dwellings! And suppose the "eight" changed into a "nine"—and where shall we be? Where shall the admiring myriads be who shared in the recent centenary? Where shall be the faces that are now turned eagerly towards me? You teeming cemeteries shall be able to tell! It was this solemn reflection that humbled the pride, and awoke the grief, of the Persian Xerxes. Herodotus tells us, that when he looked down from the adjoining heights upon the army and navy with which he had invaded Greece, filling the shore and sea of Salamis, to the number of millions—the greatest armament that ever was equipped—he wept as he thought, "Where shall they all be in a hundred years?" It was this reflection also that kindled the eloquence of Dr. Chalmers, and, in his youth, communicated that thrill to his rude parishioners, which polished and refined audiences, in after days, delighted to experience. Some young sailors had been drowned on the coast of Fife, and had been buried in Kilmany church-yard during the week. So great an audience flocked to hear the funeral sermon on the next Sabbath-day, that the minister was compelled to preach in the open air among the grave-stones.

While the psalm was singing, he was observed to turn ashy pale, and, rising up, as he pointed his bearing to the graves of their forefathers, he startled them with an eloquent appeal, the pith and the point of which was lodged in this question, "Where shall we be in a hundred years?" Let us beseech you to lay to heart that same solemn question. A hundred years hence, and not a member of this audience will be in the land of the living. Unless this system of things shall,

by that time be interrupted by the close of man's probationary period, the sun shall shine upon this city, the winds of winter shall sweep over it, and our storied river shall flow, as now, beneath its bridges; but not one of us shall then have

"A share in all that's done,  
Beneath the circuit of the sun."

There is a hall in London city, on the walls of which are recorded the names of those who have held office from time to time, during more than two hundred years. We see the names of men there who were honored by their fellow-citizens when Cromwell ruled; when William the Third landed on our shores, hailed by the welcome of the Protestants; when Prince Charles the Pretender slept not far from this chapel, rode down our Saltmarket, and reviewed his troops on our Green—men who held civic office when Burns was born, and when Burns died—in an unbroken chronicle they are all recorded there. We have often thought when looking at that register, that it was enough to make men thoughtful, humble, and pious, since it teaches us how certainly we must leave this world, and resign our dwellings and avocations to those who shall succeed us in the pilgrimage of life!

A hundred years! What a cure for pride, covetousness, envy, and thoughtlessness! The men who make a noise in the world now, how forgotten they will be then! The men who hate one another and contend with one another, how passive and passionless then! The men who compass sea and land to amass money, how poor they will be then! The men who despise the laws and the love of God, by that time, how bitterly will they have repented! Men and brethren, lay these things seriously to heart. We must pass away like "our fathers" before us. "The place that knows us shall know us no more," as their "places" became ignorant of them. Let us by our walk and conversation, "declare plainly that we seek a better country, that is, an heavenly;" for only they shall "live for ever" with God on high, who live to his glory here.—*Rev. F. Ferguson.*

### The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

#### NO. XIII.

Mr. Editor—Dear Sir:—We continue in this No. our answer to your exposition of Isaiah 65, verses 21,22: "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

In these verses the employment of God's people in the millennium is clearly brought to view by the prophet. They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them. This is a necessary work for them in that period. They must build houses there for their family dwellings; and plant vineyards, to supply themselves with needful food. Now we would inquire is this the employment of the people of God in the mortal, or in the immortal state? Where will the redeemed of the Lord thus plant, and build for themselves, in this, or in the world to come? In the immortal state,—in the world to come, says the negative, will all this building and planting be done.

"Will the construction of vine-clad bowers, or arbors wreathed with flowers, (saith the negative) be an employment in which the redeemed may never participate? For, be it remembered, it is not specified the kind of houses they will build. The structures erected will be only such as are adapted to the inhabitants of such a world—where bolts and bars will be unknown, where the summer sun will never scorch, and the winter's cold will never chill."

How well this view of building houses, con-

structed of vine-clad bowers wreathed with flowers, and planting vineyards in the heavenly world for the security and happiness of the redeemed of the Lord, will accord with the Bible, may be seen by comparing it with a few passages of scripture.

Heb. 11:16: "But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city. Verse 10, "For he (Abraham) looked for a city which hath foundations, whose builder and maker is God."

2 Cor. 5:11; "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

Matt. 25:34: "Then shall the King say unto them on his right hand,

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

From the foregoing texts of scripture it appears very clearly proved that every needful provision is made for the happiness of the people of God, and that it will be unnecessary for them to build houses, constructed of vine-clad bowers wreathed with flowers, and to plant vineyards for their peace and happiness.

There is already prepared for them a city in the heavenly world, whose maker and builder is God. Mansions in their heavenly Fathers house are prepared for them, not with mortal hands, but by the Lord Jesus Christ himself. Just such mansions as we shall need—fully—perfectly admire, and strongly desire. A building of God, a house not made with hands, eternal in the heavens. A kingdom divinely prepared from the foundation of the world—ample in its provisions—pure in its nature, and eternal in its duration.

In view of all these passages just cited, the idea that we shall be employed in the heavenly world, building houses, "constructing vine-clad bowers, wreathed with flowers" for our habitations, and planting vineyards to procure food to

eat, is too unreasonable and inconsistent for the truly enlightened to believe and advocate. And when we consider the place the redeemed of the Lord shall occupy in that world, "before the throne of God, clothed with white robes and palms in their hands," it appears still more inconsistent and unreasonable. Will this people, think you, before the throne of God, be employed in building themselves houses,—"constructing vine-clad bowers, or arbors wreathed with flowers," to inhabit it, and be planting vineyards, and cultivating the same to procure their food to eat? Non-sense!—It is worse than idle thus to talk! Such doctrines cannot stand the light of truth!

Planting vineyards and eating the fruit of them, is equally unscriptural! "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." Think not, then, that we shall have

naught, there to dwell in, but houses constructed by our own hands of vine-clad bowers, wreathed

with a few flowers! Think not that we shall have

our plantations of vineyards there to produce our

food! God hath provided better habitations for

the just—a richer land to feed them, purer foun-

tains and more delightful and useful employments

for the redeemed in heaven, than planting vine-

yards, and constructing vine-clad bowers and ar-

bors wreathed with flowers! All this building

and planting applies very well to this world; but

not to the next. This state of happiness pre-

dicted in these verses must be fulfilled in a world

where it is needful to build houses for habitations,

and to plant vineyards to produce food to sustain

life. It is needful to build houses for habitations,

and to plant vineyards to produce food to sustain

life in this world. Therefore this state of hap-

piness predicted in these verses must be fulfilled

in this world.

Again—This state of happiness predicted in

these verses will not be fulfilled in that heavenly

world of peace and rest where it will be forever unnecessary for its inhabitants to build for themselves "houses, or vine-clad bowers, wreathed with flowers," for their dwellings, and to plant vineyards to supply their demands for fruit.

It will be forever unnecessary in the heavenly world of peace and rest, for its inhabitants, to build for themselves "houses, or vine-clad bowers wreathed with flowers," for their dwellings, and to plant vineyards to supply their demands for fruit. Therefore this state of happiness predicted in these verses will not be fulfilled in the heavenly world of peace and rest.

Verse 23: "They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

This text clearly teaches the continuation of our race by generation in the period referred to by the prophet. "They shall not labor in vain, nor bring forth for trouble;"—the reason assigned, why, "they shall not labor in vain, and bring forth for trouble," is this:—"for they are the seed of the blessed of the Lord, and their offspring with them." Who, we would inquire, are the seed of the blessed of the Lord, together with their offspring? Seed, means children, the posterity of the blessed of the Lord. "And their offspring," implies, the children and posterity of the seed of the blessed of the Lord.

The meaning of the text is clearly this:—"They" the people of God in the period referred to, shall not labor in vain, nor bring forth (a seed) for trouble; for they, (that are brought forth), are the seed of the blessed of the Lord, and their offspring with them. Which clearly and conclusively implies the continuation of our race in this period by generation. Now if this verse be applied to the immortal state, it must teach the doctrine of generation there. It would imply that they,—the people of God,—in the immortal state, in the new earth, shall not labor in vain, nor bring forth (by generation a seed) for trouble; for they, the seed, brought forth by the resurrected saints, are the seed of the blessed of the Lord, and their offspring with them. Hence it will be seen that this text cannot be applied to the new earth, but to this world, for the fulfillment of its predictions, unless we go in for the generation of our race there, without the existence of the marriage institution.

Verse 24, teaches us that during this period the people of God will receive immediate answers to their prayers—"And it shall come to pass that before they call I will answer; and while they are yet speaking, I will hear," is the Divine promise.

Verse 25, describes the wonderful harmony of the flocks and herds of the animal tribes, in the mountain of the Lord; dwelling together in mutual love and kindness. All of which goes to show that it should be applied to a period of blessedness, in this world, when the brute creation shall be in perfect subjection to man. And not to the renewed earth, in the immortal state: for, "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:9,10.

The negative next replies—"The affirmative, in closing the argument, quotes Dan. 2:44; and 7: 27—to show that God's kingdom will be universal on the present earth, under the whole heaven, and set up in the days of the kingdoms represented by Nebuchadnezzar's Image. But how that universality of the kingdom can be compatible with the existence of nations, Gog and Magog, in the four quarters of the earth for which the affirmative elsewhere argues, there is an omission to inform us! These last nations existing under the same heaven, would rather hinder the extension of the former under the whole heaven, in synchronous periods."

In reply to the foregoing, we remark,—If the reasoning of the negative be good and conclusive against the millennium in this world; because of the existence of such nations as Gog and Magog in the four quarters of the earth, as brought to view in the 20th of Rev. so that the kingdom

cannot be universal under the whole heaven on account of their existence. The same arguments would be good and conclusive reasoning against the millennium in the new earth, where it is placed by the negative.

For be it remembered, that the negative argues for the existence of these nations, Gog and Magog, to be in the new earth spreading themselves over its whole breadth, under the organized command of the devil, surrounding the camp of the saints and the beloved city. If the affirmative has been inconsistent in pleading for a millennium in this world because of those nations being here and subsequently organized by Satan, the negative must have been equally inconsistent in pleading for a millennium in the new earth, because of these nations being there, and subsequently organized by Satan.

Does the negative say—"But how that universality of the kingdom can be compatible with the existence of nations, Gog and Magog, in the four quarters of the earth, for which the affirmative elsewhere argues, there is an omission to inform us! These last nations existing under the same heaven, would rather hinder the extension of the former under the whole heaven, in synchronous periods."

So likewise we would say in reference to the millennium in the new earth—But how the universality of the kingdom can be compatible with the existence of these nations, Gog and Magog in the four quarters of the new earth, for which the negative elsewhere argues, there is an omission to inform us! These last nations, existing in the new earth under the same heaven, would rather hinder the extension of the kingdom of God, under the whole heaven in synchronous periods.

The negative can see it to be inconsistent, incompatible and impossible to have the millennium predicted in the 20th of Rev. in this world on account of Gog and Magog. But it is all possible, consistent and compatible to have the millennium in the new earth with Gog, Magog and the devil. A good rule will make straight lines on both sides.

Yours truly,  
EBENEZER PEASLEE.  
Newton, N. H., March 15, 1859.



## ADVENT HERALD.

BOSTON, APRIL 2, 1859.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### False Reasoning.

The semi-infidel writers of the present day, as well as those full fledged, regard "Strauss," the distinguished German Neologist, as a wonderfully able logician. This however, was not the opinion of Prescott, the distinguished American historian, of whom his private secretary thus writes:

"I began to read to him Strauss's Life of Jesus, but he soon got tired of it and put it aside, saying it was nothing but a piece of literary piffing, written upon a system by which you could prove or disprove anything, by a series of audacious assumptions and special pleadings."

This is doubtless a just criticism; and it will express the manner in which all error is sustained, viz. by "a series of audacious assumptions and special pleadings," by which anything may be proved or disproved—not really, but in the writer's imagination—that any one wishes to believe or disbelieve.

When any one deliberately chooses to disbelieve any truth, it seems to be in accordance with God's providence to leave such person to the blindness that he chooses. When the nations of old "changed the truth of God into a lie, and worshipped and served the creature more than the Creator," and "changed the glory of the uncorruptible God into an image made like to corruptible man," then "God also gave them up to uncleanness through the lusts of their own hearts," and "gave them up unto vile affections."

When Israel refused to believe what God had spoken to them by the mouths of his prophets, Isaiah was commanded to "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed."

This was the necessary result of hearing and rejecting the truth. For, as the preaching of the gospel, when it falls not on the obedient and willing ear, to be a savor of life unto life, becomes a savor of death unto death to those who refuse and reject it; so must the proclamation of any truth, when clearly and scripturally presented, result measurably in a stupefaction of the intellect of those who reject it. As the reception of all truth is adapted to give vigor to the mind, and clearness to the intellectual vision; so must its rejection have a correspondingly deleterious influence. No one can deliberately steel his mind against evidence, without thereby incapacitating himself, to that extent, for the perception and appreciation of similar evidence. It is very natural that this should be so; for he perverts his reason who refuses assent to evidence; and that a mind that is perverted, should be disabled from clear and accurate reasoning, is not wonderful or strange.

Thus the Saviour said of the Jews: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

The apostle places the rejection of truth on the same ground, i. e.—"because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness."

Thus the heart has much to do with unbelief. As Peter says, men "willingly are ignorant;" and being so, the unbeliever is held responsible for his disbelief. It is regarded in him as a criminal matter; for as one has remarked, "the man always falls in the direction in which he leans;" and so the Saviour classes hypocrites and unbelievers in the same category, and condemns them to the same doom.

That men are thus judicially left, to the intellectual blindness which is self-induced, because they love not the truth, and so convince themselves of what they wish to have true, is daily seen in the writings of Universalists, Swedenborgians, and Spiritualists. They indulge in strains of reasoning, apparently with perfect satisfaction to themselves, never imagining that their modes of reasoning are at variance with all sound argument; and they rest as self-satisfied, as if they could fortify their positions with the plain declarations of God's word. All such teachers, may be denominated theological piffoggers. And, not unfrequently, their theological unsoundness may be inferred simply from the illogical manner in which they assume their premises and deduce their conclusions.

### Swedenborgianism.

The system of Swedenborg is so mystical, he is so diffuse and voluminous in his writings, his style and phraseology are so peculiar, and his meaning, often, so involved, that without a long acquaintance and great familiarity with the subject, no one can hope to give an intelligible exposition of it. Even when he expresses himself in common phraseology, no one can be sure that he has grasped his precise thought, without knowing how it may be modified by something elsewhere affirmed. And so strikingly characteristic is this of Swedenborg's writings, that the most of the doctrines denied by him, may be found affirmed in his works, in phraseology to which he attaches a meaning entirely different from ours; so that when we impute to him the denial of any given thing, we are liable to be honestly met with a supposed disproof of such denial, sustained by his own words.

In the statement, however, that we now make, we are confident that we do his system no material injustice. Swedenborg claims that about a century since, in 1743, he was divinely illuminated. His words are,

The Lord "opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy this day"—written in 1769.

This divine illumination which Swedenborg claims to have received, and its unfolding to the world, he would have us receive as the fulfilment of Christ's second coming: His words are: "It is a vain thing to believe that the Lord is to appear in the clouds of heaven in person; but He is to appear in the Word, which is from Him." (777.) And,

"Since the Lord cannot manifest Himself in per-

son . . . . and yet He has foretold that He would come and establish a New Church, which is the New Jerusalem, it follows, that He is to do it by means of a man, who is able, not only to receive the doctrines of his church with his understanding, but also to publish them by the press. That the Lord has manifested Himself to me his servant, and sent me on this office, and that, after this, he opened the sight of my spirit, and thus let me into the spiritual world and gave me to see the heavens and the hells, and also to speak with angels and spirits. . . . I testify." 779.

Without considering the question as to the possibility of thus talking with the dead, it is enough that all necromancy is expressly prohibited. It was for the practice of this, with the kindred sins, according to the 18th of Deut. that the inhabitants of Canaan were driven out before the children of Israel. And therefore any system which professes to be derived from instructions communicated by the dead, is self-condemned—the Holy Scriptures being our guide.

Swedenborg, however, claims to have had revelations from the Lord himself, as well as from various subordinate intelligences; but as the dead are claimed also to have communicated, his system cannot escape being identified with necromancy.

With such pretended instructors, Swedenborg claims that there was revealed to him "the spiritual sense of the Word," that had "heretofore remained unknown;" and it is demanded that his interpretations of the Scriptures shall be received as authoritative respecting their significance. This claim it will be seen, not only virtually places his writings on an equality with the Scriptures, but elevates them above; for an authoritative communication that is intelligible, must rank higher than one that is not. While this conclusion is inevitable, it would not be reckoned by Swedenborgians as just; for their great leader imputed a mystical holiness to the Word, one that pervaded the very forms of the letters, which he would not attach to his own writings.

All Swedenborgians would promptly deny that they regard any portion of the Bible as uninspired; but on enquiring at the fountain head, it will be seen that their ideas of the Bible differ greatly from ours. They recognize different degrees of inspiration respecting its several parts—professing to regard those the least inspired, with the same veneration that they think we do the whole—and certain books, those of Ezra, Nehemiah, Esther &c. which are bound up with the Bible, they deny to be any part thereof. But as we regard all Scripture as given by inspiration of God, and written by holy men as they were moved by the Holy Ghost, there can be no degrees of inspiration admitted, without a corresponding detraction from the full measure which we impute to the whole. Swedenborg says:

"The style of the Word is of such a nature as to contain what is holy in every verse, in every word, and in some cases in every letter."—*Christian Religion*, p. 163.

Where this holiness is supposed to reside in every letter, there is doubtless the superior inspiration that is ascribed, in distinction from the less, where it is contained only in every word, or in every verse. And it must be in this that they suppose their regard for the Word exceeds ours, who receive it as an intelligible revelation of God's will to man, and entitled to our most profound regard.

To be continued.

### The Right Instruction of Children.

No means of perpetuating truth is so effectual, as the right instruction of the young. When we see how errors are transmitted from generation to generation, how Pagan, Papal, and Mohammedan countries continue such by the continual teaching to the children, the opinions and superstitions of their fathers, we may learn that the youth of Christian lands should likewise be instructed in the paths of righteousness, so that they may learn to walk in them in their infancy, and thus ever keep in wisdom's ways.

This tendency of the young to abide in the principles of their early instructions, is no new discovery, but an old established precept. It was affirmed by Solomon when he said, "Train up a child in the way he should go, and when he is old, he will not depart from it," Proverbs 22:6.

For this reason it is enjoined upon fathers respecting their children, to "bring them up in the nurture and admonition of the Lord," Eph. 6:4. For if they be thus brought up, the promise is that they shall abide. The Lord passed a high eulogy on Abraham when he said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment," Gen. 18:19. It was because the Lord knew this of Abraham, that he made him the promise of becoming a great and mighty nation, and a blessing to all the earth;

and it was because Abraham would do this, that the Lord would bring upon him that which he had spoken of him.

By Abraham's instructing his children and his children teaching theirs, thus transmitting from the fathers to children, and to children's children, the knowledge of the Most High was to be kept in perpetual remembrance, from age to age, and from one generation to another. Moses commanded Israel, respecting all the things they were instructed respecting in the wilderness, that they should teach them to their sons, and to their "son's sons." He said, "These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon their hand, and they shall be as a frontlet between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates," Deut. 6:6-9. That is the instructions of Moses were to be kept ever in their remembrance, and to be a subject of as much thought and conversation, as if they were written thus prominently, and so kept ever in remembrance. Joel says, "Tell your children of it, and let your children tell their children, and their children another generation," 1:3. And David said, "we will not hide them from their children showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments," Psalm 78:4-7.

As children easily learn, and as early impressions are abiding, it is important that they be instructed aright. "Remember now thy Creator in the days of thy youth" (Ecc. 12:1), a precept addressed to children, is based upon the soundest philosophy as well as being an injunction of the most practical moment; for those who remember God when young, are not likely to forget him when old; and those who do not seek after him and find him in early life, seldom seek after or find him at all. So that, as a general rule, he is found when young, or found never. How important, therefore, that the Creator be then remembered!

There are a few instances on record which show the successful result of early instruction. Paul paid Timothy the highest possible compliment, when he wrote to him, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," 2 Tim. 4:15. His early knowledge of the Sacred Oracles was owing to his early teachings; for the same faith that dwelt in him, had dwelt in his grandmother Lois, and in his mother Eunice.

The child Samuel was "lent to the Lord," from his infancy; and thus early consecrated to God's service, he grew up "and was in favor both with the Lord, and also with men." In striking contrast with these instances is that of the sons of Eli, who "made themselves vile, and he restrained them not"; and because of this, a great evil overtook both them and him.

Such being the results of communicating right instruction, we see the importance of Sabbath Schools. As other schools are the dependence of the State, so are these the dependence of the church. David likened one's children to "olive plants round about thy table"; and in his song, he desired "that our sons may be as plants grown up in their youth"; and "that our daughters may be as corner stones, polished after the similitude of a palace." In this idea of plants, there is something particularly illustrative of children, for those who become the servants of God are to "be called Trees of righteousness, the planting of the Lord, that he might be glorified." It is said of the righteous, that "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

In carrying out this figure of the plant and tree, the Sabbath school may be denominated the nursery of the church. As the trees of the nursery need to be budded and grafted in to the bearing of good fruit, and are then transplanted into their appropriate field for the production of the desired results, so do our children need to be instructed in the Sabbath schools, to be there taught the ways of righteousness, and when regenerated by the holy Spirit, having become trees of righteousness, they may be transplanted into appropriate fields of usefulness, where they may labor successfully in the instruction of others, and thus yield an abundance of fruit.

By another expressive metaphor, they are denominated the lambs of the flock: on the care and growth of which depends the future of the fold. "Feed my

lams," was a command of Christ to Peter, as emphatically uttered as was that other of "feed my sheep." How carefully the good Shepherd looks after the lambs of his fold, and how tenderly he provides for them! Shall the lambs of Christ's flock be any the less tenderly watched over and cared for? The lambs of the sheep-fold are not more liable to casualties than they,—for the devouring of whom, that wild beast of prey, old Diabolus, wandereth about seeking them continually. Children are continually beset by temptations and allurements of every kind, and the majority of them die ere reaching the age of manhood. Shall then, those to whom God has given such, neglect the trust committed to them, or fail to instruct in wisdom's ways? Shall they not sedulously guard them against the vanities of life, the besetments of temptation, and the allurements of the world; and also against erroneous doctrines, and unsound teaching?

**Tropes.**

Bro. B.—In examining the lists published, I find several examples which puzzle me somewhat. Will you have the goodness to answer a few questions?

In the Herald of Dec. 25, 1858, I read: "Have they stumbled that they should fall? God forbid: but rather through their fall, salvation is come to the Gentiles, for to provoke them to jealousy." Here "fall" is put by substitution for "apostatizing, perishing irredeemably, or losing favor." Is this affirmed of both the verb and the noun? Is there not a verbal figure here?

Again, in a February no. of the present volume, Isa. 58:9 is quoted, in which, finger is said to be used by a metonymy for the contempt &c. which may be expressed by the use of the finger. Please tell me if "the putting forth of the finger" can be called a verbal figure? If not, does it not possess all the characteristics of the substitution?

In the same number, the following is given as an example of the simile: "The house of Joseph shall be a flame," Obad. 18.

Yours respectfully,

Pt.

**Ans.**—1. "Apostatizing, perishing irredeemably, and losing favor," are specified as several things for which the act of falling may be put by substitution; but it was not designed to imply that, in any one illustration, it was a substitution for all of them. Nor is irremedial punishment illustrated in the examples given.

We regard the figure as the same, both in the verb and the noun, in the text quoted:—the stumbling and prostration of the body being put for the loss of position in God's favor, that the nation had enjoyed.

The noun, "fall," is expressive of the act of falling, and so we regard it as a substitution, the same as if it had read their falling—not treating it as a verbal figure.

2. The putting forth of the finger is an act, which may be regarded as a substitution. Your criticism on that we think is correct.

3. In this illustration the trope is a metaphor, and not a simile. We presume it is a typographical error, and that there was an omission to follow copy. This cannot now be determined, but its being placed under the head simile is an error.

You may send all, or a part, as is convenient.

**ITEMS AND NEWS.**

The New Orleans Delta notices the following extraordinary occurrence: On Monday evening the day after the disaster to the steamer Princess, an infant about seven months old was picked up in the river, at Mr. Peniston's plantation, below the scene of the explosion, floating with a life preserver made fast to it. It was alive and is now in a healthy condition, having been delivered to its mother.

In the Abbeville district, N. C., a young woman was saved from drowning by her hooped skirt, a few days since. The ferry boat in which she was crossing the Salada river, broke from its rope and was driving towards the dam, when she jumped into the water, and her skirt kept her up like a buoy till a boy from the shore came to her assistance.

A young man engaged in repairing a chimney in Wheeling, Va., standing on a ridge of a three story house, slipped and slowly slid down toward the eaves, vainly endeavoring to obtain a hold sufficient to check his fearful descent. Two or three spectators turned away sick with terror. Fortunately, at the eaves a frail water spout saved him from falling, and the young man coolly kicked off his shoes, clambered back up the roof, and went on with his work as if nothing had happened.

The body of a vagrant Scotchman was found a few days since at West Chazy, Clinton county, N. Y., near a ledge of rock frequented by rattlesnakes, and from the trails leading between the corse and the rocks, it is evident that the unfortunate man was killed by the serpents. The flesh was literally

picked from the bones. It is supposed that the poor fellow wandered to the spot, and falling down in a state of unconsciousness, became an easy prey to the reptiles.

Albany is flooded with bogus three cent pieces. They have no milled edge—the stars surrounding the letter C very indistinctly cut—the bunch of rods tied together in the lower bow and the leaves in the upper bow of the C are wanting. On the reverse side the star is very badly executed.

A severe storm, accompanied by snow and hail, occurred in Cincinnati and the adjoining country on the 18th ult., and it is feared that the peach crop, the trees being almost in bloom, will be seriously damaged, if not entirely destroyed.

Ellis Waldrup and wife, living near the town of Cumming, Ga., left their house a few nights since to visit a rich neighbor, and while they were gone their dwelling took fire and their four children, who were asleep in the building, perished in the flames.

A fire recently destroyed Duxbury Hall, at Chorley, Lancashire, England, the ancient and stately residence, for centuries, of the Standish family, and which had a connection with the history of the famous Puritan, Captain Miles Standish. According to Miles, he was the rightful heir to the Standish "lands and livings surreptitiously detained from him."

Mr. Thurston, the unfortunate aeronaut, once told a friend that he never feared anything when on his balloon excursions except when abreast of a forest; that then the forked trees seemed all to be rushing towards him, having a tendency to confuse and bewilder him.

A little girl in Cincinnati, one day last week, when playing hide and seek with a companion, hid in an old trunk, the lid of which fastened with a clash. She screamed for help till exhausted, when an alarm was raised by her long absence, and a search made. She was found almost dead from the exhaustion of the air. The little sufferer would probably have not lived many minutes longer.

In New York, last week, a man was killed by a heavy sign-board falling upon him, while walking along the street.

The Treasurer of Dubuque County, Iowa—one O'Brien—has defaulted to the amount of \$108,000.

The body of Miss Brady, who is supposed to have died in Norwich, Conn., still remains as at last accounts—in a state of perfect preservation, although in a warm and comfortable room. She is supposed to be in a trance.

Rev. Wm. Watson, pastor of the Methodist Church in Greenwood, Iowa, was recently arrested while preaching a funeral sermon. In his cellar was found the entire apparatus for manufacturing counterfeit bank bills, together with a large amount of bogus money. He had preached in Glenwood three years, during two of which he acknowledged he had been connected with counterfeiters.

At last accounts the vessels of the Paraguay expedition had a voyage of 500 or 600 miles up the Parana river before they could point their guns at Asuncion, the capital of Paraguay.

The Washington correspondent of the New York Herald says:

"Dispatches were received at the State Department by the arrival from Europe from our Ministers at London, Paris, Madrid and Vienna. They all agree that war seems inevitable, newspaper articles to the contrary notwithstanding. Mr. Dallas and Mr. Mason state that extensive preparations are being made, and that matters on every side look warlike—that scarcely anything else is talked of. This question absorbs and swallows up all others. From Vienna our Minister writes that Europe is on the eve of a volcano, complications thicken every hour, and great depression exists in every branch of industry."

Joseph Wright, of Cincinnati, was bitten by his dog about six weeks ago, but thought little of the circumstance, supposing the animal to be vicious rather than mad, and nothing occurred to cause alarm until last week, when he felt a great deal of pain in the arm bitten by the dog. The pain increased and a physician was sent for, who gave him a lotion, but intimated to no one the danger of his patient. The sequel is thus told by the Enquirer of the 15th inst.:

"Wright's sufferings increased, the pain extending to almost every part of his body, he became raving mad, and his disease was declared to be hydrocephalus. He raved at times, and tore his hair and flesh, and foamed at the mouth, and screamed like a demon, presenting a sight terrible to behold. It was necessary to bind him to the bed to prevent him from committing violence upon himself, and often, in his exquisite misery, he prayed to be killed at once and relieved of his agony. The sight of water, or the mention of the term, threw him into spasms, and he fell trembling and groaning upon the floor. Those who witnessed the poor man's madness, say they never knew before how supremely wretched man may be—it was awful to contemplate, and would have

startled and horrified the dullest and most unimpassioned nature. At last death came, in mercy, and touched him with the hand of eternal stillness. Nature was exhausted, and he expired."

We learn from second hand but good authority, that Richard Cobden (who passed through this State last week on his way to Toronto) stated that he had received letters by the last steamer, from the tenor of which he had no doubt that the British ministry expect war in Europe this year.

Our correspondent at Marseilles, under date of Feb. 28th, writes as follows:

"Business is very dull, on account of the war with Austria, which becomes imminent. French troops are arriving every day from Algiers, and the armaments are considerable in France. It is said that the government will make a loan in provision of the war."—*N.Y. Journal of Commerce.*

The following is copied into the Pilot, the Catholic organ in this city. It is another indication of the ultimate designs of the Catholic priesthood:

Good.—As we go to press to-day, (Wednesday) a telegram from Boston informs us that the Catholic children attending the Eliot (public) school in Boston, Mass., to the number of several hundred, have absented themselves in consequence of the school committee compelling them to join in the devotional exercises which are performed every morning. Let the example be imitated elsewhere, and separate schools for Catholics will be the result. Keep up the movement.—*Catholic Herald.*

Fort Edward, N. Y., March 23. The committee who were recently appointed to watch Mrs. Hayes, the woman who pretended to have lived two years without food, have reported that she is an imposter.

The following curious extract from Frank Moore's "Diary of the Revolution," will be news to the community at large:

"November 8. At Edmonton, on Wednesday, a gibbet was erected, under which a load of wood was laid, and from the gibbet hung a figure, with a mask for a face, and on its breast a label with this inscription. 'Washington, General of the Americans.' In the evening the General and the gibbet were reduced to ashes."—*Rivington's Royal Gazette, Jan. 1778.*

Springs are little things, but they are sources of large streams—a helm is a little thing, but it governs the course of a ship—a bridle bit is a little thing, but see its use and power; nails and pegs are little things, but they hold the large parts of large buildings together; a word, a look, a frown—all are little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt—it's promised, redeem it—if it's a shilling, hand it over—you know not what important events hang upon it. Keep your word sacredly—keep it to the children, they will mark it sooner than anybody else, and the effect will probably be as lasting as life. Mind the little things.

On the 4th of July, 1855, Capt. Richard Fitz Gibbon, of Bridgeport, Conn., then on board the steamer Ariel, bound for Havre, threw overboard a bottle, enclosing a note wishing the finder to report its locality. A few days since he received a note from Mr. Frederic C. Sherman, of North Carver, Mass., saying that he picked up the said bottle on the 25th of October last, off Cape Sable, Newfoundland, after it had been knocking about the ocean three years and a half!

**A CHRIST-LIKE SENTIMENT.**—Rev. Dr. Johns, an Episcopal clergyman in Baltimore, says of "excessive denominationalism": "Wherever this goes beyond love for souls, something is wrong. So fearful am I of this spirit, that I have been accustomed for years in passing a house of worship, of some other denomination than my own, to lift my heart to God in prayer for that minister and his people."

There is an Eastern story of a person who taught his parrot to repeat only these words: "What doubt is there of that?" He carried it to market for sale, fixing the price at 100 rupees. A Mogul asked the parrot: "Are you worth 100 rupees?" The parrot answered: "What doubt is there of that?" The Mogul was delighted, and bought the bird. He soon found out that this was all it could say. Ashamed now of his bargain, he said to himself: "I was a fool to buy this bird." The parrot exclaimed, as usual: "What doubt is there of that?"

"The law of God is like a string of pearls; breaking one of the commandments severs the string, and the rest are scattered and trampled in the mire. The vices are gregarious: they feed in herds; when you see one, you may be pretty sure there are others in the neighborhood. They train in companies, and if you welcome the leader, you must entertain his company. Every sin is a plague-spot on the heart and conscience, whose natural tendency is to spread till it infests the whole system."

The apostate seems to put God and Satan in balance, and having weighed both their services, prefers the devil's service, and proclaims him the best master; and in this sense may be said to put Christ to open shame.

That man deceives himself, whose general conduct contradicts his prayers.

**SCRIPTURE TROPS.****H.**

**HABITATION.**, n. Lit., a house, or tent,—a dwelling: "Let their *habitation* be desolate, and let none dwell in their tents," Psa. 69:25.

— A Metonymy for its occupants: "The *habitations* of the shepherds shall mourn," Am. 1:2.

— A Metaphor expressive of any abiding place, or of any source of confidence or trust:—"The sun and moon stood still in their *habitation*," Hab. 3:11. "A father of the fatherless . . . is God in his holy *habitation*," Psa. 68:5. "Thou hast made the Lord, which is my refuge, even the Most High, thy *habitation*," Psa. 91:9.

**HAIL.**, n. Lit., frozen globules of water: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of *hail*?" Job 38:22.

— A Metaphor, expressive of any destructive agency, the action of which, by a Substitution, is illustrated by that of hail: "The *hail* shall sweep away the refuge of lies, and the waters shall overflow the hiding place," Isa. 28:17.

**HALT.**, n. Lit., to limp, or stop, in walking, either because of lameness, or voluntarily: as Jacob passed over "he *halted* upon his thigh," Gen. 32:31.

— A Metaphor, expressive of indecision of mind: "How long *halt* ye between two opinions?" 1 K. 18:21.

— A Substitution, for disability of any kind, or for failure in duty: "I will assemble her that *halteith*, and her that is driven out," Mic. 4:6. "All my familiars watched for my *halting*," Jer. 20:10.

**HAND.**, n. Lit., the extremity of the arm:—"And there was a battle in Gath, where was a man of great stature, that had on every *hand* six fingers, and on every foot six toes, four and twenty in number," 2 Sam. 21:20.

— A Simile, illustrative of what is small in size or duration: "Behold there ariseth a little cloud out of the sea, *like a man's hand*," 1 K. 18:44. "Thou hast made my days *as an handbreadth*, and mine age is as nothing before thee," Psa. 39:5.

— A Metonymy, for power or possession:—"Deliver me out of the *hand* of the wicked," Psa. 71:4. "The man in whose *hand* the cup is found, he shall be my servant," Gen. 44:17.

— A Substitution, when a position at, or act of the hand, is illustrative of what is thus signified:

"Ye shall see the Son of man *sitting on the right hand* of power, and coming in the clouds of heaven," Mark 14:62—i. e. in possession of sovereignty.

"He shall *set the sheep on his right hand*"—i.e. in a position of dignity,—"but the goats on the left," —i. e. in disgrace, Matt. 25:33. "If I beheld the sun when it shined, and my mouth had *kissed my hand*," Job 31:27—i. e. had worshipped it. "I have *spread out my hands* all the day unto a rebellious people,"—in the attitude of offering mercy, Isa. 65:2. "Let my prayer be set forth before thee as incense, and the *lifting up of my hands*," i. e. my supplications, "as the evening sacrifice," Psa. 141:2.

**HANG.**, v. Lit., to suspend: "Pharaoh shall *hang* thee on a tree," Gen. 40:19.

— A Metaphor, expressive of suspense, or of the dependence of one thing on another: "Thy life shall *hang* in doubt before thee," Dent. 28:66.—

"On these two commandments *hang* all the law and the prophets," Matt. 22:40.

**HARD.**, adj. Lit., impenetrable: "As *hard* as a piece of the nether millstone," Job 41:24.

— A Metaphor, expressive of what is difficult, sad, painful, cruel, or austere: "Is any thing too *hard* for the Lord?" Gen. 18:14. "The queen of Sheba . . . came to prove him with *hard* questions," 1 K. 10:1. "They made their lives bitter with *hard* bondage," Ex. 1:14. "I knew that thou art an *hard* man," Matt. 25:24.

**HARVEST.**, n. Lit., the time of ingathering the ripe fruits of the earth: "While the earth remaineth, seed-time and *harvest*, and cold and heat, and summer and winter, and day and night shall not cease," Gen. 8:22.

— A Metonymy for the fruits to be gathered: "They shall eat up thy *harvest*," Jer. 5:17.

— A Metaphor, expressive of any season of gathering: "The *harvest* is the end of the world," Matt. 13:39.

— A Substitution, when its arrival or passing, is put for the presence or loss of a favorable opportunity: "The *harvest* is past, the summer is ended, and we are not saved," Jer. 8:20.

## CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

## Parable of the Leaven.

Concluded.

It was not a body of flesh and bones quickened by the life-giving blood of the natural man, (see Gen. 9:4,) that Jesus came out of the grave with; neither was it a spirit; but a body composed of flesh and bones, quickened by the immortal, life-giving Spirit of God. See Rom. 8. So those who were expecting to have flesh and blood sit upon the throne of David, were not praying for the right kind of a kingdom, as the disciples were made to understand afterwards, and as was written, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." So, on the other hand, if that was not a spirit which appeared to the disciples of Jesus after his resurrection, but flesh and bones, as Jesus said, those who are now praying for a spiritual kingdom to come, instead of a literal kingdom, cannot have an answer to their prayers. It is of the greatest importance, then, that we all understand the nature of that kingdom which is to come, if we would have our prayers avail, and not ask amiss. "Ye ask, and receive not, because ye ask amiss," James 4:3.

Jesus labored with his disciples to show them, as they were able to bear it, that his kingdom was not of this world, but of the world to come. "They that shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . are equal unto the angels, and are the children of God," Lu. 20:35-6.

How plain it is that God's kingdom cannot come, until the end of this mortal state of existence—until the end of this world. It is in the world to come, when God's people are perfected, that Christ is to have a kingdom, and that kingdom will come suddenly, as Jesus taught his disciples in Luke 17th. After telling the Pharisees that the kingdom of God cometh not with observation, he said, "For as the lightning that lighteth out of the one part under heaven, shineth to the other part under heaven, so shall also the Son of man be in his day. And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be when the Son of man is revealed." See Matt. 25.

Christ and his apostles have everywhere taught that the kingdom of God would come suddenly, at the second coming of Christ, after these mortal bodies have become spiritual, or immortal bodies. The parable of the Nobleman plainly teaches that the kingdom of God was to be revealed in its perfect state, and not until all its parts are ended and probation finished. This is inferred from the fact that the Nobleman, representing Christ, did not have a kingdom when he went away, nor until he had returned again to the place from whence he went away. Of course it must be an immortal kingdom: for Jesus will not return again in a state of mortality, nor any of those who are in Christ, and are his at his coming. The wicked citizens also are represented as being judged and destroyed out of the territory which was occupied by them in common with the faithful servants, who were rewarded by having authority over cities in his kingdom. Thus we see the king coming in his kingdom at the end of probation and the establishment of that kingdom that should fill the whole earth.

The same thing is taught in Matt. 25: "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. . . Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say to them on the left hand, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

Let it be observed, as we pass along, that Jesus says in the above quotations, that it is when he shall come with all his holy angels, that he shall sit upon the throne of his glory, and that it is at this time, and not before, that his people are to hear the King say, Come, ye blessed of my Father, inherit the kingdom, &c.; and can any one say that this kingdom ever had an existence before? Is it not plain, then, that God's kingdom is an immortal kingdom, and such a kingdom as may be expected to fill the whole earth, in fulfilment of Jesus' words to his disciples, "Blessed are the meek; for they shall inherit the earth."

Once more. Jesus gave Peter, James and John, three witnesses chosen from among his disciples, a perfect representation of the kingdom of God, and that was just such a kingdom as we have described. Peter, James and John saw Christ glorified on the holy mount, and Moses and Elijah there in person, talking with him in their immortal bodies. It was not a kingdom that could be in the heart of a man, nor a mortal one, that was seen by these eye-witnesses, but one to be inherited by glorified beings. This is what Peter understood, and what he preached afterwards; and referring to what he saw, he says, "We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty."

A great deal more might be said on this subject; but enough has already been said to satisfy any candid mind. We never have seen, nor do we expect ever to see, any thing that looks like an argument in support of any other view of the kingdom of heaven likened to leaven in meal till the whole is leavened. If, as all believe, the leaven in the meal does not cease to work till the whole is leavened, so we ought to believe that the Spirit of God, having once begun an immortal change in man, that work will not be given up until the whole man becomes a spiritual being, "equal unto the angels of God—children of the resurrection." Jesus will then have a people like unto himself, and not before. What a glorious thought it is, that we can hope for such a kingdom to come. Yes, my heart says, Glory to God! Jesus has taught us to pray for just such a kingdom, and it will surely come. Our immortal Prince and Redeemer has passed through the grave, and he will be our King, and we will be his subjects when God shall give him the kingdom.

S. BRADFORD.

Mr. Editor:—In a late No. of the *Herald*, I notice an article from "J. Brooks," under the heading,

"Mind vs. Matter," which leads me to make a few inquiries in relation to some points advocated by the author,—not for controversy however.

With a great portion of the article I agree; but it is difficult for me to comprehend how the writer can harmonize some of his views with the Scriptures, or rather with himself.

It appears from his statement, that he has "given the question of 'the unconsciousness of the dead, and the annihilation of the wicked,' some thought," and therefore wishes to "offer them to the readers of the *Herald*." Being a reader of the *Herald*, I conclude that I am entitled to the light that it can shed on this long-mooted question. A late No. of the *Herald* says that,

"More than a score of persons, possessed of calm discrimination, and cool, clear-headed judgment, not inferior to any among us for these qualities, have confessed to a change of views since the discussion commenced two years since."

If I only possess calm discrimination, and clear-headed judgment, there is some hope that I may confess to a change of views, if still in error on this subject.

Now to the article in question. Says "J. Brooks," under his "second inquiry,"

"For there is a spirit (ruach) in man, and the inspiration (breathing into) of the Almighty giveth them understanding." And man, thus constituted, with a body, formed of the dust, and a spirit of life breathed into him, "became a living soul" (*nephesh chayyah*), an animated, corporeal, intellectual being. Such is the plain Scriptural account of the synthesis of man."

If I can discriminate, the above extract contains the truth. But if the "breathing into," the "man thus constituted, with a body, formed of the dust," the "spirit of life," by the Almighty, is what gives man "understanding," or a "mind;" where will the "mind," or "understanding" go to, when the "spirit of life" is breathed out of him? Or in other words,—If man had no understanding or mind till the Almighty inspired him with the breath of life, and this breath blown, or breathed into him, is what gave him understanding; what understanding, or mind, has man, when he has breathed out the breath that gave him understanding, while this breath was in him?

In concluding his remarks, "J. B." says:—"Whether the pneuma and ruach is mind or wind, spirit or breath, it is one of the constituents that belong to man, and is that part of the man, of which is predicated thought, action, life and knowledge; that part, which in every phase and mutation that befalls the man, preserves a conscious identity of person, and of existence; that, which when the body or dust returns to the earth as it was, returns to God who gave it; that part that was breathed into the body, which was formed of the dust, thereby constituting the living soul; that, which, when it leaves the body, carries the life with it, and restores animation to the dead body, upon its return; that thinking, acting, speaking something, that belonged to Samuel and Moses, both anterior and posterior to their death; that part of the rich man, whether dead, buried, in hell or in torment, that held conversation with Abraham; that part that when delivered up by death and hell is judged, according to their works. And when we die, whether our spirits return to God who gave them, or whether our friends die by expiring their breath into the air, yet they, and we, body, soul, spirit, wind, air or breath, must all, all appear before the judgment seat of Christ, and give an account of the deeds done in the body, whether they be good or evil."

Several things in the foregoing extract, in order to give me light, need a little explanation. It is said, "Whether the pneuma and ruach is mind or wind, spirit or breath, it is one of the constituents that belong to man, and is that part of the man, of which is predicated thought, action, life and knowledge." I would like to know whether the writer intends his readers to understand him to make no difference between "mind" and "wind," "spirit and breath"? Are they synonymous terms?—Whether they are synonymous or not, the writer has declared that "it is one of the constituents that belong to man"! If "mind or wind, spirit or breath," as the writer says, "is one" of the "constituents" that belong to "man," can one of the constituents that belong to man, go off from man, and become another "man" of itself!

We read that God "formed man of the dust of the ground," and then, as says "J. B." his mind or "understanding" was given him by the "inspiration of the Almighty," i. e. by "breathing" it "into" the man formed of the dust. Do I misunderstand? Perhaps so. But as I may not fully comprehend how much "J. B." intends to embrace in his idea of "one of the constituents that belong to man," I will just refer for a few moments to the late discussion of this question, between "Dr. Litch" and Eld. Grant, which "J. Brooks" speaks of as being "very able, complete and admirable;"—He must mean the Doctor's side of the question, of course. If I understand the "Dr.," he says the "spirit is the inward man, the inside man,—the man that dwells within the tabernacle, within this casket of clay!" p. 6. Now as the "Dr.'s" view is so very able, and complete, I take it for granted that "J. B." intends we should understand by, "one of the constituents that belong to man," just what the "Dr." calls "the inside man," that dwells "within" man's "tabernacle"—"within" his "casket." This we are to pronounce "complete," I suppose, if we are ever able to possess calm discrimination and clear-headed judgment, sufficient to lead us to confess to a "change of views."

But I need a little more light. Have patience with me. My difficulty about this "inside man," still continues. The "Dr." says pp. 31, 32, "I state this as a fact, and I know whereof I affirm," "the spirit of man is possessed of all the members of man, and the consciousness of man, and it is susceptible of consciousness out of the body, and there is sensibility after the physical form in which it was once encased has passed away." "You may take away the casket, the temple, but there stands the inner man, undecomposed, with all his members entire, perfect."

If ever I confess to a change of views, on this subject, I suppose I must endorse the foregoing of the "Dr.'s," as being the height of perfection!

But my queries continue, in regard to this "inside man"! The outside man, or "casket," in which the "inside man" is "encased," is the "man" that God formed of the dust,—but he was dead,—or had no life in him, till the Almighty took the "man," that he had designed to become the "inside man" of the one he formed of the dust, and then he "breathed," or blew, this "inside man" ("with all his members entire, perfect,") in through the lifeless man's "nostrils," down into his "tabernacle,"—"casket"! And just so long as the "inside man," keeps his position in his "casket," the "outside man" will be alive; but when the "inside man" shall take his departure from his "casket," out through the "nostrils"—I suppose—then the "outside man" will be dead! Is this so? Who can help me?

Will "J. B." inform us, whether his "mind or wind, spirit or breath," "one of the constituents that belong to," or is possessed by "man;" was an intelligent, thinking, reasoning "constituent," before the Almighty inspired, or breathed, or blew it "into" the man! If not, will this constituent that belongs to man, when it "returns to God who gave it," carry the mind or the understanding of the man with it! and thus be different from what it was when God "gave it"? Let us discriminate—"It" returns to God who gave "it." Does it "return" to God something different from what it was when God gave "it"? Would it be the same "it," if it returned to God a different thing from what it was when God gave "it"?

I know "J. B." says that, "when it leaves the body," it "carries the life with it, and restores animation to the dead body, upon its return." So, according to this, it appears that the "spirit" of man, when it returns to God who gave it, "carries" of with it man's "life," and keeps possession of it till the resurrection; and then returns with it and delivers it up to him again.

The writer also declares that this constituent belonging to man, is "that part of the rich man, whether dead, buried, in hell, or torment, that held conversation with Abraham." Pardon me, if I call in the aid of "Dr. Litch," again for his "able" view of the "rich man" in hades. The "Dr." says, p. 21,

"You have my idea of the meaning of the word hades, in which the rich man was after he died; it was his spirit that went to God to be disposed of; his body was buried; that was not capable of suffering after the spirit had left it; it was a dead, inert mass of matter. So much for the demonstration of Scripture, that there is something of man after death transpires, and before the resurrection, in that state called hades, that is conscious and capable of suffering and enjoyment."

In the above, the "Dr." says, the rich man "died," "his body was buried, that was not capable of suffering after the spirit had left it;" and yet the "Dr." also says "that there is something of man after death transpires, and before the resurrection, in that state called hades, that is conscious and capable of suffering and enjoyment." Now, what part of man does the "Dr." intend we should understand him to mean, that is "capable of suffering" in "hades"? It was not his "body," certainly, for that "was not capable of suffering," the "Dr." declares; and it could not be his spirit, for he also declares, "that went to God to be disposed of." What part, then, of the rich man, was it, that was "conscious," and "capable of suffering," in "hades"? It must be the "soul," I conclude, that the "Dr." means.

But here I meet another difficulty; for on p. 6, the "Dr." says the "soul" is the "living principle" in man, and that "the spirit is the conscious principle, that which apprehends, that gives us intelligence, sensibility, knowledge."

Now, if the "intelligent, conscious principle" of the rich man "went to God to be disposed of," how could the "unconscious, unintelligent principle" go into hades, and there *reason* with Abraham, saying, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

And, here again, arises another difficulty. It appears that the "rich man lifted up his eyes," while "in torments," and "seeth Abraham afar off," when he "cried" for "water" to cool his "tongue"! Now the "Dr." says the rich man's body was not capable of suffering—but at the time he is thus "tormented" in the "flame;" were not his "eyes" in his head? his "tongue" in his mouth? his head on his shoulders connected with the trunk, and other parts of the body!

A word farther in relation to the "rich man" in "hell." What hell is this, which is referred to? Is it not hades-hell?—the region of the dead; the invisible world, or the grave? We presume none will deny this.

The rich man also died, and was buried; and in hell (hades) he lifted up his eyes being in torments, Luke 16:22, 23. I suppose no one will contend that the rich man, or any other sinner, is now in gehenna—hell—or gehenna fire! and can they be, till the day of Judgment? If so, how can "J. B." harmonize the idea of the rich man or other sinners being now tormented in hell (hades), with a future Judgment, as he brings to view in the closing part of his article, which is as follows:

And when we die, whether our spirits return to God, who gave them, or whether our friends die, by expiring their breath into the air, yet they, and we, body, soul, spirit, wind, air or breath, must all, all, appear before the judgment seat of Christ, and give an account of the deeds done in the body.

That all must stand before the judgment seat of Christ, we surely believe; but if, as is stated in the last extract—"that we all, body, soul, spirit, wind,

air or breath,' must all appear before the judgment seat of Christ, we would like to have the writer explain how it is that the 'rich man,' or other sinners, have part of their punishment in hell,—(hades) before the day of judgment.

It appears to me, if men are separated at death, judgment must have passed upon them at that time, if not, why are they thus separated? But if the day of judgment is yet future—to beat the last day—as I believe, why 'torment' the 'rich man' and other sinners, before that time? If they are 'tormented' in hades, (hell) till the day of judgment, shall then the 'rich man,' and other sinners be brought up out of one place of torment, (Hades-hell) and after the judgment is past, (and it shall be known that they were sent to the right place when they died,) then must they be transported into Gehenna hell where God is 'able to destroy both soul and body.'

How is this! If the sinner's 'torment,' begins when they die, will there not be a short respite from 'torment,' from the time they leave hades—hell, until they have passed the final ordeal of judgment, and then cast into Gehenna—hell! And if this is so, are there not two hells, for the wicked?

One between death and the judgment, and the other subsequent to the judgment? and if this is true, ought it not so to be preached to sinners?

But if the word, *hades*; had been translated "grave," as it is in 1 Cor. 15:55; then we should have one less 'hell,' for the wicked, and that they will find as soon as they will wish to; and in it they will die a 'second death,'—'soul and body,' destroyed in Gehenna, or hell fire;—And let sinners beware and shun the 'second death'! for it will hurt them, as the scriptures declare; they shall 'be hurt of the second death.' (Rev. 2:11.)

I do not pretend to be possessed of so calm discrimination, and cool, clear headed judgment as many; what little I do possess I wish to exercise in the direction of truth; and those of greater discrimination and clearer judgment, I hope will exercise a little more patience with me, and perhaps I may yet change my views.

But all on the other side is not clear to my mind yet. For if sinners are tormented in *hades*, previous to the day of judgment, why do the scriptures declare that the 'unjust,' or sinners, are 'reserved' 'unto the day of judgment to be punished'? And if it is 'appointed unto men once to die, but after this the judgment,' how can they be punished prior to the judgment, without violating the word of God, which declares that the wicked are 'reserved' unto the day of judgment! and this, it appears to me, proves that nothing happens to man, saint or sinner, from the time he dies, till the day of judgment; for 'there is no device, nor knowledge, nor wisdom, in the grave,' (sheol—or hades—hell.)

The above queries suggest a few others, which I wish to present for consideration; and I hope no one will think me foolish or vain; for I confess I do not possess sufficient discrimination, as yet to enable me to see the consistency and harmony with the scriptures, of the popular theory of the eternal conscious misery of the wicked! although I once believed it.

In respect to the righteous, all is plain, in regard to their *place and state*, in the future world, as set forth in the scriptures. And so with regard to the wicked, according to my present understanding of this matter. But if I am on the wrong side, and therefore ought to 'change,' will some one of that 'more than a score,' of 'calm discrimination, and cool, clear headed judgment,' just aid me in the following queries?

If the wicked are to come up out of hades—hell—on to the 'new earth,' (as is advocated in the columns of the Herald) where shall we find gehenna—hell, into which they are to be cast, and then suffer—eternal conscious misery! if the popular theory be correct? neither to eat, drink, or sleep! but eternally dying, but never die!—where God will not let them die, neither let them repent, nor take them out! Say, where is the place!

Will the 'new earth' open in some place, and the wicked all be cast into such opening,—and then will it close up again, and shut the wicked up in 'fire and brimstone,' in the bowels of the *new earth*! Or will the 'Pit' be kept open? or will the wicked be removed to some other planet to be punished! or will 'fire come down from God out of heaven and devour them' (Rev. 20:9) or will they be eternally burning on the surface of the *new earth*? Is gehenna—hell in existence now? If so, where is it? If it does not now exist, where will it be? Say, Where will it be! Who can tell!

T. M. PREBLE.

*East Weare, N. H. March 17, 1859.*

marks, and italicised words, &c.—unless you should discover some palpable error.

Yours truly,

T. M. P.

NOTE.—We have not been able to comply precisely with the above request—our supply of quotation marks giving out before finishing the article.

Bro. Bliss:—I have read the late discussion, held between Dr. Litch and Eld. Grant, and must give in my testimony in favor of the former, respecting the eternal existence and destiny of the wicked; although he has left out two very important texts of Scripture. Since Eld. Grant made the last reply, and contends that day and night will end with this world, when the sea is no more, I will refer to a few passages, showing that the righteous will serve God day and night throughout the never ending ages of eternity, and contrast them with other scriptures of like import, proving the eternal existence and punishment of the wicked and the devil,—arranging them in order. They should be printed on cards, and posted on the last leaf of every copy of The Discussion.

Wm. E. HITCHCOCK.

*Palmer Depot, Mass.*

*Reward of the Righteous.*

Rev. 4:8—"And each of the four living beings (Whi. Trans.) had six wings around him; and within them were full of eyes: and they rest not day or night, saying, Holy, Holy, Holy, Lord God Almighty, who was, and is, and is to be."

Rev. 14:17—"And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple &c. v. 16 They shall hunger no more, neither thirst any more," &c. . . . and God shall wipe away all tears from their eyes."

*The Doom of the Wicked.*

Rev. 14:9, 11—"If any man worship the beast and his image, . . . he shall be tormented with fire and brimstone in the presence of the angels, and in the presence of the Lamb. . . . And the smoke of their torment ascendeth up forever and ever: And they have no rest day nor night who worship the beast and his image."

Rev. 20:10, "And the Devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

WHAT A SERMON SHOULD BE.—It ought to be founded on Scripture, consecrated by prayer, baptised in tears, and preached in demonstration of the Spirit and with power;—then it will be like arrows in the hearts of the King's enemies, like a cordial to the weary and broken-hearted, like water to the thirsty land, and bread to the hungry soul;—it will warn and alarm the sinner, comfort and cheer the saint, honor and glorify God, and make angels rejoice and devils displeased. But who is sufficient for this work? "Our sufficiency is of God,"—"I can do all things Christ strengthening me."

Up then, watchman! Blow the trumpet, Give a long and certain sound: God is with thee, and the summons Must thine enemies confound;

Truth is mighty, And to triumph it is bound.

J. M. O.

HOW WE GAIN MORAL POWER.—The savage, in certain regions, is said to have a belief that the spirit of every enemy he slays passes into his own bosom—giving to his heart new courage, and to his arm new power; and therefore his one watchword is, "Slay, slay, slay!" Is it not true that each new victory we gain over sin, is a new accession of moral power? To retire from life's conflicts, is only to keep the passion in abeyance; to meet the temptation and to overcome, is that by which alone we "live."

The Bible is like a wide and beautiful landscape seen afar off, dim and confused; but a good telescope will bring it near, and spread out all its trees, and winding rivers, at one's very feet. That telescope is the *Holy Spirit*.

As the silk-worm, when she weaves her curious work, hides herself under the silk, and is not seen; so when we have done anything praiseworthy, we must hide ourselves under the veil of humility, and transfer the glory of all we have done to God.

A religion must come from heaven that neither can be sustained by mere human effort, nor destroyed by human opposition.

Whom Satan cannot prevail against by intemperance, those he prevails against by pride and vanity.

Bro. Bliss:—If the foregoing communication should be published in the Herald, I wish it to appear as I have written it, with all my quotation

## ADVERTISEMENTS.

### Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

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## CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 2, 1859.

### The New Things of the Bible.

"New things do I declare to you," Isa. 42:9.

BY R. HUTCHINSON.

NUMBER X.—NEW YOUTHFUL VIGOR.

Another new thing of interest is *new youthful vigour*. As there is a new birth, to which I have already called your attention, so there is new youth. This may be called one of the new things of the Bible, though it does not use these very words. David says, "Bless the Lord, O my soul . . . who forgiveth all thine iniquities, who healeth all thy diseases . . . so that thy youth is renewed like the eagle's." Ps. 103:1-5. As the eagle renews its youth, by moulting, to a hundred years of age, so the soul that is born of the Spirit possesses unfading youth, and growing vigor. The children of Zion are said to "go from strength to strength." Ps. 84:7. Isaiah says, "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." Isa. 40:30, 31. Paul says, "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16. He speaks about Christians being "strengthened with might by the Spirit in the inner man." Eph. 3:16.

Natural youth is a thing that is very much prized. Though we often hear little children joyously telling about the time when they shall be "big," yet young persons do not desire to be old; whereas those who have passed the flower of their age, try to appear young, by dress, false-hair, cosmetics, hair-dye, and the like. This shows how youth is valued. Queen Elizabeth's grey hair was never seen, only by her maids, till she was in the agonies of death, and was ready to give "a world of wealth for an inch of time."

But the new, the spiritual youth, so beautifully set forth in the above passages, is much more to be desired. The first youth is short—this is forever. The natural flower fades,—this always remains in bloom. The child of God who lives to a hundred years of age, dies a youth. The renewed soul is never old. The saint will be young forever.

I believe, too, that spiritual youth has a tendency to prolong or renew natural youth. It not only saves from many foolish and hurtful things, which impair youthful vigor, but a healthful mind and heart have a good influence on the body—a youthful inward man, in a measure, gives youth to the outward man. I have noticed that when persons have been brought to Christ in advanced age, their youth, in all respects, has been renewed.

I desire, my young friend, that you should possess the spiritual youth: and now is the best time to secure the blessing. Then, for a time, you will enjoy a double youth; and when youthful vigor and glee

are gone, you will have the better part, which will remain with you forever.—When natural buoyancy is over, the joy of the Lord will be your strength. When you are beset with care and trial, divine grace will be sufficient. When heart and flesh are failing, God will be the strength of your heart, and your portion forever. When you are in sickness and death, he will strengthen you on the bed of languishing, and make all your bed in your sickness, for

"Jesus can make the dying bed  
Feel soft as downy pillows are,  
While on his breast you lean your head,  
And breathe your life out sweetly there."

The blessedness of having this second youth is seen in the following case of a dying boy, (which, although you have read before, I cannot keep myself from giving here.) "The other day," says the Rev. N. McLeod, of Scotland, "I was requested by a brother minister, who was unwell, to go and visit a dying child. He told to me some remarkable things about this boy, eleven years of age, who during three years of sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ear these words, 'I am strong in Him.' The words were few and uttered feebly; they were the words of a feeble child, in a poor home, where the only ornament was that of a meek and quiet and affectionate mother, and these words seemed to lift the burden from the very heart—they seemed to make the world more beautiful than it was before; they brought home to my heart a great and blessed truth. May you and I and every one else, be strong in Him."

Look also at the case of one who died at an advanced age—say John Wesley. He feared God from his youth, and labored in the cause of Christ till nearly ninety years of age. His death-bed scene was most blessed. Jesus was there to cheer and to strengthen. The dying saint could say, "The best of all is, God is with us," and just before he expired he sung the following stanza :

"I'll praise my Maker while I've breath;  
And when my voice is lost in death,  
Praise shall employ my nobler powers;  
My days of praise shall ne'er be past,  
While life, and thought, and being last,  
Or immortality endures."

He began it again, and said, "I'll praise, I'll praise,"—and he was gone!

The boy of eleven, and the man of 88 years, alike possessed the new youth.—This was the secret of their strength and joy.

Turn your eye to an opposite case. The person spent his youth and riper years in sin and folly. Hear him saying, when near his end,

"My days are in the yellow leaf,  
The flower and fruit of love are gone;  
The worm, the canker, and the grief,  
Are mine alone."

May you, dear children, be united to Jesus, and enjoy immortal youth and unfading beauty, through Him who is the fairest among ten thousand, and the one altogether lovely. Let the prayer of every one be,

Give me the spirit of strength within,  
Of health, and of a youthful mind;—  
Of strength to conquer every sin,—  
Of health the better world to find,—  
Of youth that age and care defies,  
Still vigorous when the body dies.

### He Speaketh with his Feet.

Though feet are mentioned hundreds of times in the Bible, perhaps there is no expression used concerning them that sounds so strangely to us as the one just quoted. Solomon says of "a naughty person," "He winketh with his eyes, he speaketh with his feet." Prov. 6:12, 13. If he had said, He speaketh with his tongue, everybody would have understood him, but, what can he mean by saying a man talks with his feet? Let us see.

As the Bible was written in Asia a long time ago, and among a people very different from ourselves, there are some illustrations used in it that we cannot fully comprehend without a knowledge of ancient

customs. Those who have travelled in that country say that when people are in their houses, they do not wear sandals or shoes as we do, consequently their feet and toes are exposed, and when visitors wish to speak to each other so as not to be observed by the master of the house, they convey their meaning by the feet and toes; thus "if a person wishes to leave a room in company with another, he lifts up one of his feet, and should the other refuse, he also lifts up a foot and suddenly puts it down on the ground." In this way an idea is conveyed as intelligibly with the foot as if words were spoken, hence it may be said, "He speaketh with his feet."

But there are other ways of speaking with the feet than that I have just mentioned. Did you ever see a boy when his parents had sent him from home to go to school, either on a week day or on the Sabbath, play truant, and go off with wicked boys a fishing, hunting, or on some other excursion, and yet on his return try to make his folks think he had been at school? Such an one is speaking with his feet—he tells us he will be likely to grow up an idle man, with little or no education, and be neither a blessing to himself, nor to others. Reader! if you are tempted by such vain fellows, remember the advice of the wise man: "My son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood." Prov. 1:10-16.

Did you ever see a young man leave his father's house in the evening, contrary to his kind parents' wishes, to frequent the stores, or tavern, or theatre, and remain there till a late hour? Or, does he go to the ball-room and mingle in the dance? Well, "he speaketh with his feet,"—he tells us that his heart is disposed to folly, he places himself in the way of strong temptations, and stands exposed to danger. To such an one the Preacher would say, "Rejoice, O young man, in thy youth: and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccl. 9, 10.

There are a great many ways that young folks—and some old ones, too—speak with their feet, but I cannot mention them all without making this article too long, and enough has been said already to make you understand what I mean. If wicked boys and girls speak with their feet, so do good children. If your feet are found, on all proper occasions, in the school, the house of prayer, and the sick-room—where you can get good and do good—the fact speaks loudly, and tells us you will be likely, as you increase in years, to be industrious, sober, and religious; and that when Jesus comes in his glory,

Your feet may stand on Zion's land  
With all the holy throng,  
Where you can sing to Heaven's King  
The new, eternal song.

Then, children, pray, by night and day,  
That God would keep your feet  
From every path that leads to wrath,  
And bring you to His seat.

Stansfield, C. E. J.M.O.

Precept is instruction written in the sand, the tide flows over it, and the lesson is gone. Example is engraven on the rock, and the lesson is not soon lost.

God hath given thee two eyes; if thou losest one, thou hast another; but thou hast but one soul, and if that be lost it can never be repaired.

### APPOINTMENTS.

My Agency.

I expect to preach in

Philadelphia, Sabbath, April 3.

J. V. HIMES.

NOTICE.—The Quarterly Meeting of the Standing Committee of the A. M. A. will be held, as per adjournment, at the Herald office in Boston, at 10 A. M., on Tuesday, April 5, 1859.

O. R. FASSETT, Corresponding Secretary.

I expect to preach, the 1st Sabbath in April, in Round Pond, Me.; the 2nd, at Richmond; the 3d, at Portland.

THOMAS SMITH.

My P. O. address is No. Wardsboro', Windham Co., Vt.

D. T. TAYLOR.

## BUSINESS DEPARTMENT.

### BUSINESS NOTES.

W. B. Herron—So many books would go cheaper by express, than by mail—payment on their being ordered, being the instructions given to the agent—the Association not having the capital to buy books to keep out on credit. Have sent you the Herald from No. 924—not being able to supply that and previous Nos.

C. A. Thorp—Have rec'd your order on Mr. B., which just equals the balance due from Mr. Robertson, and so settles that. The account between Mr. H. and you, we have balanced in accordance with your figures—donating the balance of 75 cts, to Mr. H. How about your tropes?

Rev. J. Colder—Sent books the 26th.

Wm. Nichols, \$9.50 to bal. ac't with the A. M. A. and \$2 to pay Herald to No. 971 for C. Clark. Your letter not being directed to the agent, did not come into his box.

BOOKS, CHEAP.—We have a few gilt copies of the following works, which are all we have of them, that we will sell at the following prices; and when these are sold, we do not expect any additional supply of the same in gilt. Those wishing them, therefore, will have to speak soon.

7 copies Miller's Memoirs, gilt, at \$1.25. Postage 20 cts.  
7 " Cumming's D. Life " 1. " 14 "  
6 " Genesis, " 1. " 16 "  
6 " Exodus, " 1. " 18 "  
4 " Ch. Be. Flood, 1. " 18 "

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of \_\_\_\_\_ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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UP TO TUESDAY, MARCH 29.

The No. appended to each name is that of the *Herald* to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary